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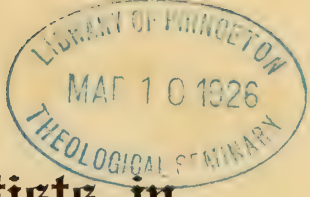
See *Biographical Sketches*, p. 1361.

Seventh Day Baptists
General



Seventh Day Baptists in Europe and America

A SERIES OF HISTORICAL PAPERS WRITTEN IN COMMEMORATION OF THE ONE HUNDREDTH ANNIVERSARY OF THE ORGANIZATION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE: CELEBRATED AT ASHAWAY, RHODE ISLAND, AUGUST 20-25, 1902

Vol. I.

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by the
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TO

THE MEMORY OF THE PAST

AND

THE HOPE OF THE FUTURE

THESE RECORDS OF ACHIEVEMENT

ARE REVERENTLY DEDICATED

PREFACE

This book consists of a series of historical papers written to commemorate the One Hundredth Anniversary of the formal organization of the Seventh Day Baptist General Conference, which was celebrated at the regular annual session of the General Conference held with the First Hopkinton Church, at Ashaway, Rhode Island, August 20-25, 1902.

At the annual session of the General Conference held two years before, in August, 1900, a Committee, consisting of Charles C. Chipman, as chairman, and Rev. Boothe C. Davis, D. D., President of Alfred University, William Clarke Whitford, D. D., President of Milton College, Rev. Theodore L. Gardiner, D. D., President of Salem College, Rev. Clayton A. Burdick, Rev. Lucius R. Swinney, and William R. Potter, was appointed to prepare a programme suitable for the contemplated celebration.

At the next session of the General Conference, in August, 1901, the Committee submitted a report, in which provision was made for twenty-three papers, covering practically every phase of the history of the activities of the Seventh Day Baptist Denomination, from the time of the appearance of Seventh Day Baptists in England down to August, 1902. The original aim and purpose of the Committee are fairly set forth in the following extracts from its report:

> The plan of the Committee in preparing this, largely a historical programme, is to present a careful review of the past in such a manner that future efforts along all lines of our denominational interests will be greatly strengthened. In this we have great confidence, for we believe that while our young people know but little of our history, rich though it is, and a history which is highly prized and

admired by those who are conversant with it, such a review of the past will quicken our young people in denominational pride and loyalty as nothing else will. This plan will also accomplish another thing which is very much needed; viz., preserve permanently our history in a popular and convenient form for general use.

Our plan is to gather up the history of all lines of denominational work from the date of organization to 1902, so that all subsequent history can date from that time. The papers and addresses will make a valuable historical collection, and furnish data of inestimable value to future historians. They will be highly prized by coming generations.

The Committee desire that these papers be historical of our people, in the various sections covered by the Associations, along lines of education, and church and reform work, in the broad sense, and not be confined to the exclusive work of the Denomination. Each Association is rich in historical facts concerning our people, and historical events in which Seventh Day Baptists have been engaged. Our people have been among the leaders in the public school system, and in temperance reform movements. Take, for example, the Seventh Day Baptist influence in the Colony of Rhode Island, and later in the State. The Seventh Day Baptists coöperated with the Baptists of Rhode Island in founding Brown University, and the fact that the Charter of the University was drawn by a Seventh Day Baptist, Samuel Ward, and that there was Seventh Day Baptist representation on the Board of Trustees for many years, are facts worthy of record, and facts of which every Seventh Day Baptist, old or young, should be proud. Similar instances of Seventh Day Baptist influence and worth can be recorded of the other Associations.

A brief mention of prominent Seventh Day Baptists who have lived in the Association, and who were actively engaged, or deeply interested in denominational work, would be interesting. For example, in the Eastern Association, there are the following: Thomas B. Stillman, George H. Babcock, Charles Potter, Professor William A. Rogers, and Mrs. Ann Lyon. In the Central Association, the following may be named: Rev. Alexander Campbell, Correll D. Potter, M. D., Rev. Eli S. Bailey, Jason B. Wells, and Mrs. Lucy M. Carpenter. In the Western Association, there are: William C. Kenyon and Jonathan Allen—both presidents of Alfred University—, Rev. Thomas B. Brown, Rev. Nathan V. Hull, and Mrs. Melissa B. Ward

Kenyon. A similar list might be offered, if it were deemed necessary, of each of the other Associations.

We feel confident that all persons selected, and whose names are placed on the programme, will coöperate with the Committee to the end that the Centennial Celebration of the General Conference at Ashaway, Rhode Island, August, 1902, may be a great success, and that the minutes of the session will be the most valuable collection of historical facts that have ever been compiled and published by our people.

The report of the Committee was adopted, and the necessary arrangements made for carrying the programme and the accompanying recommendations into effect.

While several of the papers were read in full at the session of the General Conference in 1902, many were read by title, only, for lack of time. Meanwhile, Rev. William Clarke Whitford, President of Milton College, who was expected to write a *History of Seventh Day Baptists in America Previous to 1802,* had been claimed by the hand of death before his task was completed, and Rev. William C. Daland had been unable to prepare a *History of Seventh Day Baptists in England.* Arrangements were made to have these papers written by others.

Moreover, upon the joint recommendation of its Executive Committee, and its Committee on Finance, the General Conference voted that these historical papers should be printed in book form, in an edition of one thousand copies, or more, and the price of the work was fixed by General Conference at a mere nominal sum. Consequently, a large deficit in the cost of the book was anticipated; but concerning that, the General Conference made this significant statement:

This deficit should not be looked upon as lost money. It is an investment which we as a people make to build a permanent historical monument for the perpetuation of our history, and for the propagation of the Sabbath truth.

A Committee on Publication, consisting of the following members, was then appointed: Henry M. Maxson, Rev. Earl P. Saunders, Charles C. Chipman, Rev. Arthur E. Main, D. D., Rev. James L. Gamble, D. D., and Orra S. Rogers. This Committee was instructed "to take charge of the whole matter of editing, and publication of, the minutes and papers, with power to depart from the above recommendations, if circumstances seemed to make it necessary."

The work of publication proceeded very slowly. Several of the authors of the various papers began to realize the value of the opportunity before them, and insisted upon the privilege of further research, and subsequent revision of their respective papers. The treatise upon the South-Eastern Association grew to such proportions that the author found, after four years of research, that he had sufficient material for a royal octavo volume of 500 pages, and *A History of Seventh Day Baptists in West Virginia* was the result.

The one to whom was originally assigned the subject of the *Eastern Association,* after repeated attempts to do the work, found himself unable to perform the task, for lack of time. Another writer was found, who would undertake the work upon condition that he be given a full year to complete it. The excellence of the result fully justified the delay thus occasioned.

Once again, it seemed wise to the Committee to include in the book some historical account of the German Seventh Day Baptists, and Dr. Julius F. Sachse, who has devoted a great many years to the study of that subject, accepted an invitation to prepare it. Owing to manifold other duties of an exacting character, he was compelled to relinquish the task, however, and the sketch was prepared by another hand.

After careful consideration, the Committee decided to include a large number of pictures in the book. Illustrations

are no longer regarded as a mere embellishment of a historical work. They are a necessary part of a complete record. For example, no description in words, however rich and full of detail, can convey to the mind anything of the grace and beauty of the pulpit of the old Newport Church, with its striking approaching stairway, and its overhanging sounding-board of surpassing elegance, that a single picture can afford, in a mere glance.

The selection of the illustrations has, of itself, been no light task. Obviously, a choice had to be made, since even after making a generous allowance for what might be inexpedient or not germane, many very desirable subjects remained that could not be included for lack of space.

Consequently, illustrations were chosen by classes, somewhat after the following plan:

1. Representative pastors from each of the Seventh Day Baptist Associations: namely, Eastern, Central, Western, South-Eastern, North-Western, and South-Western.

2. Foreign missionaries.

3. Representative evangelists.

4. Representative missionary workers.

5. Representative denominational lay workers and benefactors.

6. Foreign ministers and writers.

7. Sabbath reformers, and writers upon the Sabbath.

8. Representative teachers in Seventh Day Baptist schools, including presidents, and others, of DeRuyter Institute, Alfred University, Milton College, Salem College, Alfred Theological Seminary, the school at Fouke, Arkansas, etc.

9. Presidents of the Seventh Day Baptist Education Society, and of the Seventh Day Baptist Missionary Society, and the American Sabbath Tract Society.

10. Editors of the *Seventh Day Baptist Missionary Magazine, Protestant Sentinel, Seventh Day Baptist Register, Sabbath Recorder, Seventh Day Baptist Memorial,* and the *Seventh Day Baptist Quarterly.*

11. Presidents of the Seventh Day Baptist General Conference.

12. Authors of the various papers contributed to this book.

13. Houses of worship of representative churches in each Seventh Day Baptist Association.

14. Buildings and grounds of Alfred University, Milton College, Salem College, etc.

15. Various Seventh Day Baptist buildings in England, Holland, and China.

16. Miscellaneous.

The portrait of no individual occurs more than once, except in the case of one or two unique groups of special interest.

After spending more than three years in the selection of suitable subjects for illustration, and after consulting with numerous persons familiar with Seventh Day Baptist history and biography, among whom were Rev. Arthur E. Main, D. D., Rev. Lewis A. Platts, D. D., Rev. Abram H. Lewis, D. D., LL. D., Prof. Edward M. Tomlinson, Litt. D., LL. D., David E. Titsworth, Esq., and others, a list of pictures deemed acceptable was finally made by the Committee, and then passed into the hands of Mr. Corliss F. Randolph, who at the request of the Committee, has collected the pictures, and supervised the making of the half-tone plates.

It is a cause of regret to the Committee that several pictures which would have added greatly to the interest and historical value of the book, could not be obtained.

In accordance with the instructions of the General Con-

ference, the Committee has had an exhaustive index made, which will add inestimably to the value of the work.

The Committee did not find it practicable to attempt to unify, or even edit, the various contributions to the book, but have allowed each paper to appear as it left the writer's pen. That the various treatises overlap, one upon another, and contain many repetitions, is inevitable from the very nature of the work. That the book contains many errors, both of fact and of mechanical detail, is equally true, and for a similar reason. But these do not obtain to an extent sufficient seriously to affect the real value of the work. Corrections are solicited, and it is requested that they be sent to Mr. Corliss F. Randolph, of Newark, New Jersey, the Chairman of the Committee on Denominational History, of the Seventh Day Baptist General Conference.

Finally, the long continued delay of seven years since this work passed into the hands of the Committee, has been no less trying to the Committee than to the impatient subscribers, but the mighty oak does not grow in a single year, nor is a magnificent monument built in a day. So that, if after all these years of weary waiting, the Committee has succeeded in producing a record, to be read of all men, which has set forth something of the centuries of struggle and achievement of a people who, besides their contribution to the ecclesiastical life and character of the world, have likewise contributed something, and that in no small degree, to the national fibre of the two mighty English-speaking nations of the earth; and if besides this record, there has been erected a fitting monument which shall reflect something of the glory of this achievement—and, with all becoming modesty, the Committee believe that this has been done—then the delay has not been in vain.

Plainfield, New Jersey.
August 1, 1909.

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CORRECTIONS

VOLUME I.

Of the following corrections, those beginning with page 30, and ending with page 113, except the one on page 78, have been submitted by Charles Henry Greene, Esq., who in collaboration with Rev. James Lee Gamble, Ph. D., D. D., wrote the treatise concerned.

Page 30, second paragraph. "The Britons of the southern part of the island were not different from the", (i. e., the Scotch people). The Scotch people here referred to were the people now called Irish. This does not weaken the force of the statement however, as will be observed by the quotation from Moffat on page 27 of this book.

Page 38, fourth paragraph. In the quotation from Dr. Samuel Kohn, after "Christian Jews, who arose in England and", insert "in 1661."

Page 41, second line from the bottom. Since writing the statement that the membership of the Mill Yard Church was limited to "but thirty-eight women in 1737", the writer has consulted the records of the Mill Yard Church, and a copy of the inscriptions on the Mill Yard tombstones prepared by Rev. William H. Black, about 1845. A comparison of these records shows that there were at least six male members in 1737. The statement of membership on page 41, is made on the authority of Rev. William C. Daland, in the *Sabbath Recorder*, August 1, 1895.

Page 42, in section 6, entitled, *Property Interests*. The statements which appear here are made on the authority of Rev. William M. Jones, in the *Jubilee Papers*. The Church records say that Joseph Davis

did not present the Church with the Mill Yard property as a gift, but "loaned the money" to Mill Yard for the purpose of purchasing it. When the debt was paid, does not appear.

Page 44, last line. The statement which appears here concerning "Edmund Townsend", is made on the authority of the *Manual of the Seventh Day Baptists,* by Rev. George B. Utter (1858). The Church records say that in 1722, Edmund Townsend was ordained by the Natton Church and sent out as an evangelist "to preach to other churches in want."

Page 47, about half way down the page. The statement which appears here concerning the seating capacity of the Natton Chapel, is made on the authority of Rev. George B. Utter in the *Manual of the Seventh Day Baptists,* and of Rev. William C. Daland, in the *Sabbath Recorder* of August 1, 1895. In the summer of 1907, Lieutenant-Colonel Thomas W. Richardson, pastor of the Mill Yard Church, preached here to an audience of fifteen, and the chapel, it appears, has a seating capacity of about thirty-five. The present roof is not a thatched one.

Page 59, line seventeen from the bottom of the page. For "Mill Yard", read "Pinner's Hall."

Page 66, concerning Thomas Bampfield. For the statement that "He was born in 1659 (possibly 1654) and died in 1693", substitute the following: Thomas Bampfield (Bampfylde) was the eighth child and youngest son of Sir John Bampfield, Bart., and Eliazbeth Drake, his wife. They had fifteen children. Thomas was born about 1618 and died October 8, 1693. He is buried in St. Stephen's Church, Exeter. (See *Bampfylde, House of Exeter,* by Robert Dymond, F. S. A.—A Period of London, England—in the *Archaeological Journal,* for June, 1874, pp. 95-103, volume xxxi. For the date of

Thomas Bampfield's birth, compare with dates of birth of other children). Thomas Bampfield says he began to observe the Sabbath about 1667. (See Bampfield's reply to Wallace, 1693, p. 18).

Page 71, concerning Thamas Broad. Add the following: Thomas Broad lived and died a rector of the Church of England. (See Anthony Wood's *Athenian Oxenensis,* Vol. XX, pp. (c), 593-594; Bliss's edition, 1813).

Page 77, concerning ——— Hebden. In Allibone's *Dictionary of Authors,* he is called "Returne Hebdon." He was one of four exangelists ordained by John Trask, while the latter was pastor of Mill Yard Seventh Day Baptist Church.

Page 78, concerning "Bull Stake Alley." This appears to be written "Bull Steak Alley," also. Both forms are used in this book.

Page 83, concerning Elder Patrick McFarlane. The reference to Mill Yard Church in this article, as originally written are mostly from secondary sources. A more recent personal examination of the records themselves, by the writer, fails to reveal any Patrick McFarlane. The Patrick McFarlane mentioned in the Minutes of the Seventh Day Baptist General Conference of some forty years ago, lived in Springfield, Ohio, U. S. A., being a member of the Jackson Centre Church.

Page 92, concerning Robert Smith. For "Robert Smith", read "Richard Smith." It is not known that Robert Smith was an observer of the Seventh Day Sabbath. Richard Smith, however, was a prominent member of Mill Yard Church. A "Brother Smith" died in 1714, supposed to be this Richard Smith. He was a member here as early as 1654.

Page 96, concerning Edward Stennett. For the statement "Rev. Edward Stennett died at Wallingford in 1690", substitute the following: It is known that a summons for the arrest of Rev. Edward Stennett

was issued by the Ecclesiastical Court in 1691, and Rev. William H. Black, after a careful examination of the evidence available, expressed the belief that Rev. Edward Stennett was living as late as May 6, 1705.

Page 107, concerning Edmund Townsend. Qualify the statement that "On December 3, 1727, he was ordained as the successor of Joseph Stennett, 1st." by the following: "The records of the Mill Yard Church show that Edmund Townsend was ordained as an evangelist, by the Natton Church, in 1722, some time before June 3rd. In their extreme congregational independence, it not infrequently happened that the English Seventh Day Baptists ignored a former ordination. A like case was that of Robert Cornthwaite, who was ordained pastor of Mill Yard Church, March 8, 1726-7, although he was already an ordained Baptist minister when he embraced the Sabbath. This custom prevailed among Seventh Day Baptist churches in America in their earlier history. A sort of official succession seems to have been followed, beginning with Deacon, then Evangelist, next Elder, and finally Pastor."

Page 111, concerning Elder ——— Wheaton. The edition of the *Baptist Cyclopedia* cited here, is that edited by William Cathcart, in 1881. The letter referred to, was written to Elder Wheaton by Thomas Hollis the year before his death.

Page 112, concerning William Whiston. The following is gleaned from the *New International Encyclopaedia* (New York, 1904): In 1701, William Whiston was appointed deputy to Sir Isaac Newton, and in 1703 he was appointed to succeed him in the Lucasian professorship at Cambridge. In 1715 he instituted a society in London for promoting primitive Christianity, and the meetings were held at his home. This society, it is but fair to assume,

under all the circumstances, was a Seventh Day Baptist Church. Whether it was continued after his death does not appear.

Page 113, at bottom of page. Add the following: "The ancient Mill Yard Seventh Day Baptist Church, at the date of this writing—June, 1909—meets in Mornington Hall, Canonbury Lane, Islington, London, North, where the pastor, Lieutenant-Colonel Thomas W. Richardson, conducts the regular weekly service on every Sabbath afternoon. Lieutenant-Colonel Richardson is also, by recent appointment, pastor of the ancient Natton Church.

Page 315, in third paragraph from bottom of page. For "Silas Davis", read "Silas C. Davis."

Page 315, second line. For "Greenbriar", read "Greenbrier."

Page 428, eleventh line from bottom of page. For "Gordon Evans", read "Gurdon Evans."

Page 562, line nine from the bottom of the page. "Grim" should be "Greene."

Page 567, DeRuyter Institute. Mrs. Marie (Stillman) Williams, the wife of the Rev. Thomas R. Williams, D. D., is the author of this sketch of DeRuyter Institute.

"WHAT HATH GOD WROUGHT!"

REV. D. BURDETTE COON.

See *Biographical Sketches*, p. 1361.

"WHAT HATH GOD WROUGHT!"

(Numbers 23; 23, last clause.)

Rev. D. Burdett Coon, B. D.

Sermon delivered on Sabbath-day, at Conference, 1902.

The children of Israel were encamped in the plains of Moab. Balak, king of Moab, was much worried because of their presence. Calling his princes together, it was determined that certain positive steps must soon be taken toward driving the Israelites away. To make their way sure for this end they sought the services of a certain Balaam, a heathen prophet, or sorcerer. He seems to have been a man of wide influence. Balak, knowing the power of Balaam's word, thought that the quickest and best way to be rid of his enemy was to get Balaam to pronounce a curse against Israel. To make sure, as he thought, of Balaam's help, he frankly told him that he would promote him to honor in his kingdom if the desired curse were pronounced. In these hopes Balak was sadly disappointed. Balaam had met God on the way, and, for the time, seemed to be wholly under his influence and power. He had heard "the words of God," and had seen the "vision of the Almighty." As the Spirit of God came upon him he could do no other than to utter the words of Jehovah.

In the midst of the wonderful parables which he spoke

upon this great occasion we find the words of our text, "What hath God wrought!" This text is not a query; but is rather calling attention to some tremendous facts. Whether Israel should die or live was wholly dependent upon whether God was working with them. This text was a forcible reminder to Balak and all his subjects that God was with the Israelites, and therefore all the machinations of man against them would be vain.

We are here to-day to celebrate what God hath wrought among us as a people. We are here to learn the lessons that God would teach us from our past. Some one has wisely said, "He who regards not the past, cares little for the present and less for the future." This Centennial Anniversary should give us a higher regard for our past and greater hope for the future, because we may here the better see the wondrous ways in which God has led us.

Anniversaries ever have been and ever will be our teachers. The little girl calling her friends together to celebrate with her her fifth anniversary is on the way to knowledge. She has begun to mark the meaning of the years as they come and go. The children of Israel held their three great annual feasts, and in them learned what God had wrought. True words were those uttered by McKinley last September, in that great, last memorable speech, given to the people at the Exposition in Buffalo, when he said, "Expositions are the time-keepers of progress." And if expositions mark the progress that man hath made in material and intellectual things, our religious anniversaries as truly mark what God hath wrought for us in moral and spiritual attainments. For we are not here to-day to celebrate the progress we have made in material things. As happy as the comparison may be to us of the poor and simple homes of a hundred years ago with the large and beautiful ones of to-day; as cheering as may be the thought that we have discarded the ox cart and now take our journeys in the palace or Pullman car; and as awe-inspiring as may be the material changes we have witnessed on land and sea within the century, it is not of these we must think and speak to-day. It is of greater wonders than these.

Neither do we celebrate to-day our moral and spiritual

perfections, for we have them not. It would have been vain for priest or prophet to have claimed that the Israelites had made no mistakes, and had committed no sins. For all that they might say could not blot out the record that the children of Israel had often wandered far from God and duty. The facts remained that they had complained of Moses and of God. They had longed for the leeks and garlics and flesh-pots of Egypt. They had been guilty of making and worshiping the golden calf. They deserved not the protection they enjoyed. God could as easily and as justly have blotted them from the face of the earth as you, by the turn of the hand, brush away a troublesome fly. The wonder was not at their perfections, but that God could see any possibility of good in them, and could forgive them, and had preserved them in spite of their weaknesses and sins. And so the wonder to me is not that our numbers are not larger, but that we are as many as we are; yea, that we exist at all. Seeing the many things that have crowded upon us from without, and the inconsistencies from within, the many numbered with us whose hearts are not with the Lord, the marvel is that God hath preserved us as a people. It is a miracle of divine grace that we are here to-day.

And if we look for what God hath wrought for us we shall find that grace manifested in places and ways usually unsought and unseen by man. It will not be seen so much in our more splendid homes, in our thriving industries, in our manifold material comforts, or even in our more compact organization of church and denomination, as in the cross-bearing and self-sacrificing spirit of our forefathers.

Not a child is born, not a mind grows, not a soul develops, not a church prospers, not a denomination endures, not a reform advances without pain, sorrow and suffering. Men's reaching toward wisdom and perfection hath ever been attended with expenditure of blood, treasure and life. Going from darkness to light, from poverty to wealth, from weakness to strength, from sin to righteousness, from bondage to liberty, from earth to heaven, means toil, struggle, sacrifice. From the excellent historical papers to which we have listened in these sessions we have heard much concerning the struggles

of our forefathers. And it is in these struggles we shall find the hand-dealing of our God with us. A few days ago I was in the home of an old lady in Little Genesee, who was born among these Rhode Island Rocks, ninety-eight years ago. She is still alert and active, working in her garden every day. Her mind is keen, and it is a real pleasure to visit with her. In talking of the Conference soon to convene here, she had many things to say touching our history of nearly one hundred years ago. Among the most striking things I noted the spirit of sacrifice that the Lord put into our people in that far-off day. She told of how, because of the love of Christ, whole families, men and women, boys and girls, walked six, eight, or ten miles, and how others went long distances with ox teams to attend "meeting" upon the Sabbath. We have heard here of how they used to drive a hundred miles with ox teams to attend the "Great Sabbatarian Yearly Meeting." And when these sturdy men and women pushed through the wilderness westward, they went, not so much to make themselves rich in this world's goods, as to make Christian homes, to establish Christian churches, and to build up Christian schools. They went prepared to do these things at whatever cost. Witnessing their perseverance in and endurance for the truth of God in the midst of the most adverse circumstances, we can but say, Behold, "What hath God wrought!" None but an infinite God could have kept them. None but an infinite God can keep us to-day under the changed circumstances in which we live. With faith divine, we founded the home, the school and the church, that the whole truth of God might be taught.

God hath preserved our schools, not for the sake of the schools, not that the teachers in them might have a place for service, not that the young men and women going from them might fill important places in governmental, professional, or industrial affairs; but that the boys and girls we send there, while getting intellectual culture, may obtain heart culture that shall fit them for sticking to the truth of God forever. We praise God because in these latter days he hath put it into the hearts of so many of our fathers and mothers to take their boys and girls from the large opportunities offered in the High Schools and place them under larger opportunities

offered in our denominational colleges. Not larger because of material advantage, but far larger because of moral and religious advantages. We rejoice because there are so many who prefer to sacrifice the material advantage offered their children now than to sacrifice the children themselves to the world a few years later.

God hath wondrously wrought in that he has put it into the hearts of so many to go to the uttermost parts of the earth as his missionaries to proclaim his entire truth when there could be no natural expectation that large numbers would soon be converted through their preaching. The self-sacrificing labors of these men and women of Jesus Christ in home and foreign lands declare to us what God is doing in human hearts to-day. God hath been very kind and merciful unto us in preserving our churches when things without and worse things within threatened their destruction. We marvel at the goodness of God when, in the midst of those things, we discover so many homes that are homes of prayer, homes where God's name is revered, his Word is read, and his commandments observed. We rejoice because there are so many going into the world to-day to stand, everywhere they go, for God and his holy Word. The voices and lives of our young men and young women foremost for the truth and love of God in home and church, and school, and state, declare to us in no mistakable terms what God hath wrought.

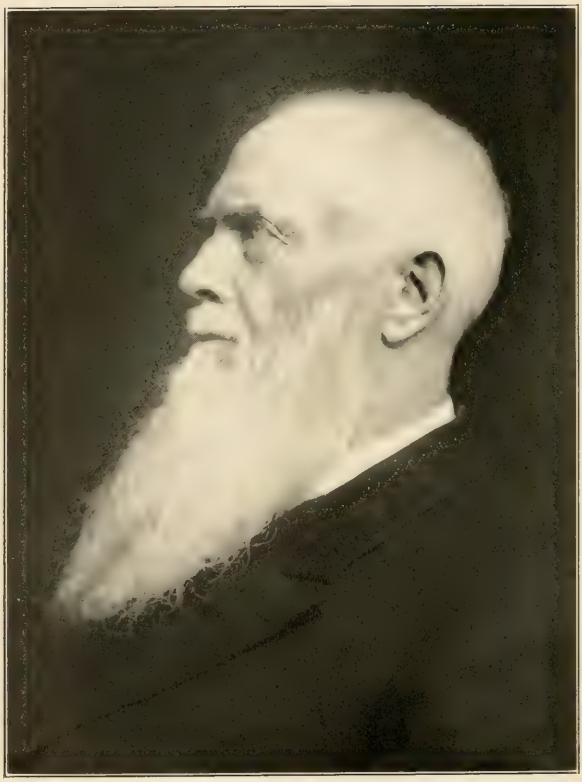
God hath chosen us to stand among other denominations much as the children of Israel stood among other nations, *and here we shall stand.* Great honor and dignity hath God placed upon us in calling us to stand for such spiritual ends. Our strength for the conflict that must come lies not in our great learning, not in our wealth, not in our numbers. We look to things in vain for victory. "Not by might, nor by power, but by my Spirit, saith Jehovah of Hosts." We shall win by our willingness to be filled with the love of God. We shall win by following the track that our forefathers trod, the track of toil and sacrifice for the sake of Christ and his truth. By willingness to obey his Word, even at the cost of business or life itself.

We can not do otherwise than look into the future for

a moment. Coming on the train the other day from New London to Westerly, I overheard two men, sitting a little ahead, talking about Seventh-day Baptists. They were, apparently, business men, and thought they were looking at the question from a business standpoint. I judged that they were of the Moabites. One said to the other, "These Seventh-day Baptists have got to go pretty soon. They can not last much longer. Everything indicates that they are near the end of their history." Poor, deluded man! I thought, Have you read the words of the prophet in reference to the query and hope of the Moabites of old? They hoped for the early destruction of the Israelites. The prophet answered them according to the Word of God, that the history of the children of Israel had but just begun. They would live to enter the promised land, and would drive every enemy from the field. Listen to his words. Immediately after he asked Balak and his subjects to behold "what God hath wrought" in Israel's past, he calls upon them to see what God will do for them in the future. "Behold the people riseth up as a lioness, and as a lion doth he lift himself up; he shall not lie down till he eat of the prey, and drink of the blood of the slain."

No pity need be expressed for us and the position we occupy. Pity for him who is in the majority in the wrong. Under the blessing of God the Seventh-day Baptists are here, and the Seventh-day Baptists *are here to stay*. I have no discouraging note to sound to-day. "If God be for us who can be against us?" Our history is but just begun. The promised land lies before us. Contrary to the predictions of the world, we shall possess it. In the name of our God, through the grace of his Son, and by "the sword of the Spirit which is the Word of God," we shall drive every enemy from the field. God's truth shall triumph and his people be led to victory.

THE SABBATH FROM THE TIME OF CHRIST TO ITS APPEARANCE IN ENGLAND.



REV. ABRAM HERBERT LEWIS D. D., LL. D.

See *Biographical Sketches*, p. 1361.

THE SABBATH FROM THE TIME OF CHRIST TO ITS APPEARANCE IN ENGLAND.

Rev. A. H. Lewis, D. D., LL. D.

One can not take up the history of an institution like the Sabbath at any given point without considering its history previous to that point and its character and standing at the point where the consideration begins. Before the time of Christ the Sabbath had held a prominent place in the life of God's ancient people. Much of the religious and social life of the Hebrews gathered around the Sabbath because it was God's representative among the days, and their oft-recurring day of worship. During the centuries more immediately preceding Christ, excessive ceremonialism and non-spiritual formalism had crept into all departments of the Jewish church. Because of its prominence, the Sabbath was especially affected by this formalism and by unscriptural restrictions and evasions.

These restrictions and evasions were burdensome, many of them foolish, and their adoption cultivated the spirit of dishonesty and disobedience. There were thirty-nine principal occupations which were prohibited on the Sabbath.

These occupations were varied by subordinate distinctions as to places where they might occur; for example, "a public place," a "private place," a place which is "neither public nor private," and a "free place." The last being described as "that which is more than three hands deep or high, but not more than four hands square in width." Examples of these restrictions are as follows:

If a beggar reaches his hand within a house and gives or takes something from the hand of the master, the beggar is guilty and the master is free. A man must not sit before the barber near to evening prayer until after he hath prayed. A tailor must not go out with his needle late on Sixth-day afternoon nor the scribe with his pen, lest they forget and carry these implements on the Sabbath. One may not light a lamp with cedar moss, nor with unbroken flax, nor floss silk, nor wick of willow, on the Sabbath. A man may extinguish a lamp on the Sabbath if he fears the heathen, or robbers, or an evil spirit, or that the sick may sleep. If he extinguishes the lamp that he may save the lamp, the oil, or the wick, he is guilty of sin. A male camel may be led forth on the Sabbath with a headstall, but a female camel must be led by a nose ring. A woman may not go out on the Sabbath with laces of wool or flax, nor with straps on her head. A man may not go out with hob-nailed sandals, nor with one sandal, unless the unsandalled foot is sore. A woman may not go out carrying a needle having an eye, nor wearing a signet ring, nor a spiral head-dress, nor a bottle of musk. A cripple may not go out wearing a wooden leg. If a man does one principal work, and twenty secondary works on the Sabbath they will be regarded as one sin. The thirty-nine principal works are these:

"Sowing, ploughing ,reaping, binding sheaves, threshing, winnowing, sifting, grinding, riddling, kneading, baking, shearing wool, whitening, carding, dyeing, spinning, warping, making two spools, weaving two threads, taking out two threads, hoisting, loosing, sewing two stitches, tearing thread from two sewings, hunting the gazelle, slaughtering, skinning, salting, curing its skin, tanning, or cutting it up, writing two letters, erasing in order to write two letters, building, demol-

ishing, quenching, kindling, hammering, carrying from private to public property. Lo, these are the principal works—forty less one."

A priest might replace a plaster on a wound in the temple on the Sabbath, but not elsewhere. One might borrow jars containing wine, or oil on the Sabbath, but he must not say: "lend it to me." Through many other restrictions, similar to these, insincerity was cultivated, in that a large number of actions were reckoned as "commixtures" or "connections," entitled "Erubin" in the Talmud. These commixtures were of every conceivable sort, notably those pertaining to traveling on the Sabbath, in order to evade the commandment, "Abide ye every man in his own place, let no man go out of his place on the Sabbath-day."

CHRIST CHARGED WITH SABBATH-BREAKING.

One of the prominent features in Christ's work was the condemnation of these false restrictions concerning the Sabbath. By precept and example he denounced this formalism, ignored these restrictions, and taught those larger views and better practices concerning the Sabbath which fitted it for a place in his Kingdom. His opposition to the false notions of the Jews increased their enmity toward him and toward the development of Christianity. They could not rise high enough to appreciate the true view of the Sabbath which he presented, while their religious zeal and national pride spurred them into more bitter opposition to Christ because of his attitude toward these false notions concerning the Sabbath. Thus the correct conception of the Sabbath became a strong and permanent barrier between the Jewish leaders and Christ, and the Christian movement within the Jewish church.

ATTITUDE OF THE GENTILES.

It is clear from the history of Christianity after the New Testament period that there was a strong tendency on the part of Gentile converts to object to the Sabbath as a Jewish institution. With the death of the apostles and the passage of Christian history westward from Palestine, the men of culture who became associated with Christianity were nearly all from the ranks of Grecian and Roman Pagan philosophers. For

generations there had been strong dislike of the Hebrews because of their unwillingness to grant any recognition to the various heathen deities. The attitude of the Jews toward Christ because of his teachings concerning the Sabbath, gave new impetus to this anti-Jewish prejudice, and as Pagan leaders became prominent in the development of the Christian church, their opposition to all Sabbath-keeping became more pronounced.

Beginning with Justin Martyr, about the middle of the second century, these leaders gave utterance to the largest type of no-Sabbathism, claiming that the Sabbath was only a Jewish institution, that Jehovah to whom it was sacred was only an inferior deity, and that the Old Testament had little or no binding force upon any but Hebrews. This doctrine with its attendant errors, was one of the leading influences which changed Christian history, soon making it more Pagan than Christian, according to the standard set by Christ and his immediate followers. Hence a sharp struggle ensued in which the Sabbath maintained its place with the common people long after it was theoretically set aside through the influence of the Pagan-Christian leaders. That struggle continued for four or five centuries.

INTRODUCTION OF SUNDAY.

Through the combined influence of ancient Sun worship and the tradition that Christ rose from the dead on the first day of the week, in which fact men sought to find an analogy between the risen Christ and the rising sun, the Sun's day together with many other Pagan festivals found a place in the Christian church under the growing influence of Roman Paganism and the political influences which were brought to bear upon Christianity in the Roman Empire. When Christianity ascended the throne of the Cæsars, early in the fourth century, it was destructively remodeled according to the genius of the Pagan state-church. In that remodeling, the Sunday and other Pagan festivals were supported by the Civil power, while public opinion and civil legislation combined to degrade and drive out the Sabbath. Thus the struggle went forward for four or five hundred years until the full development of the Roman Catholic church and the completed union of

church and state in the declining Roman Empire practically annulled the Sabbath in the Roman branch of the Christian church.

DURING THE DARK AGES.

The term "Dark Ages" is used here in a general sense to cover the time from the fifth to the fifteenth century. During that time the Papacy never succeeded in driving the Sabbath wholly from its dominions. There is much evidence showing that as the Roman church gradually expelled the Sabbath, those who were loyal to the law of God and the practices of the apostolic church, stood firm, regardless of excommunication and persecution. Dissenters who kept the Sabbath, existed under different names from the time of the Pope to the Reformation. They were either the descendants of those who fled from the heathen persecutions previous to the time of Constantine, or else those who, when he began to rule the church and force false practices upon it, refused submission, and sought seclusion and freedom to obey God. In their earlier history they were known as Nazarenes, Cerinthians and Hypsistarii, and later, as Vaudois, Cathari, Toulousians, Albigenses, Petrobrusians, Passagii, and Waldenses. We shall speak of them in general, under this latter name. They believed the Romish church to be the Anti-Christ, spoken of in the New Testament. Their doctrines were comparatively pure and Scriptural, and their lives were holy, in contrast with the ecclesiastical corruption which surrounded them. The reigning church hated and followed them with its persecutions. In consequence of this unscrupulous opposition, it is difficult to learn all the facts concerning them, since the only available accounts have come to us through the hands of their enemies. Before the age of printing, their books were few, and from time to time these were destroyed by their persecutors, so that we have only fragments from their own writers. At the beginning of the twelfth century they had grown in strength and numbers to such an extent as to call forth earnest opposition and bloody persecution from the Papal power. Their enemies have made many unreasonable and false charges concerning their doctrines and practices, but all agree that they rejected the doctrine of "church authority," and appealed to

the Bible as their only rule of faith and practice. They condemned the usurpations, the innovations, the pomp and formality, the worldliness and immorality which attended the development and supremacy of the Romanized church. They made the Bible their only standard of faith and practice and rejected all changes and additions which the Roman Catholics had made. Benedict in his history of the Baptists says of the Waldenses:

"We have already observed from Claudius Seyssel, the popish archbishop, that one Leo was charged with originating the Waldensian heresy in the valleys, in the days of Constantine the great. When those severe measures emanated from the Emperor Honorius against rebaptizers, the Baptists left the seat of opulence and power, and sought retreats in the country, and in the valleys of Piedmont; which last place, in particular, became their retreat from imperial oppression."

Rainer Sacho, a Roman Catholic author, says of the Waldenses:

"There is no sect so dangerous as Leonists, for three reasons: first, it is the most ancient; some say it is as old as Sylvester, others, as the apostles themselves. Secondly, it is very generally disseminated; there is no country where it has not gained some footing. Third, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing concerning God which is not good."

Sacho admits that they flourished at least five hundred years before the time of Peter Waldo. Their great antiquity is also allowed by Gretzer, a Jesuit, who wrote against them. Crantz, in his "History of the United Brethren," speaks of this class of Christians in the following words:

"These ancient Christians date their origin from the beginning of the fourth century, when one Leo, at the great revolution in religion under Constantine the Great, opposed the innovations of Sylvester, Bishop of Rome. Nay, Rieger goes further still, taking them for the remains of the people of the valleys, who, when the Apostle Paul, as is said, made a journey over the Alps into Spain, were converted to Christ."

The extent of their position and influence is shown by the fact that in the thirteenth century, from the accounts of Catholic historians, all of whom speak of the Waldenses in terms of complaint and reproach, they had founded individual churches, or were spread out in colonies in Italy, Spain, Germany, the Netherlands, Bohemia, Poland, Lithuania,

Albania, Lombardy, Milan, Romagna, Vicenza, Florence, Velepenetine, Constantinople, Philadelphia, Sclavonia, Bulgaria, Diognitia, Livonia, Sarmatia, Croatia, Dalmatia, Briton, and Piedmont.

OUR DENOMINATIONAL ANCESTORS.

These widely scattered Sabbath reformers were our denominational ancestors, in fact, if not by direct organic connection. Through them we are in touch with the last representatives of the Sabbath-keeping apostolic church, and with the first genuine Protestants. This fact is set forth by many of the older writers of the Reformation Period, and by Cox and Hessey, the two ablest English writers of the last century on the Sabbath question. The Sabbath found little recognition on the continent of Europe during the first stage of the Lutheran movement. As Protestant principles were more definitely formulated, and the Second General Stage of the Reformation was developed in England, the Sabbath question underwent a radical change. English Seventh-day Baptists were brought out and organized and our present denominational life began. It is not the province of this paper to deal with that phase of our history, but the results of the survey made in this paper support and emphasize the fact that this centennial year is an epoch in the history of Sabbath-keeping Christians which links us with the earliest Seventh-day Baptist churches, those which were founded by the Sabbath-keeping Christ, Lord of the Sabbath and Head of the church universal. Herein is an honor too lightly prized, and a sacred trust too little appreciated. This persistent perduring of the Sabbath in spite of opposition and obloquy is highest proof of its value in the eyes of God who overrules the affairs of men in history.

Standing at this point in the history of Seventh-day Baptists, the example of Christ and his teachings concerning the Sabbath ought to be given first place. He is supreme authority as to the interpretation of the Ten Commandments. Being a Jew and the Messiah of God, he was not only the founder of Christianity, but the authoritative interpreter of Judaism, and of the relation of the Ten Commandments to the kingdom of God and the Christian church. The basis of Sabbath-

keeping, at the present time, is found in the interpretation which Christ made and in the example which he set. Too much importance can not be given to the fact that what Christ said and did concerning the Sabbath was by way of pruning it—as one prunes over-growth from a vine. He interpreted the Fourth Commandment and purified the Sabbath from formalism and false casuistry, that it might be fitted for its place in the New Dispensation. The almost universal, popular error concerning the Sabbath under the Christian Dispensation has come because men have assumed that Christ discarded the Sabbath instead of cleansing and uplifting it, thus fitting it for a new place and a higher mission. Upon that broad basis the faith of Seventh-day Baptists finds secure foundation. Even they have not fully appreciated the value of appealing to Christ as the first and foremost authority in all matters connected with Sabbath observance. It is to be hoped that this anniversary of our Conference may induce such a restudy of Sabbath-keeping and of the work now demanded of us, as will place Christ and his interpretation of the Sabbath more prominently before us and before the world. His own words—"The Son of man is Lord of the Sabbath day"—have a far deeper meaning than is usually apprehended. The Jews complained because Christ discarded and condemned their formalism and disobedient evasions in the matter of Sabbath-keeping. Christ gave a larger interpretation and new meaning to each of the Ten Commandments, including the Sabbath law. He did not weaken nor discard the commandment. He did reject and condemn those false interpretations which the Jews had heaped upon it. Let us begin the work of the coming century from a higher denominational standpoint than ever before—the standpoint of the law of God, interpreted by Christ and enforced by his example.

SEVENTH DAY BAPTISTS IN THE BRITISH ISLES.

PREFACE.

The author would first of all acknowledge his obligation to Mr. Charles H. Greene for the valuable materials, in the way of books, papers, letters, etc., which he has gathered with much diligence and labor. Mr. Greene has for years been an enthusiastic collector of matter bearing upon English Seventh-day Baptist history, purchasing at considerable expense to himself rare books, and carrying on an extensive correspondence with Sabbatarian churches and individuals in the British Isles. Hearty thanks are due him from the denomination for this service.

The writer has examined the files of *The Sabbath Recorder* in Alfred University, read most of the authorities cited, and verified the quotations given. The interested reader is invited to consult, for his own assurance, the works referred to; and to report any errors that he may discover.

The author's task has been a tedious and difficult one, unsatisfactory in many instances because of the meagre results obtained; but, on the whole, one full of fascination and inspiration. If the reader shall find in these pages as much to awaken his interest, to warm his heart and to make him rejoice in the privilege of sharing in such a heritage—as the writer has derived from his labors and researches, this publication will not be in vain.

Seventh-day Baptists have no reason to be ashamed of their ancestry. Sabbath advocates and defenders have been among the ablest and best of the communities and countries in which they have lived and labored. We can only regret that we know so little of them; yet cannot but rejoice that what we do know is all worthy of being remembered and handed down to posterity.

J. L. GAMBLE.

ALFRED, N. Y., JAN. 7, 1904.

CHARLES HENRY GREENE.

See *Biographical Sketches*, p. 1361.

THE SABBATH IN THE BRITISH ISLES

Including Organized Seventh-day Baptist Churches and Prominent Authors and Defenders of the Bible Sabbath.

Rev. J. Lee Gamble and Charles H. Greene.

I. EARLY CIVILIZATION OF THE BRITISH ISLES.

It may not be uninteresting or unimportant to note that the earliest known inhabitants of these isles were not so rude and uncivilized as is sometimes supposed. That the Britons were of Asiatic origin seems to be supported by the testimony of Theophilus, bishop of Antioch, (A. D. 160), and by the similarity between Druidism and the rites of Baal and Ashtoreth as practiced in the East. Certain traditions indicate that Britain may have been settled by a Trojan colony some time after the fall of Troy, and took its name from the leader of that colony. There is evidence that the British Isles were known in the time of King Solomon, and that before their conquest by Julius Cæsar they were as civilized as the Greeks who fought about Troy. The Britons were versed in poetry and music, mathematics, geometry, astronomy, philosophy, psychology, geography, rhetoric, metallurgy, agriculture, navigation, and a form of writing, now all but lost, by which their sacred mysteries were preserved from generation to generation. The island was divided into a number of petty kingdoms which were always at war with one another, except in case of great common danger, or when one kingdom developed

unusual strength; then an arch-king, called "Pendragon," ruled over them all while the danger lasted, or while his strength endured. This was the condition of England when Julius Cæsar discovered the islands, B. C. 55.

George Smith shows that their religion "bore some resemblance to that professed by the Hebrew patriarchs before the giving of the law;" that they had "clear and correct views of the divine unity, nature, and attributes;" that they "seemed to have fully believed, and clearly taught, the doctrines of a divine superintending Providence;" and that in many other points they approached, in doctrine and worship, the standards of the Old Testament Scriptures. (Smith's "Religion of Ancient Britain;" pp 35-54.)

Hence, to say the least, they were not in a condition unfavorable to the reception of Christianity.

II. EARLY PLANTING OF CHRISTIANITY IN THE BRITISH ISLES.

That Christianity was established in Britain between the years A. D. 51 and A. D. 61, either by the Apostle Paul himself or by converts made by him during his Roman imprisonment, is the testimony of many credible historians. Gildas, the earliest British writer of history, born A. D. 520, says of the introduction of Christianity into the islands: "Meanwhile these islands, stiff with cold and frost, and in a distant region of the world, remote from the visible sun, received the beams of light, that is, the holy precepts of Christ—who is the true Sun, and who shows to the whole world his splendor, nor only from the temporal firmament, but from the height of heaven, which surpasses everything temporal—at the latter part, as we know, of the reign of Tiberius Cæsar, by whom his religion was propagated without impediment." Comparing this with the previous passage, the events mentioned appear to be limited by the "meanwhile" to a period between the defeat of Boadicea, A. D. 61, on the one hand, and on the other to events not far distant—such as the defeat of Caractacus, A. D. 51. Therefore the testimony of Gildas is to the effect that the gospel was preached in Britain before the year 61. (Yeowell, p. 22.)

TESTIMONY OF THE FATHERS.

Irenaeus, A. D. 178, says that the church in his time was spread throughout the world; and especially mentions the churches in Germany Spain, Gaul, and Britain. He adds: "There is no difference of faith or tradition in any of these countries."

Eusebius, Bishop of Caesarea, A. D. 325-340, in showing that the Apostles who first preached the gospel to the world could be no imposters or deceivers, names many countries in which they labored, and then adds particularly, that "some passed over the ocean to those which are called the British Isles."

Chrysostom, A. D. 398, mentions "The Britannic Isles" as having felt the power of the Word, and says: "To whatever quarter you turn—to the Indians or Moors or Britons, even to the remotest bounds of the West, you will find this doctrine."

Theodoret, A. D. 423-460, especially enumerates the Britons as one of the nations converted by the Apostles.

DID PAUL PREACH THE GOSPEL IN BRITAIN?

The credit of introducing Christianity into this region has been claimed not only for Paul, but also for Peter, Philip, John, Simon Zelotes, and Joseph of Arimathea; but the most of the church fathers, and other authorities, favor the mission of St. Paul.

Clement of Rome, A. D. 96, says: "St. Paul preached in the East and West, leaving behind him an illustrious record of his faith, having taught the whole world righteousness, and having traveled even to the utmost bounds of the West."

Jerome, A. D. 392, says: "St,. Paul, having been in Spain, went from one ocean to another." "His diligence in preaching extended as far as the earth itself." "After his imprisonment he preached in the western parts."

Venantius Fortunatus, A. D. 560, says: "St. Paul passed over the ocean to the Island of Britain, and to Thule, the extremity of the earth." (Ireland?)

Many similar testimonies might be given to the early planting of Christianity in Britain, and that this was done

by the Apostle Paul between his first and second imprisonments.

MORE MODERN HISTORIANS.

In addition to the authority of the historians of the nine first centuries, the interested reader may find the subject ably discussed and defended in the learned works of Archbishops Parker and Ussher; Bishops Stillingfleet, Lloyd and Burgess; Camden, Cave, Gibson, Godwin, Nelson, Rapin, Roberts, Rowland, Soames, and others.

Bishop Stillingfleet, in his "Antiquities of the British Church," spoken of as the most complete and learned work on the subject, containing a full account of the early ecclesiastical history of Britain from the first introduction of Christianity to the conversion of the Saxons, while rejecting many of the traditions respecting the British church, yet believes in the visit of St. Paul to this country. (Yeowell, p. viii.) With this view agree the authors named above.

Dr. Hales, however, author of "Primitive British Church" (1819), differs from the other learned antiquarians, ancient and modern, as to Paul's preaching in Britain; and the introduction of Christianity into this island he refers to Bran, the father of Caractacus, during the apostolic age. There is neither need nor time to introduce here this interesting story. Nor can we more than simply refer to the Welsh "Triads," and "Genealogy of the Saints," the earliest historical writings relating to the Britons, both testifying to the preaching of the gospel and the founding of the Christian church in the British Isles early in the first century, either by Paul or by converts to Christianity made by him in his Roman prison.

George Smith, after summing up the evidence, given in part in the preceding lines, says: "We can not avoid saying that many accounts, supported by a much less amount of evidence, are generally regarded as portions of undoubted history." (Religion of Ancient Briton, pp 130, 131.)

We need not doubt, therefore, that Christianity was planted in the British Isles centuries before the advent of Augustine, (A. D. 596), the first papal missionary to these islands, sent out by Pope Gregory the Great.

III. THE SABBATH IN THE BRITISH ISLES.

There are many reasons for believing that the British church was a Sabbath-keeping church from the first, and for several succeeding centuries; in fact, the Sabbath-keepers have continued in unbroken succession from the first introduction of Christianity down to the present day.

1. The first proposition is certainly true, if the church was founded by the Apostle Paul or his immediate converts.

2. Many church fathers testify that Sunday had not displaced the Sabbath as late at least as Socrates, the church historian who wrote about the close of the fifth century that, with the exception of Rome and Alexandria, "all the churches throughout the whole world celebrate the sacred mysteries on the Sabbath-day." (Socrates: "History of the Church," p. 289. London. 1880.)

3. In the biography of Augustine who came from Rome A. D. 596, to convert the heathen Saxons, we are told that he found the people of Britain in the most grievous and intolerable heresies, "being given to Judaizing, but ignorant of the holy sacraments and festivals of the church." That is to say, they kept the Bible Sabbath and were ignorant of the Roman "Sunday-festival." (Mrs. Tarmar Davis: "History of Sabbatarian Churches," p. 108. Phila 1851.)

Watson, (Annals, p. 136), says: "Rome through Augustine did more mischief in one year toward the subverting of the Christian church and See of Britain than had the Saxon pagan done one hundred and fifty years before."

4. The Easter controversy indicates the hold which the Sabbath had upon the British Christians. If we remember that Christianity came to Britain from the Eastern church rather than from the Western, it will help us to understand this discussion.

Dr. Schaff says: "The observance of the Sabbath gradually ceased in the West. Yet the Eastern church to this day marks the seventh day of the week, excepting the Easter Sabbath, by omitting fasting and by standing in prayer." (Church History, p. 37. 1859.)

Gibbon (1854, vol. 1. pp 515-517), writes: "As for the

observance of Easter, others in other parts of Asia vary in the month, but hold it on Saturday."

John Price, in "The Ancient British Church," (pp 90, 94. Note), says: "The original difference (about Easter) was that the Western church, followed herein by the churches of Jerusalem and Antioch and Alexandria, observed Good Friday either on the 14th of the month Nisan, if it fell on Friday, or, if not, on the next Friday; and Easter on the following Sunday. The Eastern church did not do that way." And then he adds, "There is, however, an unfair insinuation that the British Christians were Judiac in their observance of Easter day, in a letter of Pope elect, John (A. D. 634), to the Scoti; and in Aldhelm's Epistle to Geruntius." This "insinuation," far from being unfair, is rather the more a true statement of the Sabbath observance of the Celtic church, which even celebrated its Easter or resurrection festival on the day which the Scriptures point out as the one on which the Saviour rose from the grave, (which was "late on the Sabbath." Matt. 28: 1-4).

Peter Heylyn, in speaking of the early church in Britain observing its Easter on some other day than Sunday, says: "Which they certainly had not done had the Lord's day obtained amongst them that esteem which generally it had found in the Western church."

The British-Celtic church observed Easter on the seventh day of the week until A. D. 664, when Rome triumphed in the controversy through the action of Oswald, king of Northumberland, whom the Catholics convinced of their succession from St. Peter, "the gate-keeper of heaven." Oswald thought he had better be on good terms with Peter, else he might not get inside the golden gate! Thus Sunday began to be hallowed in Northumberland.

Colman the Culdee, rather than submit to this decision, took his monks and retired to Iona and then to Ireland. (O'Halleron's "Hist. of Ireland," p. 195.)

Yet after all their pains to establish Sunday as the Sabbath, it appears that Christians generally, and in England and Scotland particularly, kept the Seventh-day Sabbath until the

13th century. ("The Sabbath-day: Remember to keep it holy," p. 6: William Stillman. 1843.)

In the further study of this subject we will consider separately the various geographical divisions of these islands:

1. Ireland.

We believe the Sabbath was observed here because:

1. Ussher says that the church in this island was established "statim post passionem Christi"—soon after the passion of Christ; and therefore before Sunday was thought of.

2. The constant enmity between Ireland and ancient Rome prevented any kind of friendly intercourse. The doctrine of Christ came not from thence here, but from the churches in Asia. (O'Halleron's "Hist. of Ireland," pp 146-174.)

3. O'Halleron further says in this connection (p 172), "In the present reign (Dermond, A. D. 528), and for nearly a century preceding it, Christianity was in the most flourishing condition in Ireland. They received it from Asiatics. These last, in many instances, adhered more closely to the Jewish customs than did the Roman Christians."

4. There is ample evidence that St. Patrick, "the Apostle of Ireland," never had any connection whatever with Rome, and that he was a Sabbath-keeper. The establishment of the Sabbath-keeping community on the island of Iona, under the headship of St. Columba, was manifestly the result of Patrick's preaching. Like begets like.

5. Celtic Ireland was neither papal nor inclined to submit to the papacy, until Henry II. riveted the Roman yoke upon them. (Froude's "England in Ireland," p. 17; O'Halleron's "Hist. of Ireland," p. 19.) In A. D. 1155 Pope Adrian gave Ireland to King Henry to bring into the Romish fold.

A small remnant of Sabbath-keepers has persisted in Ireland unto this time; a church or society being found there as late as 1840.

2. Scotland.

Prof. Moffat, ("Church in Scotland," p. 140), says: "It seems to have been customary in the Celtic churches of early times, in Ireland as well as in Scotland, to keep Saturday, the

Jewish Sabbath, as a day of rest from labor. They obeyed the commandment literally upon the seventh day of the week." This is an important concession from a Princeton professor of church history.

The same author, speaking of the Culdees of Columba's time, and of the Scottish church of Queen Margaret's time, says: "Christianity was still taught in Scotland by the church of which Columba had planted the seeds in Iona, for the Culdees had substantially maintained the succession." (Moffat, p. 128.)

We know that Columba was a Sabbath-keeper to the day of his death. We also know that at the time to which Moffat refers the Sabbath was observed by a majority of the Scottish church; for we are told that Queen Margaret, in trying to harmonize the Scottish church with the rest of Europe, found "her next point of complaint against them was that they did not reverence the Lord's day, but that they held Saturday to be the Sabbath." (Skene's "Celtic Scotland," vol. 2, pp 348, 349.) To this fact of history the Encyclopedia Britannica bears testimony. (Article: St. Margaret. vol. 15, p. 544.)

It seems therefore unquestionably established that Scotland kept the Bible Sabbath from the very first on down to as late, at least, as 1069-1093. And it was not until as late as A. D. 1203 that Scotland bowed the neck to Rome and relinquished the faith of her fathers,—and with it the Sabbath.

This end was accomplished through the impious ruse of the mysterious roll commanding Sunday observance under severest penalties, said to have fallen from heaven upon the altar of a saint in Jerusalem. (See Lewis' "Sabbath and Sunday," pp 197-202.) And yet for all this, as late as A. D. 1557, we find Sunday classed with "other festival days" of the church; for a meeting of barons and nobles was held in Scotland that year, when it was thought expedient "that in all parishes of this realm the Book of Common Prayer be read on Sunday and other festival days publicly," &c.

In Frank Leslie's "Popular Monthly" for Nov., 1897, is an article on "Fisher Folks of Scotland," in which it is said that among the fishermen of Scotland of the present time

"Sunday is strictly kept as a day of rest; no boats go out after Saturday morning." The writer thinks this is because they fear they might be kept out on the water over Sunday. But is it not rather a remnant of the old Sabbath-keeping principles and practices of Scotland?

3. *Wales.*

There is much evidence that the Sabbath prevailed in Wales universally until A. D. 1115, when the first Roman Bishop was seated at St. David's. The old Welsh Sabbath-keeping churches did not even then altogether bow the knee to Rome, but fled to their hiding places "where the ordinances of the gospel to this day have been administered in their primitive mode without being adulterated by the corrupt church of Rome." (J. Davis' Baptist History, Ch. 1.)

Vavasor Powell, (1617-1671), was one of several commonly called "first reformers of the Baptists in Wales," who were successful in quickly gathering many followers at Caerleon and its vicintiy. Joshua Toulmin says of Powell: "His sentiments were those of a Sabbatarian Baptist." (Neal's "History of the Puritans," 2, 274.) Thomas Armitage, ("Baptist History," pp 600, 601), states that Powell and his churches were not in the Baptist Association. Toulmin's statement furnishes the reason. This writer also says he gathered "above twenty distinct societies consisting of from two hundred to five hundred members."

Dr. Lewis, in "Sabbath and Sunday," p. 159, says there is no trace of Sunday legislation in Wales before its union with England in A. D. 1282. All this is convincing evidence of the ancient and continued Sabbath-keeping principles of the Welsh people. They were Sabbath-keeping Baptists.

4. *England.*

The history of the Sabbath in England proper leaves no doubt that the seventh day was originally observed, and for centuries, and that in this part of the Island, as in other parts, the banner of Sabbath truth has never been without brave defenders.

NOT DIFFERENT FROM IRELAND AND SCOTLAND.

What has been said in general about Ireland and Scot-

land is equally true of England. The Christians of Britain were of the same character as those of Scotland, at least before the coming of Augustine. Laurentius, Melitus and Justus, when making to Augustine their report of the Christians of Great Britain, said they "had found by conversation with them that the Scots do not differ from the Britains." (Venerable Bede, II. 4, p. 118.)

Since the church in Scotland was a Sabbath-keeping church, and the Britons of the southern part of the island were not different from them, it follows that they also observed the Seventh-day as the Sabbath. (Moffat, p. 140, as already shown, testifies that Scotland kept the Sabbath as late as the eleventh century.)

ALWAYS DIFFERENT FROM ROME.

England was always different from Rome and not dependent upon it. James Yeowell, ("Chronicles," p. 109), in speaking of exemptions from the Roman patriarchate and others, mentions certain ancient MSS. in the Bodleian Library, and then says:—"In which MSS. neither England, Scotland, nor Ireland is reckoned as depending on the Roman patriarchate: altho it is as certain there was a complete and absolute Church settled in this island long before these MSS. were (or can be supposed to have been) drawn up, as that there was one at Rome itself."

That the British Church was different from that of Rome, we may learn from the fact that when the Roman missionary to the heathen Saxons inquired of the Pope how he was to behave toward the Bishops of France and Britain, the Pontiff answered him:—"We give thee no authority over the Bishops of France, for we ought not to deprive the Bishop of Arles of the authority which he hath received from us. But all the Bishops of Britain we commit to thee." (Lloyd's "Church Gov't," p. 80.)

And in "Burgess Tracts," pp. 253, 254, we have this:—"It appears that these northern churches were shut out from her (Rome's) communion, and were called the schismatics of Britain and Ireland for no other reason than that they would not receive Rome's attentions, nor submit to the authority by which they were imposed." They certainly would not have

been called "schismatics" if they had been in doctrine and faith like the Church of Rome.

Burgess further says:—"In our country the authority of the Pope was unknown during the six first centuries—was not acknowledged by the Saxon princes, tho submitted to by some of the sovereigns subsequent to the conquest, and was not admitted by those who were nearest in succession to the Saxon kings."

It is apparent that the Anglo Saxons in their early settlement of Great "Britain" were many of them Seventh-day Baptists. (See Winebrenner's "History of all Religious Denominations," p. 96; ed. 1853.)

As Rome was in the observance of Sunday at this time, Britain was "schismatic" in that she still held to the doctrine of the early Church, both as to the Sabbath and other things.

Bede (book 3, chapt. 4), says of Columba and his disciples, that, "having no one to bring them the Synodal decrees, by reason of their being so far away from the rest of the world, they therefore practiced only such works of piety as they could learn from the prophetical, evangelical and apostolical writings."

What further or better testimony is needed to prove that the British Church for at least six centuries kept the Sabbath of Jehovah, and practiced Scriptural baptism? Happy the Church universal if she had followed such "apostolic succession."

SUNDAY REGARDED SIMPLY AS A FESTIVAL.

In all Saxon laws, beginning with A. D. 688, Sunday is spoken of as a "festival;" and not the least reference is made to any divine law or sacredness.

In A. D. 878 Alfred had a Sunday law under the head:—"Of working on a 'festival.'"

King Edward, A. D. 959-975, enacted:—"Let the festivals of every Sunday be kept," etc.

In A. D. 1017-1035 Canute, King of Denmark, became king of all England: his Sunday law reads, "let every Sunday's festival be held from noon of Saturday till noon of Monday."

Henry VI., A. D. 1448:—"All manner of fairs and markets in the said principal feasts, and Sundays, and Good Fridays, shall clearly cease," etc.

During the Puritan supremacy, A. D. 1640-1660, Sunday was called the "Lord's day," and the laws were strict and explicit; but previous to this date Sunday was simply a "festival day" without divine authority; and the "Book of Sports," by James I., in 1618, and by Charles I., in 1633, shows the way in which the day was regarded—held simply by expediency and by human authority only. (The above quotations are made from Dr. A. H. Lewis' "Sunday Legislation," 1902, pp. 73-115.)

THE WALDENSES IN ENGLAND. 1070-1315.

Mr. George Molyneaux, a resident of Milford Haven, Wales, says:—"All the Christian Church were seventh-day observers during the early centuries. Sunday is from Rome and was but slowly pushed into the British Church." This is certainly a true statement; but while the Sabbath was being gradually crowded out of the Establishment, a new lamp was being lighted whose brightness was to shine with splendor, tho the bearers should change, until the time of Charles II. And then, changing again, it was to blaze up once more; and now, tho burning very low, the ancient light still shines with an ever steady clearness and brilliancy.

The ancient Waldenses had now spread themselves over nearly all of Europe, and in "the time of William the Conqueror (1070), and his son, William Rufus, it appears that the Waldenses and their disciples out of France, Germany, and Holland had their frequent recourse and did abound in England; and had, about A. D. 1080, generally corrupted all France, Italy, and England." (Crosby's History of the English Baptists, 2: 43, 44.)

Toward the middle of the twelfth century a society of Waldenses made its appearance in England, coming originally from Gascoyne, where, "being numerous as the sands of the sea, they sorely infested France, Italy, Spain, and England." (Lewis: "Sabbath and Sunday," p. 211.)

In the thirteenth century the Waldenses had spread abroad through twenty-two countries of Europe, Britain being one.

(Benedict: p. 31.) There was not among them all perfect agreement in sentiments; yet that they were opposed to the pretensions and innovations of Rome, and that they clave only to the text of Scripture, is admitted by all. That they "despised the feast of Easter, and all the festivals of Christ and the Saints," is also generally admitted. (Benedict: 1813; 2: 412, 413.)

"Purchase's Pilgrimage," a sort of universal history published in London, England, in 1625, says that they "keep Saturday holy, nor esteem Saturday fasts lawful; but even on Easter they have solemn services on Saturday, eat flesh, and feast it bravely like the Jews." (Lewis: Sabbath and Sunday. pp. 216, 217.)

By A. D. 1260 these people had increased to at least 800,000—some say, upwards of 3,000,000. So there was no lack of Sabbath light even in these early times. (Benedict: 1848, p. 31.) Having upheld the Sabbath truth for nearly three centuries, until A. D. 1315, the Waldenses seem to have been merged into the Lollards.

THE LOLLARDS IN ENGLAND.

The Lollards were followers of John Wyckliffe, and were the adherents of a religious movement which was widespread at the end of the fourteenth century and the beginning of the fifteenth, and which, to some extent, maintained itself on to the Reformation. (Brit. XIV. Article, "Lollards.") The first official use of the word appears in 1387, when the Bishop of Winchester issued a mandate against five of these "poor preachers," as they were called, to suppress them.

The movement took its name from Walter Lollard, a German preacher, who in the reign of Edward III., about the year A.D. 1350, came to England. He was called by Peter Perrin, "a Waldensian Bard." Benedict, (History, p. 307), says he was "a man of great renown among the Protestants of that day in Germany; and was so eminent in England, that, as in France they were called Berengarians from Berengarius, and Petrobrussians from Peter de Bruys, so also did the Waldensian Christians for many generations bear the name of this worthy man, being called Lollards."

Benedict (History, p. 308), further says:—"They now

abounded; more than half of the nation became Lollards; yea, they covered all England. In 1389 they formed separate and distinct societies agreeable with Scripture. In these churches all the brethren were equal, each could preach, baptize, and break bread. They were united in opinion as one, and were called "Bible men," since they allowed no office not enjoined in the Word of God. Their hostility to the hierarchy, and their numbers, aroused their enemies to adopt severe measures. In the year 1400 a law was passed sentencing Lollards to be burned to death. In Norfolk they abounded, and there they suffered severely. Still the "Bible men" increased, and became dangerous to the Church. They are said to have numbered 100,000." Henry VIII., while in conflict with the Pope, relieved and encouraged the Lollards in his kingdom; and this led their persecuted brethren from all parts of Europe to flock to England in great numbers, to enjoy religious liberty, and to strengthen the cause of true religion.

That these people were immersion Baptists, and generally refused to baptize infants, is admitted even by their enemies. Benedict (p. 308), says of Walter Lollard:—"He was in sentiment the same as Peter de Bruys, who was the founder of the Petrobrussians of France." The Lollards were like the Petrobrussians, and these were Sabbath keepers.

Dr. Allix ("Ecclesiastical History of the Ancient Piedmont Church," p. 162), gives evidence of their Sabbath-keeping principles; he refers to a Romish priest who said he had handled "five questions against the Petrobrussians which bear a great resemblance to the belief of the Cathari of Italy." That the Cathari did retain and observe the ancient Sabbath, is certified by their Romish adversaries. Dr. Allix quotes a Roman Catholic author of the twelfth century concerning three sorts of heretics—the Cathari, the Passagii, and the Arnoldistae; and says of this Romish writer:—"He lays it down as one of their opinions that the law of Moses is to be kept according to the letter, and the Sabbath ought to take place."

Bishop White, in speaking of Sabbath-keeping as opposed to the practices of the Church, says:—"It was thus condemned in the Nazarenes and in the Cerinthians, in the Ebionites and in the Hypsistarii. The ancient Synod of Laodicea made a

decree against it; also Gregory the Great affirmed it was Judaical. In St. Bernard's time it was condemned in the Petrobrussians. The same hath then and ever since been condemned as Judaish and heretical." (Treatise on the Sabbath, p. 8.)

Dr. Hessey says:—"The Lollards, at the beginning of the fourteenth century, entertained a strong antipathy to Saints' Days, and extended it even to the weekly Festival of the Resurrection"—Sunday. (Brompton Lectures, p. 95.)

"Studies in English History," by Gardner and Spedding, (1881, p. 296), says: "The Lollards * * * Could not overlook the injunction contained in the Fourth Commandment * * * here were most positive words of Scripture * * * and the clear tendency of Lollard teaching was to carry out the Scripture command to the letter." The "Sabbath Memorial" for January, 1882, also bears testimony to the same effect.

With all this testimony before us we cannot doubt that the Lollards were Sabbath-keepers, observers of the seventh day of the week, the Sabbath which God himself enjoined at the beginning of creation, and which he has never repealed. It is clear also that as early, at least, as A. D. 1389 they were formed into regularly organized churches—"separate and distinct societies agreeable to Scripture." Thus the succession of Sabbath witnesses is maintained unbroken from the first century down to the Reformation.

In A. D. 1530, one of the pastors of the Waldenses, George Morel, published the Memoirs of his church. He said there were then 800,000 professing the Waldensian faith. This can well be believed when one considers the host of martyrs that they furnished; and that in 1315 there were 80,000 in Bohemia alone. (Benedict, p. 80. Wm. Jones' History of the Christian Church, p. 440.)

THE ANABAPTISTS IN ENGLAND.

About the time of Luther's Reformation, early in 1520, certain of the old evangelical Baptists of Germany were called "Anabaptists," because they rebaptised all who entered their communion. That they had a comparatively pure creed, and were faithful in their testimony against the corruption of the Romish Church, is admitted by all. That they were immersion

Baptists, the very name indicates; and that they were observers of the seventh-day Sabbath will be presently shown.

About the year 1565 they made their appearance in England, which had always been a cave of Adullam and a city of refuge to those who were persecuted for righteousness sake. These Anabaptists lasted as such for a little over one century, and then they were merged into some of the other evangelical churches. As further evidence that they flourished in England, the "Broadmead Records: Historical Introduction," p. 53, states that "In 1568 the Dutch Anabaptists held private Conventicles in London, and perverted many."

In 1525 certain fanatics of Munster, Germany, thought to set up the kingdom of Christ on earth, "taking heaven by storm." These people ran to wild extremes, and cast much discredit upon the cause of true religion. The true Anabaptists, however, had no part nor lot with these ranting visionaries, yet they were unfortunately classed with them; and this was used as a pretext for renewed persecution.

Many, if not all, of the Anabaptists observed the seventh-day Sabbath. Dr. Francis White (Treatise on the Sabbath Day, p. 132), says:—"They who maintain the Saturday Sabbath to be in force, comply with the Anabaptists."

Russen (On Anabaptists, London, 1703, p. 79), speaking of heresies, says:—"Under this head I could conclude some of them under those of Anabaptists, who have been inclined to this personal reign of Christ, and have embraced the seventh-day Sabbath."

In "Sabbath Redivivum," by Cawdrey and Palmer, London, 1562, it is said:—"It seems the Anabaptists, who usually cry down the Sabbath either as antichristian or ceremonial, began to see the necessity of a Sabbath; and will rather return to the old Sabbath with the Jews than have none at all."

James Ockford, whose book on the Sabbath was "sharply confuted with fire," in 1642, was called an Anabaptist.

Thus the Anabaptists, who were clearly Sabbath-keepers, took the torch from the Waldenses and Lollards, and carried it for about a century in England.

It may be asked, What became of the Sabbath-keeping Waldenses and Lollards? Benedict (History of Baptists,

1848, p. 79), in speaking of these people in connection with the Reformation, says:—"The multitudes who lay concealed in almost all parts of Europe hailed with joy the dawn of that day which should relieve them from the persecuting power of the despotic heads of the Roman Church. But soon they found themselves in their expectations mistaken, became entirely dissatisfied with some of the principles on which the Reformation was conducted, and so far as their voice could be heard they entered their decided protest against the Protestants, and believed—that the Reformation needed reforming. But at length these afflicted Waldenses were ready to submit to almost any condition for the sake of gaining new friends and protectors; and one company after another became associated by way of correspondence, as an incipient measure, and in the end were amalgamated with the Reformed or Protestant party. (Benedict, 1848, p. 83.)

"The Baptist Cyclopedia" (1881), states the case thus:—"In 1530, according to Du Pin, the Waldenses united with the Reformers, and were persuaded to renounce certain peculiarities which heretofore they held, and to receive doctrines which till then had been foreign to their creed. This new arrangement harmonized the reformations of the twelfth and sixteenth centuries, and probably removed Baptist doctrines from the valleys of the Piedmont. This ancient community is now Presbyterian, and had its delegate in the recent Pan-Presbyterian Council in Philadelphia."

However, in spite of this great defection, many remained faithful; and from Reformation times until the present day, the British Isles have not been without organized Seventh-Day Baptist Churches.

IV. ORGANIZED SEVENTH-DAY BAPTIST CHURCHES.

Thus far we have endeavored to show, and think we have done so, that Christianity was planted in the islands of Great Britain in the apostolic age; that it was Sabbath-keeping in character; that for some six centuries, at least, the Sabbath prevailed in these islands, and that, on down to the Reformation, Sabbath advocates and adherents abounded in unbroken and persistent succession.

We now come to the subject of organized Seventh-Day Baptist Churches.

A. D. 1558.

Chambers' Cyclopedia states that "many conscientious and independent thinkers in the reign of Elizabeth (1558-1603) advocated the seventh-day."

A. D. 1552.

The Sabbath Recorder of June 11, 1868, says:—"In 1552 many in England were known as Sabbatarians."

A. D. 1545.

Dr. Samuel Kohn, chief Rabbi of Budapest, Hungary, in a recent work (Sabbatarians in Transylvania, 1894, pp. 8, 9), says:—"In Bohemia Sabbatarians sprung up as early as 1530. Such Sabbatarians, or similar sects, we meet about 1545 among the Quakers in England. Several leaders and preachers of the Puritans have re-transferred the rest day from Sunday to Saturday; and the Christian Jews who arose in England and partly emigrated to Germany, and settled near Heidelberg, believed, indeed, in Jesus, but they also celebrated the Sabbath and regarded the Jewish laws in reference to meats and drinks."

A. D. 1536.

Both Robert Cox and Dr. Hessey trace the origin of the Seventh-Day Baptists of England to the time of Erasmus (1466-1536), who wrote of Sabbatarians in Bohemia early in the Reformation. Descendents of the Waldenses in Bohemia and Holland formed material for Sabbath-keeping Churches, which appeared with the dawn of the Reformation. (Lewis: Sabbath and Sunday, pp.317-320.)

A. D. 1389.

We have already noted that Benedict (History of Baptists, p. 308), speaks of "separate and distinct societies" of Sabbath-keeping Lollards as early as A. D. 1389.

From the multiplicity of testimony we cannot but be confident that there were organized Sabbath-keeping Churches much earlier than any definite date which can be fixed by historical documents. Existing records and accounts take us back no further than about 1617 A. D. From that date until

the present we have learned more or less of something like thirty-two Seventh-Day Baptist Churches in England, Scotland and Ireland. But our information in many instances is very meagre; of very few do we know the exact date of organization; of many we simply know that they were in existence as early as a given date, or that they were alive as late as a certain time; of a few we have been unable so far to discover any date, altho the evidence of their existence at some time is quite clear.

We shall endeavor to give them in as nearly chronological order as possible.

(A) BRIEF HISTORY OF KNOWN CHURCHES.

(1) MILL YARD, LONDON. 1617.

1. *Origin.* Some have supposed that this church owes its origin to the labors of John James, who was martyred Oct. 19, 1661. President Daland goes back as far as about 1580. In 1617 (or 1616) John Trask came to London from Salisbury, and held revival meetings. One of his disciples, named Hamlet Jackson, was the means of bringing Trask and many, if not all, of his congregation to the observance of the seventh-day Sabbath in about 1617, and Elder William M. Jones says that this Traskite congregation was the origin of the Mill Yard Church. All the records of this church, prior to 1673, were destroyed in the fire of 1790; the "Old Church Book," dating from 1673 to 1840, refers to an older Record; the "New Church Book" dates from 1840 to the present time.

2. *Place of worship.* From the beginning until 1654 they worshipped "near Whitechapel;" in 1661 their meeting place was in "Bull Stake Alley," and in 1680 they were at East Smithfield—for from here they addressed a letter to the Newport (R. I.) Church, dated East Smithfield, London, Dec. 21, 1680. From 1691 to 1885 they worshipped in Mill Yard Goodman's Fields, County of Middlesex, a part of London, now in the heart of the metropolis. Their chapel here was burned in 1790, and in September of the same year the first stone of a new edifice was laid by John, Joseph and William Slater, the only trustees for some years.

After being dispossessed of their Mill Yard property in 1885, they met for worship in the Commercial Street Baptist

Church until 1892, and then in the Welsh Baptist Church in Eldon Street, where once worshipped a Calvinistic Seventh-day Baptist Church, which became extinct about 1840. For some time since 1900, the congregation assembled in private houses; and, to accommodate the widely scattered flock, two separate meetings were held—one at the residence of Lt. Col. Thomas W. Richardson, and the other either at the house of the Church Secretary, or at the home of the deacon. On the 4th of April, 1903, this Church began to hold services in St. Thomas' Hall, Gillespie Road, Highbury Vale.

3. *Pastoral service.* The early pastorates are difficult to determine; the following arrangement is probably very nearly, if not entirely, correct:

John Trask	1617-1619
Dr. Peter Chamberlen	1653 ?
John James	?-1661
William Sellers	*1670-1678
Henry Soursby	1678-1711
John Savage	1712-1720
John Maulden	1712-1715
Robert Cornthwaite	1726-1755
Daniel Noble	1752-1783
Peter Russell	1755-1780
William Slater	1784-1819
William Henry Black	1840-1872
William Mead Jones	1872-1895
William C. Daland	1896-1899

William Sellers was pastor when the present records began, 1673. After William Slater's death, in 1819, there was a period of about twenty-one years without a pastor; the Mill Yard Chapel was closed until 1826, when the pulpit began to be supplied by various First-day Baptist ministers, until Elder Black became pastor. At the death of Elder Jones, in 1895, some desired to close the chapel and give up the long and profitless struggle; but others thought differently, and in March, 1895, a church meeting was held and an appeal made to their American brethren for ministerial aid. Rev. W. C.

*Elder Black says, 1657.

MILL YARD CHURCH, LONDON, ENGLAND.

Erected in 1791; abandoned in 1885.

Daland was sent over to them, and remained about two months; on his return he recommended that the Missionary Society send the Mill Yard Church a missionary pastor suited to their needs, for the space of three years. This recommendation was adopted by the Missionary Society, and the Mill Yard Church called Dr. Daland to be its pastor; he returned to England in the Spring of 1896 (May 1st) and served the Church as its pastor until Dec. 31, 1899. Since that date the Church has been without a pastor. Rev. A. T. de Learsay and Lt. Col. Thomas W. Richardson have acted in that capacity.

With the pastorates of John James and William Sellers arose a custom of dual pastorates which continued until 1789; hence the overlapping of pastoral dates.

4. *Membership.* The first members, as given in Jubilee Papers, were John Trask and wife, William Hillyard, Christopher Sands, Rev. Matthew Coppinger, Mary Chester, Mr. Hebden, Mr. Wright, et al. A little later, about 1653, appear the names of Peter Chamberlen, John Light, John Spittlehouse, John Davis, Richard Ellis, Richard Smith, Robert Feak.

The time of greatest prosperity seems to have been during the pastorate of Robert Cornthwaite; the Church records of 1730 give accounts of meetings for thanksgiving and prayer in view of the interest manifested in various places respecting the Sabbath. The chapel seated two hundred and fifty, had a gallery, and was well filled in the eighteenth century; the society was in a flourishing condition, many persons of quality being members of this ancient church. These brethren would come to meeting in fine equipages, with servants and liveried footman; for the latter the gallery was provided, where they might receive the benefits of the gospel and yet be by themselves.

Among the persons of eminence who belonged to this church were such as Joseph Davis, the generous benefactor; George Carlow and Edward Elwall, authors of Sabbath pamphlets; Nathanael Bailey, the lexicographer; William Tempest, F. R. S., barrister and poet; et al.

In 1673 there were seventy members; seventy-nine in 1681; but thirty-eight women in 1737; in 1763 the number reached eighty-seven, the largest figure ever attained by this

church. When Dr. Black became pastor, in 1840, there were five members—Ann Slater, Harriet Slater, Charlotte Slater, Sophia Slater, and Rev. William H. Black, who in 1844, married Harriet Slater as his third wife; in 1845 there were seven members; in 1855, thirteen; in 1860, twenty; in 1870, eight; in 1872, but four—Deacon Thomas Rix, Rev. W. M. Jones, who joined that year, Mrs. Solomon Carpenter, and Mrs. W. M. Jones, the last two being daughters of Elder Black; and in 1895 there were nineteen members—nine resident and ten non-resident, eleven males and eight females.

The Mill Yard Church has been recognized as a member of the General Conference since the visit of Rev. George B. Utter from America in 1843, and a letter of fraternal greeting from that church to the Conference in 1844, June 4th. Since that date it has continued to report from time to time with considerable regularity.

5. *Creed and name.* The church records show that "on the first day of the month (September, 1698), the ten Commandments were set up in the meetinghouse." In 1704, the ten commandments, together with Matt. 5: 19; Rev. 12: 17 and 14: 12, are mentioned in such a way as to leave the impression that these were the Church's Articles of Faith; and indeed it seems never to have had any other.

The first mention, in the records, of the title "Seventh-day Baptists," is under date of October 6, 1754, when there occurs the following entry:—"The Congregation of Protestants dissenting from the Church of England, commonly called the Seventh-day Baptists," etc. How long they had been "commonly" so called, we do not know.

6. *Property interests.* In 1691, in connection with others, Joseph Davis, Sr., purchased the Mill Yard property, consisting of chapel, burying ground, three cottages, almshouse and parsonage. The chapel seated two hundred and fifty, and had a gallery. This chapel was burned in 1790, and the same year the corner stone of a new edifice was laid. In 1700, for the benefit of the eight Seventh-day Baptist Churches then existing in England, Mr. Davis conveyed a portion of his property in due form to nine trustees, providing for their perpetuation in case of deaths. The first were Joseph Davis, Sr., Henry

THE OLD SCHOOL AT MILL YARD, LONDON, ENGLAND.

Erected originally for an almhouse then used successively, as a chapel, school house, and dwelling.

Soursby, Peter Lawrence, John Savage, Thomas Slater, Judah Gadbury, Joseph Davis, Jr., William Sellers and John Moore: Mr. Moore died that year, and John Smith, a linen draper, was appointed in his place. In 1706 Joseph Davis, Sr., died, and the bulk of his property went to his son, Joseph Davis, Jr., subject to an annual "rent charge" in favor of the Mill Yard and seven other Seventh-day Baptist Churches then existing in England. The son died in 1731 without issue, and, by provision of his father's will, the estate became vested in the trustees for the use of the Mill Yard Church; and all these years,from the income of this property, have been paid the salaries of the pastors of the Mill Yard and Natton Churches. The total income in 1880 was six hundred pounds sterling; and in 1902, over seven hundred pounds.

In the *Sabbath Recorder* of Aug. 1, 1895, Rev. Dr. W. C. Daland stated that Joseph Slater, Jr., Nov. 1, 1809, "out of malice against his uncle, William Slater, and out of opposition to the religious principles of the congregation," filed in the High Court of Justice an information against his uncle, the minister. This Joseph Slater afterwards left the membership of this church and became attached to the Church of England, but retained his trusteeship and secured his own friends to be trustees; and so the whole property has ever since been in the Court of Chancery.

In 1885 this location was desired by the London, Tilbury and Southend Railroad for a terminus; and instead of negotiating with the owners of the property, they went to representatives of the Crown, stated their wants, and agreed upon a price—5,500 pounds sterling—which was paid into the Court of Chancery to be passed over to the rightful owner. The Church vacated the property June, 1885, and the railroad took possession.

Such a splendid sum of money seemed too much to be allowed to go to a small, struggling congregation of a despised sect; and as, owing to the small number of male members in this church, the majority of the trustees had come to be first-day Baptists, they represented to the Court of Chancery that the Seventh-day Baptists were dead—or so nearly so as to be in no condition to carry out the objects for which the property

had been given; and that they, being next of kin to the deceased, were the proper persons to receive it. For a time it seemed that they would succeed in altogether depriving the rightful owners of any share at all in the property; but finally a "Scheme" was agreed upon providing, on certain conditions, for the erection of a chapel for the joint use of the Mill Yard people and the (first-day) General Baptist Church of the New Connection; and also directing the trustees of the Joseph Davis fund to pay one hundred pounds per annum to the Mill Yard Society "towards the expenses, including any minister's stipend and the rent of a place of meeting," until said chapel should be built. But nothing has been done to carry out this "Scheme," no steps have been taken by the trustees to erect such a chapel, and the one hundred pounds have not been given to the Society. As previously stated, the little church met for worship until April 4, 1903, in the homes of its members; and it looks very much as tho their enemies would prevail against them after all, in depriving them of all benefits of the property which rightfully belongs to them alone, and thus succeed in utterly diverting this property from the original and only purpose of the testator.

This, in brief, is the history of this ancient church, which, for nearly three hundred years, has maintained unremitted worship, and held aloft the banner and torch of Sabbath truth.

(2) NATTON. 1640.

1. *Location.* Natton is a small hamlet about two or three miles from Tewkesbury, in Gloucestershire, in the west of England; it is about ninety miles from London, fifteen from Gloucester, and thirty-five from Birmingham.

2. *Organization.* There is evidence that there were Sabbath-keepers here as early as 1620, and this church was probably gathered not later than 1640; but a complete organization may not have been effected until about 1650. Prior to 1680, Natton seems to have been a mixed congregation consisting of both first-day and seventh-day observers.

3. *Pastoral service.*

John Cowell	?-1680
John Purser	1660-1720
Edmund Townsend	1720-1727

GRAVEYARD AT NATTON, NEAR TEWKESBURY, ENGLAND.

(Corliss Fitz Randolph Standing with note book in hand.)

THE CHAPEL AT NATTON.

(Chapel to the left, attached to the Farmhouse. Corliss Fitz Randolph, and James Purser—a descendant of Benjamin Purser who built the chapel—standing in the foreground.)

Philip Jones..... 1727-1770
Thomas Hiller..... 1770-1790
An interim of several years.
Henry Matty..... ?-1845
John Francis..... 1845-1870
Thomas Wilkinson..... 1870-1903

Mr. John Cowell, author of the "Snare Broken," was principal preacher in the beginning of the mixed congregation. He began to keep the Sabbath in 1661, and left it in 1671. Mr. Purser preached at Ashton while Cowell was his superior and senior. Cowell was not in all points in harmony with Purser, and this caused some friction between the two.

At Elder Cowell's death, July 31, 1680, Elder John Purser took sole charge at Natton, with the best of results. He was descended from a family of considerable wealth and influence, but was disinherited by his father because he kept the seventh-day Sabbath. Yet it pleased the Lord to give him prosperity when he became a farmer in the country. He suffered much for conscience sake between the years 1660 and 1690. He reared a large family of children who "all walked in his steps," also many of his grandchildren. He served the church faithfully for about sixty years, until his death in 1720. The descendents of Mr. Purser continue active in the work of the Natton Church to the present day. About fifty years ago the deacon of this church was Isaac Purser; he died May 17, 1864, aged seventy-five years. The present deacon is John Purser, who has served in that capacity since 1870. He was baptized by Elder John Francis in 1851.

Edmund Townsend succeeded John Purser as pastor, in 1720, until he was called in 1727 to London, to succeed Joseph Stennett as pastor of the Pinner's Hall Church. At the same time there had been preaching to other branches of the widely scattered flock two young men who gave great promise of usefulness—Philip Jones and Thomas Boston.

Philip Jones was chosen to succeed Elder Townsend; and having served the church faithfully for about fifty years, forty-three of which he was "leading elder" or pastor, he died in 1770. He was a man of untiring energy, going where duty called him, braving storm and flood that he might meet his ap-

pointments. He had regular preaching stations at Chattenham, Ashton, Parford, Natton and other places. He was a man of great earnestness and power, and "a good and lively preacher of the gospel." During his pastorate the Natton church increased to thirty or forty.

His nephew succeeded him, and served until his death in 1790; he is buried in the chapel burying ground, dedicated for that purpose by Benjamin Purser. This nephew, Thomas Hiller, was at the same time pastor of a first-day Baptist church in Tewkesbury, and is said to have been "successful at Natton as well as at Tewkesbury."

After Elder Hiller's death there was an interim of some years, during which the church was without a regular pastor; but meetings were sustained by the aid of the Baptist preacher in Tewkesbury. One Henry Matty, deacon of the first-day Baptist church, had the pastoral oversight of the Natton church for a while, receiving for the same twenty pounds a year from the Davis Charity. He died Dec. 14, 1845, at the age of seventy-five years.

After this, Elder John Francis, a Welshman, took the oversight of the church and served until his death, in 1870. His salary, at first sixty pounds, and afterwards one hundred and forty pounds, was paid out of the Davis Charity. Deacon John Purser says he was not a Sabbath-keeper.

After the death of Elder Francis, Thomas Wilkinson, a first-day Baptist minister of Tewkesbury, became pastor of the Natton church. He received eighty pounds a year from the Davis Charity, as his salary. For about eighteen years before his death he was bed-ridden with spinal trouble, and his duties were performed by a deputy. Sometimes when this assistant arrived at Natton he found no audience, and then, of course, there was no service for that Sabbath; but when three persons appeared at high noon of a Sabbath-day, he would preach with as much earnestness as tho there was an audience of thousands. Elder Wilkinson died Feb. 9, 1903, at the age of nearly ninety years, and the church is now without a pastor; but meetings are sustained by Alfred Appleton and Deacon Purser.

There was baptism at Natton as late as 1858; and the last

JOHN PURSER.

See *Biographical Sketches*, p. 1361.

report of membership was seven. Deacon Isaac Purser, of this church, died in 1864, at the age of seventy-five years.

4. *Place of meeting.* The churches' principal place of meeting in those early days was at Ashton, where Elder Purser resided; but meetings were held at other places within a range of twenty-five or thirty miles.

In 1718, Benjamin, youngest son of Elder John Purser, purchased a small place at Natton, and fitted up part of his house as a chapel for divine service; and this is still used as the meeting house of this church. This building is probably the only one now standing in England which is distinctively a Seventh-day Baptist chapel. It is to all intents and purposes a part of the farmhouse which it adjoins. It is built of brick and wood, with a thatched roof. The room is a small one, not capable of seating over a dozen people at most; it contains a small high pulpit, a communion table, a fireplace, a sedilium (seat) below the pulpit for the clerk. A gallery extends over about half the space of the chapel. The entrance is thru the dooryard of the farmhouse. Mr. Purser walled off a portion of his orchard for a graveyard, and here sleep many of the saints, pastors and people, of those early days.

The meeting-house and burying ground, with five pounds per annum from his estate for all succeeding ministers, were left by Benjamin Purser (d. 1765) for the use of the Natton Church for all time. This was considered a sacred legacy in the Purser family, down to the middle of the first quarter of the nineteenth century, when Benjamin Purser, the father of the present deacon, having married for his second wife a woman who was not a Sabbath-keeper, changed the entail so as to benefit her children. Thus has that legacy been alienated.

5. *Decline.* Appropos to the causes of Natton's decline, and the fact that for many years it has had only first-day pastors, Deacon John Purser writes, under date of Aug. 20, 1902: "My opinion is that Natton will not go on well until there is a true Sabbath pastor there; then I think it would likely prosper, and not till then. Also, I think the break in the deacon's office was when Rev. Francis caused a law suit between Natton Church and Kinsham Church, and the Commissioners decided

in Francis' favor, putting Kinsham Church before Natton. I understand they were very near knocking out Natton altogether; so we have to be thankful for the old chapel." He inquired if it would be possible to get from the United States, "a true Sabbath-keeping pastor, one who would throw his whole heart and soul into the work of Christ."

NOTE.—By the scheme of 1823, promulgated by the Trustees of the Davis Charity, the rent from the Maplestead estate, fifty pounds, was given to Natton; the other country churches, formerly beneficed by the Davis Charity endowment, having ceased to observe the Sabbath, or become extinct.

See Mill Yard publications, W. H. Black. (Page XII. preface.)

An interesting article appeared, April 13, 1901, in the *Birmingham Weekly Post*, from which the following is an extract:—"All the other Seventh-day Baptist churches in the provinces died out, except that at Natton, in the parish of Ashchurch. There the congregation meets on Saturday mornings when all their neighbors are about their secular occupations, and generally are ministered to by a nonconformist minister of another denomination from Tewkesbury. It is long years since a seventh-day keeper was pastor of Natton Church, and the first London pastor was sent over from the United States. There is nothing in the type of service to differentiate it from that of an ordinary nonconformist service, and necessarily little or nothing is said in advancing the peculiar views whose prevalence founded the sect. There are large charities connected with the general body, and the Natton property is vested in nine trustees. The existence of the sect is known to but few people, and rarely does a stranger make an addition to the regular congregation of half a dozen or eight persons. But it is certainly an interesting fact that such a body should have existed for two centuries and a half. The curious in such matters would do well to store up a record of the sect before it passes out of existence altogether. There appears to be little attempt to propagate the faith, and without such effort the number of adherents is not likely to increase. The tiny congregation—the only meeting of the kind out of London—is one of the oddest things in the ecclesiastical world. Not merely is

the gathering inconvenient, one would think, but the place of assemblage is a remote corner—in a farmyard."

How could there be anything but decline under the circumstances? No apparent attempt to propagate the faith: and how could there be such efforts under first-day pastors!!!

(3) BURTON-ON-TRENT, DERBYSHIRE. 1650.

From several sources we learn that in 1831, or '32, there was a Seventh-day Baptist Church at Repton, near Burton-on-Trent, in Derbyshire, having William Witt as pastor, and William Patterson as deacon. They had a large brick meeting house of their own, in which meetings were held every Sabbath-day; and many of the members were among the most prosperous and respected tradesmen in the town.

This is doubtless the same as the Sabbatarian church at "Burton," mentioned in the *Birmingham Weekly Post,* as in a flourishing condition in the middle of the seventeenth century; hence the date we give this church, 1650; but it was in all probability organized years before this time.

Burton has now become the Milwaukee of England; almost every one in the city being connected with the brewing interests.

What became of the Sabbatarian church there, we do not know.

(4) LEOMINSTER, HEREFORDSHIRE. 1650.

That a Sabbath-keeping church was in existence here, and in a flourishing condition in the middle of the seventeenth century, is stated in the *Birmingham Post* article referring to this church and the one at Burton. This church, says Ivimey, was gathered by John Toombs. A Mr. Feak (probably Robert) was a member; as was also Joseph Stennett, in 1719.

It is hoped that some record of this society may yet come to light.

(5) HEXHAM, NORTHUMBERLAND. 1652.

Elder Thomas Tillam was pastor of a church at Hexham, a market town on the Tyne river, twenty miles west of Newcastle. There was certainly such a Seventh-day Baptist church here as early as 1652, which became extinct before 1715. Ivimey says, the Hexham Baptist Church, organized 1652, was the first Baptist church in Northumberland.

(6) DORCHESTER, DORSETSHIRE. 1652.

Elder W. M. Jones mentions that Francis Bampfield's London church sent him as a special messenger "to the Sabbath churches in Wiltshire, Hampshire, Dorsetshire, Gloucestershire, and Berkshire." There is evidence that a Seventh-day Baptist church existed in Dorchester, altho we know but little about it.

In 1645 a Baptist church of fourteen members was gathered in Poole, Dorsetshire, by Thomas Collier. This is supposed to be the first Baptist church in this county. In 1655 Henry Jessey, of London, a first-day Baptist minister, visited the Sabbath-keeping church in Dorchester; and mention is made of another meeting there in 1658.

In 1689, and again in 1692, Thomas Cox attended the meeting of the General Assembly as the minister of the church in Dorchester. But as to when this church was founded, or as to how long it continued, we have no information.

We know, however, that it was there, and can only mourn that our churches have been so negligent in keeping and handing down exact and complete records of their history. Would that existing churches might now learn the important lesson.

(7) NORWICH, NORFOLK. 1656.

In a biography of Theophilus Brabourne, by Rev. Alexander Gordon, M. A., of Manchester, and published in the *Sabbath Memorial* of January and April, 1887, the following item occurs:—"It may be gathered from Brabourne's will that there was a congregation of Sabbath-keepers at Norwich, and to this flock Brabourne left the sum of ten pounds, to be distributed by Mr. Poolie, one of the elders."

This Mr. Christopher Poolie was probably the one who on Aug. 18, 1656, re-baptized Mrs. Boote, "at the staithe in the river," according to the Beccles Congregational Church Book. Mary Gill, also of Beccles, "was likewise re-baptized at Norwich sometime before the other."

Here then was a church of baptized believers, Seventh-day Baptists, organized and watched over by Theophilus Brabourne, who, altho a minister of the Established Church, wrote a book on the Sabbath, and suffered much for this truth. This

church was in existence in 1656, but must have been gathered much earlier; but of its beginning we are in ignorance.

(8) COLCHESTER, ESSEX. 1657.

Rev. Thomas Tillam was pastor of a Sabbatarian church in Colchester as early as 1657. In that year he wrote a book entitled, "The Seventh-day Sabbath sought out and celebrated, or the Saints last Design upon the man of sin." On page 113 of this book there is "A hymn celebrating the Lord's Sabbath, with joyful communion in the Lord's Supper by two hundred disciples at Colchester, in profession of the Law's precepts (Ex. 20) and the Gospel's principles (Heb. 6.)"

Although we know but little about Elder Tillam, this church is evidence enough of the progress of Sabbatarian ideas, and the steadfastness of their defenders even in those times of fierce and persistent persecution.

Elder Jones, in "Jubilee Papers," exults greatly over the account of this church, as we all well may.

(9) BELL LANE, LONDON. 1662.

This church was organized about the year 1662, according to Benedict's "History of the Baptists," page 339. It was in a flourishing condition in 1668, having John Belcher as pastor. In the Seventh-day Baptist Memorial, (1-24), may be found a letter from this church to the Sabbath-keepers of Newport, New England; it is dated March 26, 1668, and signed by eleven brethren—among whom are Edward Fox, William Gibson, and John Belcher. The letter breathes a most pious and fraternal spirit. On page 26 of the same publication is a "Letter from Dr. Edward Stennett of the Seventh-day Baptist church in Bell Lane, London, to the Sabbath-keepers in Rhode Island; dated Abingdon, Berkshire, February 2, 1668."

Toward the close of the century the church removed to Pinner's Hall, meeting there one part of the Sabbath, and Elder Stennett's church the other part. It was considered highly desirable by both parties that each church should attend the other's meetings. Elder Belcher died in 1695, and was succeeded by Henry Cooke; during this time the church was greatly reduced because of many joining Elder Stennett's church. At Elder Cooke's death, (in 1704, or possibly not

until 1707), the Bell Lane church was merged with Pinner's Hall Church.

(10) DORCHESTER JAIL, DORSETSHIRE. 1665.

Elder Jones in "Jubilee Papers," (page 16), speaks of Francis Bampfield as embracing "the Sabbath and baptism while a prisoner in Dorchester jail, where he had converts to these views." In a biography of Mr. Bampfield in the *Sabbath Recorder* of October 10, 1844, there is reference to his "coming to the knowledge of the weekly Sabbath" while a prisoner in Dorchester jail, where he was thrown, being one of two thousand ministers ejected in 1662. In 1665 a brother in the country wrote asking his opinion as to the Sabbath. This letter was laid aside until a second was received. After thorough investigation of both Old Testament and New Testament, he saw that the seventh-day was obligatory, never having been annulled. Several of his fellow prisoners joined with him in keeping the Sabbath; and thus was formed the Seventh-day Baptist church in Dorchester jail, where Mr. Bampfield was confined for eight years, suffering thus for conscience' sake.

Dr. A. H. Lewis, in "Sabbath and Sunday," quotes from "Nonconformists Memorial" as stating that Mr. Bampfield "preached in the prison, almost every day, and gathered a church there." Dr. Armitage, "History of Baptists," bears testimony to the same fact.

(11) WALLINGFORD, BERKSHIRE. 1668.

Reference is made to the existence of this church in the writings of Dr. A. H. Lewis, Rev. George B. Utter and Dr. W. M. Jones. It is named as early as 1706 in the will of Joseph Davis, Sr., and is doubtless one of the five or more churches to which Francis Bampfield was sent as a messenger from the Pinner's Hall church. In the Seventh-day Baptist Memorial for 1852, there is a letter from Edward Stennett of Wallingford to the Newport (R. I.) church, dated February 2, 1668; and there is evidence that this church was in existence perhaps ten years earlier than this.

(12) SALISBURY, WILTSHIRE. 1675.

Several writers testify to the existence of this church. It is named in the will of Joseph Davis, Sr., and this places it as early as 1706.

About 1671 or '72, Mr. Bampfield was imprisoned in Salisbury jail; and here, just after his release from Dorchester jail in 1671, he baptized himself. It is likely that this may have had some connection with the beginning of a Seventh-day Baptist church at Salisbury. It is said of Mr. Bampfield, "Being set free (from Dorchester jail), he formed a congregation at Salisbury, but was again imprisoned for eighteen months." This was in the Salisbury jail.

(13) PINNER'S HALL, BROAD ST., LONDON. 1676.

1. *Organization, and creed.* This church was gathered by Francis Bampfield in the reign of Charles II, (1660-1685), and was organized as a church March 5, 1676, upon two great principles:— "We own the Lord Jesus Christ to be the One and Only LORD and Lawgiver to our Souls and Consciences. And we own the Holy Scriptures of Truth as ye One and Only Rule of Faith, Worship, and Life, according to which we are to Judge of all our Cases." This creed is given in the words of Mr. Bampfield, and attested by the handwriting of his successor, Joseph Stennett.

2. *Name and places of meeting.* There has been some confusion on this point, but all is made clear by reference to Mr. Bampfield and the record: They first met in Mr. Bampfield's house in Bethnal Green, and then at his home in Great Morefields; at this point an interesting account is given of the choice of Pinner's Hall by lot, in which they believed themselves to be divinely guided—this was in 1681; in 1727 they removed to Currier's Hall, Cripplegate; to Red Cross in 1800; to Devonshire Square in 1812; and in 1827 they removed again, this time to Eldon Street, which they occupied until 1849, when the church became extinct. This church never owned any meeting-place of its own. Eldon Street chapel was torn down in 1901.

3. *Pastors.*

Francis Bampfield 1676-1684
Edward Stennett 1686-1689

Joseph Stennett 1690-1713
Supplies 1713-1727
Edmund Townsend 1727-1763
Supplies 1763-1767
Thomas Whitewood 1767-1767
Samuel Stennett 1767-1785
Robert Burnside 1785-1826
John B. Shenstone 1826-1844

Francis Bampfield died in Newgate, February 16, 1684; Edward Stennett remained pastor at Wallingford while serving Pinner's Hall church; Joseph Stennett began his pastorate January 4, 1690, and died July 11, 1713; Edmund Townsend became pastor December 3, 1727; Thomas Whitewood entered upon the pastorate in June and died in October of the same year; John Brittain Shenstone became pastor June 26, 1826, and died on Sunday evening, May 12, 1844, at the age of about seventy years; he was the last pastor. Services were sustained for awhile after his death, but the church became extinct about five years after Mr. Shenstone's death.

4. *Membership.* After Mr. Bampfield's death the church was scattered for about two and a half years; but on the 14th of October, 1686, it was "reunited as the church formerly gathered by Mr. Francis Bampfield;" and this form of title is repeated several times in the records. At this time the church had forty-two members; in 1690 it had fifty-five; and reached the maximum number of one hundred and twenty under Joseph Stennett. There were six members in 1823.

The following record stands in the church book:— "The last surviving member (Mrs. Shenstone), of this ancient and honorable Society of Sabbath-keeping Christians is departed on the 11th of October, 1863."

(14) SHERBOURNE, DORSETSHIRE. 1680.

Sherbourne is seventeen miles from Dorchester, thirty-nine miles from Salisbury, and a hundred, seventeen and a half miles from London.

Three authorities mention Sherbourne in a list of several churches known to have existed, but about which very little information can be obtained. Dr. Jones refers to churches in Wiltshire, Hampshire, Dorsetshire, etc., visited by Francis

Bampfield. Mr. Utter places Sherbourne in Buckinghamshire; but as there is now no such place in this county, it must be the one in Dorset, notwithstanding also that Cox puts it in Buckinghamshire.

Sherbourne is one of the eight churches named as beneficiaries in the will of Joseph Davis, Sr.; it therefore dates back at least as far as 1706. There is evidence that a Seventh-day Baptist church existed here as early as 1680; and if this was the one in Dorsetshire visited by Francis Bampfield, it must have been in existence at a still earlier date. Bampfield was rector at Sherbourne, from which he was ejected in 1662 in consequence of the Uniformity Act; he was arrested on Friday, September 19, 1662, and imprisoned, but afterwards, being released, he spent several years in Sherbourne.

Ivimey, ("History of English Baptists"), says:— "Possibly he was the only Seventh-day Baptist there." Almost an impossible supposition; for such a man as Francis Bampfield, who could not be in prison without forming a society, would hardly be anywhere outside of prison very long without a band of followers. Thank God for such a man, whose name will never lose its heavenly fragrance.

(15) ..... HAMPSHIRE. 1680.

We can simply record that there was here a Seventh-day Baptist church, since Francis Bampfield was sent by his Pinner's Hall church in London to visit a society of like faith in this county; but we have no information as to the name or exact location of such church. It is but one of many concerning which everything has perished save the fact of its past existence; it lived and did its work, and died. (John 12: 24).

(16) BRAINTREE, ESSEX. 1706.

Several historians recognize the existence of a Seventh-day Baptist church at this place but we know little of it, except that it is named as one of the beneficiaries of the will of Joseph Davis, Sr. It was therefore in existence at least as early as 1706.

(17) CHERTSEY, SURREY. 1706.

See remark under Braintree.

(18) NORWESTON, OXFORDSHIRE. 1706.

As to date, see remark under Braintree.

This was North Weston, a small hamlet of but a few houses. It was formerly owned by the Quartermains, then by the Clarkes, several of whom represented Oxford in Parliament. About 1745 they sold it to Charles, duke of Marlborough. The manor house was converted into a farm house, and at one time used as a school. Near it was a chapel which was taken down about 1812; and this was probably the chapel used by the Seventh-day Baptist church of Norweston.

This church is mentioned in the will of Joseph Davis, Sr., 1706. In 1718, Mill Yard voted to send Pastor John Savage to "Norwatson" (July 6th). The Mill Yard pastors went out to this little country church with considerable frequency.

(19) WOODBRIDGE, SUFFOLK. 1706.

What is said under Braintree applies to this church; the earliest date that is positively fixed is 1706, altho it is certain the church was organized years before that time.*

George Carlow, who wrote a book, "Truth Defended," in support of the Bible Sabbath, (1724), was a member of the Seventh-day Baptist church at Woodbridge.

(20) MANCHESTER, LANCASTERSHIRE. 1730.

Elder W. M. Jones, (Jubilee Papers, page 18), mentions the existence of a Seventh-day Baptist church at this place. The Rev. Alexander Gordon, who wrote a life of Brabourne, was a resident of Manchester; but whether a Sabbath-keeper or not, we do not know.

For the above date we refer to the *Sabbath Recorder* for June 25, 1846.

Manchester sent a Church Letter to the Baptist Association, June 11, 1794.

(21) SWANZEY, WALES. 1730.

See "Elder Wheaton" in biography, page

* This date is taken from Dr. A. H. Lewis's "History of Sabbath and Sunday," p. 336. The Mill Yard Records, under date of "September 1st, 1706," give the following:— "George Carlow of Woodbridge, in Suffolk, by a letter of recommendation from the church he belongs to in the countrie was admitted a member of this congregation and was set down in fellowship at the next Lord's Supper." Shortly afterwards he was elected a Davis Charity trustee and so remained all his life.

(22) PORT BANNATYNE, ISLE OF BUTE, SCOTLAND. 1802.

Our attention was first called to the existence (in times past) of a Seventh-day Baptist church on this isle, by a letter in the *Sabbath Recorder* of February 20, 1890; written by a Mr. Joseph La Mont of Nortonville, Kansas, asking for information as to such a church, and stating that his grandfather (Archibald LaMont) and his grandmother, who came to America in 1809, were members of such a church at that place. Mr. C. H. Greene addressed a letter to General Campbell, Kames Castle, Isle of Bute; which being published in the "Rothesay Express" of March 25, 1903, has brought to light some interesting facts in letters and articles published in the same paper since that date.

1. *Location.* First, it may be well to note its position. Bute is a small island of 31,161 acres situated in the Firth of Clyde, about thirty miles from Glasgow and one mile from Iona, famous for its association with St. Columba, the Sabbath-keeping apostle of Scotland. Bute and several neighboring islands form the county of Bute, with Rothesay as the county seat. The inhabitants for the most part belong to the "Free Kirk of Scotland."

James Moffat in "Church in Scotland" says:— "One can not resist the obtruding conjecture that fond hankerings after the earlier faith had survived thru all the obscurity, ... and awakened again to activity in the warmth and light of the liberated gospel" of the Reformation. With this thought in mind, and considering that this island was at the very centre of the activities of the Sabbath-keeping Celtic Church, we can scarce resist the conjecture that here some remnants of the Seventh-day Sabbath have survived until very recent years.

2. *Constitution.* Archibald La Mont appears to have been the founder of the Seventh-day Baptist church here. In 1802 he came from Hafton and settled on an estate at Port Bannatyne. According to the testimony of his grandson, he was a Seventh-day Baptist. On the property which he bought he built a spacious residence, fitting up one room as a chapel (seating about one hundred persons) in which he placed a pulpit "of the same design as the one then in St. Giles, Edinburgh." The house is now used only as a dwelling, and the

person who occupies it writes, that "it was the first church of any kind in North Bute;" and he adds, that "the congregation originated in 1802."

Mr. La Mont was a man of great energy and ability, and belonged to a family of note, several members of which held various positions of prominence. Whether he found in Bute any of his belief is not now known, but sure it is that before the year closed he had gathered a congregation of his own faith. Mr. La Mont himself does not seem to have done any preaching, but he was, it is said, "a great supporter of Donald Macarthur."

3. *Preaching.* Donald Macarthur seems to have been in the beginning a Presbyterian, but was converted to the Baptist faith about the year 1800, and at this time was associated with the Haldanes. He is said to have become a Seventh-day Baptist in 1802. He is described as a "lay-preacher" of burning zeal and acceptability. He not only preached in the chapel at Port Bannatyne, but all over the regions round about, wherever he could gather an audience. He was "very popular with his followers," and indeed with the common people generally. Those who adhered to him were called by the people, "Macarthurites." He belonged to an honorable family of great longevity, and "some members of the same family are still to the fore in the Loch Striven district."

4. *Opposition.* Notwithstanding Macarthur's popularity, one writer says:— "The regular church people at that time looked askance at the Macarthurites;" and another writes, "that their practices were disapproved by the orthodox of the day." As a matter of fact, on one occasion (Oct. 20, 1805), while preaching on the shore at Colintraive, Mr. Macarthur was seized by a colonel and three constables and "pressed" for the Navy. This was in the days of what is known as the "press gang." The local volunteers who were ordered to seize Macarthur greatly disliked the duty thrust upon them, and many refused obedience; and there is a local tradition to the effect that none of those who took part in the seizure came to any good thereafter, but all suffered violent deaths.

Thru the efforts of friends, who employed eminent attorneys, Macarthur was released November 27, 1805. But little

is known of his labors after this; he appears to have emigrated to Canada in 1811 where he became a prosperous farmer and stock raiser. He died in 1850.

Archibald La Mont came to America in 1809, as we have already noted; and of the Seventh-day Baptist church in the Isle of Bute we have no trace later than 1840. However, their memory has not perished, nor the interest of residents of the locality—judging by the newspaper articles and letters called out by Mr. Greene's letter of inquiry.

(23) BIRMINGHAM, NO. 1. 1822.

Pastor, Thomas Wilson. See note under Tyrone.

(24) BIRMINGHAM, NO. 2. 1822.

Pastor, James Steward. See note under Tyrone.

25) LONDONDERRY, IRELAND. 1822

Pastor, William Wilson. See note under Tyrone.

(26) TYRONE, IRELAND. 1822.

Pastor, John Buchanan. All we know of the four last-named churches is found on page 168 of Elder James Bailey's "History of Conference."

In 1822 Elder Eli S. Bailey, who was Corresponding Secretary of the General Conference, wrote under date of May 5th, the following letter to Robert Burnside, then pastor of the Mill Yard Seventh-day Baptist church: "We are informed by people from Europe, that there are two Seventh-day Baptist churches in Birmingham; the pastors' names are Thomas Wilson and James Steward. And that there are two in Ireland: one in the County of Londonderry, William Wilson, pastor; another in the County of Tyrone, John Buchanan, pastor. We wish you to make inquiry, and if there are such churches in those places, give us information; and inform them that we wish to open correspondence with them." The present writer is unable to say whether Elder Burnside ever made any reply to this inquiry, or whether he even made any search into the matter. We have examined several of his subsequent letters, but found no reference at all to this subject; hence we judge he never found time or opportunity to look up these churches. So far as we have any evidence, its weight, however light, is on the side of the existence of the churches indicated. In a letter from Mr. W. O'Neill, deacon of Mill Yard church,

mention is made of "the old Birmingham church;" and he says he has "heard the late Dr. Jones speak about some (Sabbath-keepers) there with whom he used to correspond." He adds that the Seventh-day Adventists have a church there now.

(27) BANAGHER, KINGS COUNTY, IRELAND. 1825.

There seems to be credible evidence that a Seventh-day Baptist church existed here as late as 1825, but as to its origin and history we know but little as yet. For many years, in the family of Dr. Phoebe J. B. Wait, there were two domestics, sisters, born in the village of Banagher, Kings County, Ireland, on the banks of the river Shannon. Their name was Donnohew (or Donnahue), and from them we have the following account:—

"About the year 1825, there came to Banagher from the north of Ireland a certain Charles Monk, who was a Protestant and a Sabbath-keeper, probably also a preacher. He established a school to fit young men for Trinity College, Dublin. Very soon he gathered about him a little band of Sabbath-keepers, who met for regular worship in the chapel of Mr. Monk's Academy."

One of the converts was William Buchanan, one of the local lords, who was a man of marked individuality. He, with his wife and family, lived in a large stone castle on one side of the village; and it was a source of diversion to the children of the village to gather of a Saturday and watch him drive by in his fine equipage, with gilded harness and liveried servants, on the way to church. The Misses Donnohew often saw both these men.

(28) WESTMANCOTE, WORCESTERSHIRE. 1829.

Westmancote was about four miles from Tewkesbury in Gloucestershire. In 1829 there was here a Seventh-day Baptist church, with Rev. John Miller as pastor, and an elder, Rev. John Miles, formerly of the Establishment.

In the Protestant Sentinel of April 14, 1830, is published a letter to Elder Eli S. Bailey from Rev. John Miller, dated August 20, 1829, as follows:— "We are but a little flock, but there is that sweet 'Fear not' addressed to us—'Fear not little flock,' etc. We have lost by death two members belonging to

the Seventh-day Sabbath, within these few months: one a female; the other, the Rev. J. Miles, who was formerly a clergyman of the Establishment—a middling preacher, but very learned in Hebrew, Greek, Chaldee, and Latin."

Deacon John Purser of Natton thinks it ceased after awhile to be a Sabbath-keeping church, and became connected with the General Baptist Church, possibly about the year 1835.

(29) ST. ASAPH, FLINTSHIRE, NORTH WALES. 1851.

Mrs. Tamar Davis, in her History of Sabbatarians, (page 129), writing in 1851, says:— "I have been informed that there is at this time a small society of Seventh-day people in the West part of England, in the vicinity of St. Asaph; but I will not vouch for the accuracy of the statement." This is quoted here in hope that the statement may lead others to such investigation as may result in interesting and valuable information.

(30) GLASGOW, SCOTLAND. 1874.

Elder Nathan Wardner arrived in Glasgow, June 23, 1875; and on October 7, 1875, he organized here a Seventh-day Baptist society.

Elder Jones, in "Sabbath Memorial," says:— "Besides the churches of Natton and Mill Yard, there is now a Sabbath-meeting establishment in Glasgow, the result of the Sabbath Conference held there on the 8th of October, last."

Persons were found in Scotland and Ireland who had embraced the Sabbath ten and twenty years before, without knowing of any others of like faith. How many there may be still who are waiting for some one to gather them and shepherd them.

(31) BELFAST, IRELAND. 1876.

Soon after Rev. W. M. Jones went to London in 1872, there developed a correspondence with lone Sabbath-keepers which increased to such an extent that it was decided to send over Rev. Nathan Wardner to act as his assistant. Elder Wardner went to Glasgow, and from that centre began to send out tracts to nearly every part of the world. As a result many more lone Sabbath-keepers were discovered, and the Haarlam, Holland, Seventh-day Baptist church was organized.

One of the most hopeful centres of Sabbath influence was at Belfast, Ireland. After working in the city of Glasgow

for a year or more, Elder Wardner and some of the Glasgow friends went over to Belfast and organized a Seventh-day Baptist church of four members. Angus Chism and Isaac Hampden were ordained deacons, and Sarah Courtenay was elected clerk. The church prospered: Elder Wardner was quite often called to Belfast to administer baptism, and the brethren there were enthusiastic in spreading the Sabbath truth, both by tract and by tongue.

The church was organized January 31, 1876; and the membership increased to nearly one dozen communicants, while the Sabbath congregations were from sixty to one hundred.

About the year 1878, the Societies in America, under whose patronage Elder Wardner was laboring, thought best to recall him to America—altho seemingly the interest was never more encouraging than it was just at that time.

The Belfast brethren reported thru the *Sabbath Recorder* with considerable regularity up to 1880; after that we hear nothing more of them. In the year 1896 and 1901 Mr. C. H. Greene made repeated efforts to find these brethren. In 1896 he learned that Angus Chism was yet alive, but he was unable to get an answer to his letters; and there is reason to believe that Deacon Chism was still living in 1901.*

It is possible that the Belfast Seventh-day Baptist church has been absorbed by the Seventh-day Adventists who came to labor in Belfast about 1879.

(32) SOUTHPORT, LANCASTERSHIRE. 1890.

In the Conference Minutes of 1890, reference is made by the Secretary of the Missionary Society, (Rev. Dr. Main), to the reported existence of a Seventh-day Baptist church at Southport; nothing further, however, has been discovered concerning it. It is hoped this notice may result in inquiry and further information.

Here we close our history of Seventh-day Baptist churches in the British Isles, conscious of the meagreness of the accounts we have been able to give simply because of the poverty of

* In a letter received from Deacon Chism, since the above was written, he speaks of "the Seventh-day Baptist Church, which meets at my house." We infer that Belfast yet maintains a name.

necessary materials. These churches (nearly all of them) committed the mistake which multitudes of American churches have made and are still making—that of failing to prepare and preserve complete records of their career.

We close this part of our task with the firm conviction also that there have been many societies and churches of which we know nothing with sufficient accuracy to chronicle anything whatsoever.

There is evidence that all over England there have been and are many lone Sabbath-keepers, and among these a goodly number of ministers of the Established church, who reverently observe the Seventh-day Sabbath while they continue to serve their congregations in the Establishment.

The decline of Sabbath-keeping churches in the British Isles naturally awakens thoughtful inquiry as to the causes. Doubtless there have been reasons of which we are in ignorance; three things, however, we believe, have contributed in a measure toward this result:— 1. A lack of organized fellowship among the churches; 2. Dependence upon charitable bequests developes weakness in individuals and churches as well; 3. Employment of First-day pastors must necessarily blockade all aggressive Sabbath work.

(B) PROMINENT ENGLISH SEVENTH-DAY BAPTISTS: PREACHERS, AUTHORS, ETC.

1. *Alsop, Mrs. Ann.* England has not been without able women in the ranks of Sabbath defenders. Among these we find Mrs. Ann Alsop, a member of the Natton Seventh-day Baptist Church. The Rev. T. Edmonds published "A Scriptural Representation of the Abolition of the Fourth Commandment, as far as it relates to a particular day; and a Vindication of their conduct who observe the first day as their Sabbath." To this writing, Mrs. Alsop replied, in 1801, in a book entitled, "Remarks on the Rev. T. Edmond's pamphlet, etc., and an attempt to vindicate their conduct who observe the seventh-day Sabbath according to the express words of the Fourth Commandment." This work was written with such ability and vigor as to call forth a reply the same year in the form of "A Further Consideration of the Arguments of the Sabbatarians." Mrs. Alsop's defense of the Sabbath was considered

worthy of notice by Robert Cox in his "Literature of the Sabbath Question," vol. II., p. 409.

2. *Bailey, Nathanael.* Nathanael Bailey was an eminent English philologist and lexicographer, whose "Universal Etymological English Dictionary," published in 1721, was the first English dictionary which aimed at completeness. His work was a great improvement on anything of the kind which had preceded it, and formed the real basis of Dr. Samuel Johnson's great work published in 1755. Bailey was a schoolteacher near London, and the author of several educational works, among which was a "Dictionarium Domesticum." He was a worthy member of the Mill Yard Seventh-day Baptist Church. He died June 27, 1742.

3. *Bampfield, Francis.* Francis Bampfield descended from a distinguished family in Devonshire, England. He was born in 1615, the third son of James (or John) Bampfield. His brother Thomas was at one time Speaker of Parliament under Cromwell. In his 16th year he became a student in Wadham College, Oxford. He finished his course in College in 1638, with the degree of M. A. His reputation was that of a "scholarly man, and one of the most celebrated preachers in the West of England." He prepared for the ministry of the Established Church, and was ordained deacon by Bishop Hall, and elder by Bishop Skinner. His first settlement was in the parish of Rampisham, Dorsetshire, about 1640. About 1653 he removed to the parish of Sherborne, and remained here until ejected by the Act of Conformity in 1662. He could not conscientiously take the oath of allegiance, not because of any disloyalty, but because he believed all oaths to be in violation of the teachings of Jesus. After his ejection, he preached in his own hired house at Sherborne for about one month, when he and twenty-six others who were holding a meeting were arrested and imprisoned in one room with a single bed; they were soon released on bail. Not long after this he was again arrested and put in Dorchester jail, where he spent nearly nine years (from 1662 to 1671). Here he preached almost daily; and Armitage says, "he not only preached but formed a church within the prison walls." This was a Seventh-day Baptist Church, for soon after entering that prison he embraced the

NATHANAEL BAILEY.

See *Biographical Sketches*, p. 1361.

Sabbath doctrine and that of believer's baptism. After a short release, he was imprisoned in Salisbury (Wiltshire) for about eighteen months, which, he says, "filled up my ten days of tribulation in the letter of it—Rev. 2: 10." On his release from Salisbury prison he came to London and labored in the vicinity of Bethnal Green in the East of London.

A few Sabbath-keepers met with him in his own house for about a year, and on March 5, 1676, he organized a church, which, after the choice by lot of a place of worship, was known as Pinner's Hall Seventh-day Baptist Church. The reason for this separate organization was in the fact that Mr. Bampfield differed from the Mill Yard Church on the subject of Calvinism.

From London he was sent by his church as a special messenger "to the Sabbath churches in Wiltshire, Hampshire, Dorsetshire, Gloucestershire, and Berkshire, which was undertaken by him, and prospered with desired success, the report whereof, at his return, caused joy to all the brethren and sisters in fellowship." He and his church sent a letter of "Brotherly love," etc., to all Sabbath-keeping churches, including those of Holland and New England. He also wisely advocated a "Yearly Meeting of all Seventh-day Baptist Churches."

Three times, while preaching in Pinner's Hall, he was arrested. The first was Dec. 17, 1682. On his second arrest, he was sent to Newgate from Dec. 24, 1682, to August 12, 1683. The last time, as he was led thru the streets, one said, "See how he walks with his Bible in his hand like one of the old martyrs." He could not long endure the cold and damp of Newgate, but died here, Feb. 16, 1684, at the age of sixty-eight years. His funeral sermon was preached by the Rev. John Collins, a fellow prisoner; and his remains were interred in the burying ground of the Baptist Church in Glass-house Yard, Goswell street, London.

He published something like nine or ten books, which was doing well considering his troubled life, and his constant preaching in prison and out. Two of his works are especially mentioned in Cox's "Sabbath Literature:"— In 1672 he published "The Judgment of Mr. Francis Bampfield, late Minister of Sherborne in Dorsetshire, for the Observation of the

Jewish or seventh-day Sabbath; with his reasons and Scriptures for the same: Sent in a letter to Mr. Ben of Dorchester."

In 1677 he sent forth a little work of 149 pages, with the title in both Greek and Latin, "The Seventh-day Sabbath the Desirable Day," etc.

The character of this eminent servant of God was remarkable for purity, generosity and devotion. At Rampisham he spent his entire income from the Church for Bibles and religious books for the poor, in providing work for those able to work, and in giving alms to those who could not labor. He was regarded as "above all things a living servant of Jesus." The frowns and smiles of men were vainly used to turn him from his Master. Worldly losses and bodily suffering appeared to him as trifles compared to the supreme felicity of a conscience void of offense before God. "He was a giant in defense of truth, and a devout man full of the Holy Spirit."

4. *Bampfield, Thomas.* Thomas Bampfield appears less prominently in history than his brother Francis, because not involved in the ecclesiastical controversies of his day, as was his brother; but he was not less eminent in his profession, that of the Law—having been the last Speaker of the Commonwealth, in 1659. Nor was he less able as a defender of the Sabbath.

It is supposed probable that he was converted to the Sabbath thru the little book, "An Appeal to the Consciences of the Chief Magistrates of this Commonwealth touching the Sabbath-day," by W. Saller and J. Spittlehouse, 1657; and that he was the means of the conversion of his brother Francis.

His first book, "An Enquiry whether the Fourth Commandment be repealed or altered," appeared in 1692, and was immediately answered by John Wallis, D. D., Professor of Geometry in the University of Oxford, in a book entitled, "A Defence of the Christian Sabbath: In answer to a treatise of Mr. Thomas Bampfield pleading for Saturday Sabbath." The next year Bampfield issued "A reply to Dr. Wallis, his Discourse concerning the Christian Sabbath;" to which Wallis rejoined in 1694.

Mr. Bampfield held that Jesus Christ, the Jehovah of the Old Testament, instituted and sanctified the Sabbath-day in

the beginning, before the fall of man; that the Sabbath was not only *a* seventh day, but *the* seventh day, and was so to continue as long as the world lasts; that the Sabbath was binding upon the Gentiles as well as the Jews, and that it was always to begin at sunset. He affirmed that the Saturday-Sabbath was observed in England till the reign of Edward VI., 1537-1553, when the first act of Parliament for the observance of the Lord's Day was passed. Mr. Bampfield also contended that public worship should not be attended more than once on the Sabbath Day. His statement as to the observance of the Sabbath in England is in harmony with the facts of history as given in the first part of this article. During the time he was Recorder of Exeter, he voluntarily devoted the income of his office to the poor of that city. He was born in 1659 (possibly 1654) and died in 1693.

5. *Begg, James A.* James A. Begg was born in Paisley, Scotland, at the begining of the nineteenth century and died Jan. 3rd, 1869. We know of Mr. Begg thru his correspondence with the *Sabbath Recorder,* for nearly twenty-five years. His first letter to Rev. George B. Utter, editor of the *Recorder,* was dated at 35 Argyll Arcade, Glasgow, Scotland, April 1st, 1845. Elder Utter speaks of him as having embraced the Sabbath a dozen years before that date. He and three others were baptized at Glasgow, by Elder Joseph W. Morton about 1853.

He was the author of several valuable works on the subject of prophecy, and was a staunch defender of the Sabbath, both with voice and pen. Cox's "Literature of the Sabbath Question" mentions his work entitled, "An Examination of the Authority for the Change of the Weekly Sabbath at The Resurrection of Christ; Proving that the practice of the church in substituting the First day of the week for the appointed Seventh day is unsanctioned by the New Testament Scriptures," by James A. Begg. Glasgow, 1851. This book is also noticed in Kitto's "Journal of Sacred Literature" for Oct. 1851. These notices by opponents indicate the value of the work.

In the *Sabbath Recorder* of May 13 and 20, 1869, is a memorial sermon for Mr. Begg, preached by William Fulton.

His text was Psa. 119: 97. He spoke: 1st, of his love for the Bible; 2nd, What he believed the Bible taught respecting the Gospel of the Son of God; 3d, His understanding of the Bible in relation to the subject of prophecy; 4th, His view of the Bible in its bearing on the signs of the times; 5th, The preacher's knowledge of him as an eminent scholar, and a true man. He stated that Mr. Begg kept the Sabbath to the day of his death.

6. *Belcher, John.* John Belcher, son of Rev. William Belcher, a Puritan preacher of London, was pastor of the Bell Lane (London) Seventh Day church as early as 1668, when he and his church addressed a letter to the Sabbath-keepers of Newport, New England. He assisted at the ordination of Joseph Stennett, March 4, 1690, at Pinner's Hall, and delivered one of the exhortations. He died in March, 1695, and Joseph Stennett preached his funeral sermon, April 1st, from 2 Cor. 5: 4, under the title, "The groans of a saint under the burden of a mortal body;" the sermon is to be found in the "Life and Works of Joseph Stennett," and was also published separately in 1695.

7. *Black, William H.* Wm. H. Black was a convert to the Sabbath, who began to keep the seventh-day, Dec. 30, 1837. He was ordained to the ministry, Nov. 9, 1843, by the Rev. J. B. Shenstone and five others. He was the able pastor of the Mill Yard Church from 1840 to his death in 1872. Dr. Black was a Fellow of the Society of Antiquarians, and is referred to as "the learned antiquary." Robert Cox speaks of him as "my talented antiquarian friend who preaches to a little family on the Jewish Sabbath."

Dr. Black was a vigorous defender of the Sabbath, publishing periodicals and books upon the subject. In 1838-9 he sent out, "Doubts on the authority of what is commonly called the Christian Sabbath:" "Thirty-two reasons for keeping holy the seventh-day of the week as the true and only Christian Sabbath;" and a number of others. In 1848-49-50, he published "The scriptural calendar and chronological reformer." After his death several of his works were published by his son-in-law, Dr. Wm. M. Jones.

8. *Boston, Rev. Thomas.* We know but very little of Mr. Boston, but the little we know entitles him to mention here.

REV. WILLIAM HENRY BLACK.

See *Biographical Sketches,* p. 1361.

He was an elder of the Natton Church and a co-laborer with Philip Jones. He was living in 1694, and was a faithful keeper and defender of the truth.

9. *Brabourne, Theophilus.* Theophilus Brabourne was born at Norwich, Norfolk, in 1590; for he writes in 1654, in his answer to Cawdrey, page 75, "I am sixty-four years of age." The time of his death is not known, but he was living in 1671, which would make him over eighty years old at that date.

He was a learned minister of the Established Church, but probably founded a Seventh-day Baptist Church at Norwich, of which he was pastor, and to the poor of which he willed ten pounds. Robert Cox says of him that he was "a much abler writer than Trask, and may be regarded as the founder in England of the sect at first known as Sabbatarians, but now calling themselves Seventh-day Baptists."

Between the years 1626 and 1659 he published four books upon the Sabbath question. In 1628 appeared the first, "A Discourse upon the Sabbath-day," arguing that the Lord's Day is not the Sabbath by Divine Institution; but that the Seventh-day Sabbath is now in force. However, he exhorted that "there be no Rent from our Church." In 1630 he issued a more complete work, of which a second edition was printed in 1632, entitled, "A Defense of that most ancient and sacred ordinance of God, the Sabbath Day."

Such was the quality of this work, so able and strong its arguments, that the King appointed one of his most talented bishops, Francis White, to answer it; which he attempted to do in "A Treatise on the Sabbath-day, Containing a Defense of the Orthodoxal Doctrine of the Church of England, against Sabbatarian Novelty." Also, because Mr. Brabourne's book was considered heretical and calculated to do much mischief, and because he had been so bold as to dedicate it to the King (Charles I) himself, he was summoned before the Lord Archbishop of Canterbury and the Court of High Commission, many other eminent persons being present at his trial. Such arguments and persuasions were brought to bear upon him, that for the moment he wavered, signed a recantation, and

returned to the Church, "possibly to regain his liberty, as he appears to have retained his views."

In 1654 he published a work which plainly showed that he stood firmly by the Sabbath of the Bible; and whatever may be the exact facts as to his recantation, so called, it is certain that "he continued to maintain that if the Sabbatic institution was indeed moral and perpetually binding, then his conclusion, that the seventh-day of the week ought to be kept as the Sabbath, was necessary and irresistible."

His Sabbath steadfastness is manifested in his last book, published in London in 1659, being an answer to two books on the Sabbath: one by Mr. Ives, entitled, "Saturday no Sabbath Day;" and the other by Mr. Warren, "The Jews' Sabbath Antiquated." As an index of his mental vigor, as well as the strength of his character, we may give his own words as contained in the preface to this last book:— "The soundness and clearness of this my cause giveth me good hope that God will enlighten them (the magistrates) with it and so incline their hearts unto mercy. But if not, since I verily believe and know it to be a truth, and my duty not to smother it, and suffer it to die with me, I have adventured to publish it and defend it, saying with Queen Esther, 'If I perish, I perish;' and with the Apostle Paul, 'neither is my life dear unto me, so that I may fulfill my course with joy.' What a corrosive would it prove to my conscience, on my deathbed, to call to mind how I knew these things full well, but would not reveal them. How could I say with St. Paul, that I had revealed the whole counsel of God, had kept nothing back which was profitable? What hope could I then conceive that God would open his gate of mercy to me, who, while I lived, would not open my mouth for him?"

10. *Brerewood, Edward.* Edward Brerewood was a Professor in Gresham College, London, who died in 1613. In 1611 he wrote a book entitled "A learned Treatise of the Sabbath to Mr. Nicholas Byfield, preacher in Chester." This seems not to have been published until 1630, sometime after the author's death. He maintained that the Sabbath was a part of the moral law, and on that account perpetual; and defied Mr. Byfield to prove his assertion that the Sabbath had been

"translated by the same authority that originally at first commanded it." He referred to the fact that for centuries after Christ the seventh-day alone was ever called the Sabbath, as disproving Mr. Byfield's assumption that Christ referred to the first day and not the seventh in his injunction to his disciples to pray that their flight might not be on the Sabbath-day, when Jerusalem should be invested by her enemies.

Mr. Brerewood wrote "A Second Treatise of the Sabbath, or an Explication of the Fourth Commandment," which was published in 1632. In this he critically examined the Fourth Commandment, and maintained the view that altho "the celebration of the Lord's day hath warrant of apostolic example that it may be done, warrant of commandment it hath not, that it must be done."

A Life of Mr. Brerewood may be found in Ward's "Lives of the Professors of Gresham College."

He was a man of ability and influence, and a staunch defender of the Bible Sabbath. He was born in 1565 and died Nov. 14, 1613.

11. *Broad, Thomas.* Thomas Broad was born in 1577 and died in 1639. In 1621, he published "Three Sabbath Questions," a work which led Brabourne to investigate the subject. The three questions were: 1st, What should our meaning be, when, after the reading of the fourth commandment, we pray, Lord, incline our hearts to keep this law? Second, How shall the Fourth Commandment, being delivered in such form of words, bind us to sanctify any day but only the Seventh, the day wherein God rested, and which the Jews sanctified? Third, How shall it appear to be a law of nature to sanctify one day in every week?

12. *Burnside, Robert.* Robert Burnside belonged to a Sabbath-keeping family, and himself became a member of the church in 1776. He was educated for the ministry at Marischal College, Aberdeen, and became pastor of the Pinner's Hall Seventh-day Baptist Church (London) in 1785, and continued in this position until his death in 1826. Much of his time was devoted to instructing the children in families of wealth and position. In 1805 he published "Fruits of the Spirit;" and in 1819, "Religions of Mankind," in two volumes 8 vo. In 1825

he sent out a work of 354 pages, entitled, "Remarks on the Different Sentiments entertained in Christendom relative to the Weekly Sabbath." This book contained thirteen chapters on the nature, the obligation, the antiquity, the commencement and termination, and the supposed repeal of the weekly Sabbath, etc., etc. Robert Cox says:— "The work is a calm, clear, and ample statement of the grounds on which this sect of Christians keep Saturday as the Sabbath, and maintain that all who believe in a primeval Sabbath-law and in the universal and perpetual obligation of the Decalogue are bound to do the like."

13. *Carlow, George.* George Carlow was a member of the Seventh-day Baptist Church at Woodbridge, Suffolk. On going to London, possibly to see to the publication of a book, he took a letter of commendation to the Mill Yard Church; hence his name appears upon the record of that church as a "transient member." His book was published in 1724, with the title:— "Truth defended, or Observations on Mr. Ward's expository discourses from the 8th, 9th, 10th, and 11th verses of the 20th chapter of Exodus, concerning the Sabbath." The book was re-published at Stonington, Conn., in 1802; and, later, by the American Sabbath Tract Society of New York. "The whole work is characterized by a spirit of evangelical piety and earnestness which must make its influence powerful and salutary wherever read." Mr. Carlow is described as a plain man, not schooled in logic, but learned in the Scriptures.

14. *Chamberlen, Dr. Peter.* Dr. Chamberlen was born in 1601, baptized in 1648, began keeping the Sabbath about 1651, and died in 1683. The termination of his name is variously given, as lain, laine, lane, layne, lon. He wrote from 1642 to 1662 on medical and scientific subjects, and on the Sabbath and baptism. He has been regarded as the pastor of Mill Yard Church from 1651 to the time of his death; but whether he or the martyr, John James, gathered this church, is uncertain. He appears as the leader of the Whitchapel Congregation (the precursor of Mill Yard) in 1653, (Nov. 6.)

Dr. Chamberlen was a graduate of Immanuel College, Cambridge, studied medicine and surgery at Heidelberg and Padua, and became senior doctor of both Oxford and Cambridge, and was physician to three British Sovereigns.

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See *Biographical Sketches,* p. 1361.

He was not only a voluminous writer on the Sabbath question, but appears also as a co-operator with Coppinger (one of Trask's followers), and Thomas Tillam, in a Sabbath discussion against Jeremiah Ives.

15. *Cooke, Henry.* Henry Cooke succeeded John Belcher as pastor of Bell Lane Seventh-day Baptist Church, London, in March, 1695. At the death of Cooke, the Church merged with Pinner's Hall. Mr. Cooke was alive in London in 1704, as he is known to have preached and published a sermon that year.

As he is said to have died August 2, (New Style, August 13) 1704, at Hochstadt, Germany, near which the battle of Bleinheim was fought on that date, it was thought he might have been chaplain or soldier in the British Army, and that he was killed in that action; but as he is mentioned in Joseph Davis' will, made in 1706, and as his own will is said to have been proven in 1707, he must have died that year.

16. *Coppinger, Rev. Matthew.* We know but little concerning Mr. Coppinger, but that little is connected with his brave defense of the Sabbath. In 1659, he was associated with Dr. Chamberlen and Thomas Tillam in a Sabbath discussion against Jeremiah Ives. He is mentioned by Gilfillan as one among others who "contended for the perpetuity of the Seventh-day Sabbath against the Christian world."

17. *Cornthwaite, Robert.* Robert Cornthwaite was born in Bolton, near Lancaster, in 1696. He was first a Presbyterian, altho his parents were members of the Church of England. His first settlement was at Chesham, in Buckinghamshire, where he changed his views regarding baptism and began to preach to a Baptist congregation near Boston in Lincolnshire; here he remained about one year. He then went to London, where he met the Sabbath question, and became convinced as to the sound Scriptural position of the Seventh-day Baptists; this was in 1726, and the same year he became pastor of the Mill Yard Church, remaining such until his death, April 19, 1755, in his fifty-ninth year. Mr. Daniel Noble, his pupil and successor, preached his funeral sermon.

He was "faithful and assiduous in the discharge of his

ministerial duties." His publications were devoted mainly to the Sabbath; six works to this effect are still extant:—

"Reflections on Dr. Wright's Observation on the Lord's-day," etc. 1729.

"The Seventh-day of the Week the Christian Sabbath." 1735.

"The Seventh-day Farther Vindicated, an answer to Dr. Wright." 1736.

"A Second Defense of Some Reflections on Wright's Treatise," etc. 1736.

"An Essay on the Sabbath." 1740.

"Mr. Foster's Sermon on the Sabbath, examined with candor." 1745.

Dr. W. M. Jones speaks of these as "thoroughly convincing on the Sabbath question." And Robert Cox, in Sabbath Literature, says:— "Mr. Cornthwaite is one of the ablest defenders of the positions taken up by the Seventh-day Baptists;" and quotes quite at length from one of his works. His books were of a controversial character, had an extensive circulation, and called forth replies from some of the most eminent men of his time.

18. *Cowell, John.* During the licentiate of John Purser, John Cowell was the chief preacher at the Natton Seventh-day Baptist Church. Elder Cowell began to keep the Sabbath "about the beginning of the year 1661," but in 1671 he returned to the first-day and gave his reasons for so doing in a book entitled, "The Snare Broken," published in 1677. Mrs. Tamar Davis says:— "Mr. Cowell appears to have been rather wavering and unstable, but withal a pious and well-meaning man." The Natton Church, of which he was pastor, seems to have been composed of both first-day and seventh-day observers until after his death in 1680.

19. *Davis, Joseph, Sr.* Joseph Davis, Sr., son of John Davis, was born in 1627. In 1646 he was apprenticed for nine years. At the expiration of this time, in 1655, he was married. Sometime before this event, just how long we cannot tell, he began keeping the Bible Sabbath; and was probably a member of the Mill Yard Church at the time of the martyrdom of John James. His own brave defense of the Bible Sabbath and Bible truth brought upon him severe persecutions which he bore

WOODHAM MORTIMER HALL.

Residence of Rev. Peter Chamberlen, M. D.

with meekness and fortitude. He was first imprisoned for a few days, and about the time of the suffering of Mr. James, in 1661, he was confined for some weeks or months. In 1662 he was imprisoned in Oxford Castle where he remained, (with the exception of a short respite to visit his dying wife in 1665), until released by Charles II, in 1672, with John Bunyan and four hundred eighty-nine others. While in prison for the truth's sake, January 26, 1670, from a "cold high tower" in Oxford Castle, he wrote a letter to the Sabbath-keepers in Newport, R. I., which is characterized by a sweet and most devout spirit, indicating a man of superior mind and exalted piety. The letter is published in the Seventh-day Baptist Memorial, vol. 1. page 74; and in the *Sabbath Recorder* for August 8, 1844.

After his release from Oxford jail, he went to London and prospered in the business of a linen draper. In 1691 he purchased the Mill Yard property, and erected a chapel and other buildings. In 1700 this property was conveyed by him to trustees chosen by the church. In his will, made in 1706, he bequeathed his property to his son, Joseph Davis, Jr., providing for an annual payment, for ministerial support, to Mill Yard and seven other Seventh-day Baptist Churches then in existence; and so conditioned his will that, on the death of his son, the Mill Yard Church came into possession of his entire property. This property yielded an income of six hundred pounds in 1880; and in 1902, the income was more than seven hundred pounds. So rich a legacy has so excited the cupidity of the enemies of the Sabbath, that by some scheming it has been diverted from the purpose of this noble benefactor.

Mr. Davis died February 16, 1707; and is justly characterized by Dr. Wm. M. Jones as a "man of influence, sound judgment, and ardent piety." Ivimey says he was an elder.

20. *Dawson, Henry.* Rev. Henry Dawson was formerly of London, but came to America in 1767. Gilfillan mentions him in a list of twenty-four with Matthew Coppinger. On coming to America he seems to have been fellowshipped by the first-day Baptists until found to be keeping the seventh-day Sabbath. In the Minutes of the Philadelphia Baptist Association for 1773, he is spoken of with commendation. From Newport, R. I., he went to Trenton, N. J., where he was residing

in 1774, and conducting revival meetings with the Shrewsbury, N. J., Seventh-day Baptist Church; there is no record, however, to indicate that he was a member of this church. He was alive as late as 1777, and probably still at Trenton. The date of his death we do not know.

In 1776 Mr. Dawson published "A short essay on Rev. 1: 10, showing the Lord's day means the real and perpetual Sabbath;" and in 1777, "The Genuine Sabbath, Commonly called Saturday, Vindicated."

21. *Elwall, Edward.* Edward Elwall was born November 9, 1676, and died November 29, 1744. He was a member of the Mill Yard Seventh-day Baptist Church, and was one of the very first in England to advocate "Disestablishment," or separation of Church and State. In 1728 he published a tract, "The True and Sure Way to Remove Hirelings out of the Church;" in this he wrote:— "As Christ has declared that his kingdom is not of this world, so there never ought to be any worldly force to bring men into it, nor any forced maintenance to support it. All must be free and not forced. We read of Christ's whipping the buyers and sellers out, but never in. All Christ's followers must be volunteers,—he calls and they follow." (See *Recorder* for January 28, 1886).

As an evidence of his Sabbath-keeping, he was known among the common people of Wolverhampton by the name of "Jew Elwall." (See Jones' "The Sabbath Memorial" for April, 1881, page 241).

In 1727 he published "True Testimony for God and for His Sacred Law; being a plain and honest defense of the Fourth Commandment of God. An Answer to a Treatise on the Religious observance of the Lord's-day." This book passed thru several editions. In it, says Dr. Wm. M. Jones, "Elwall launches swift darts against the papal pagan Sunday, and defends the Sabbath with great earnestness and solemnity."

22. *Fox, John.* We can gather but little information concerning John Fox, but such as we have indicates that he was a vigorous defender of the Bible Sabbath. John Cowell, who kept the Sabbath for ten years and then gave it up, in his "The Snare Broken," published in 1677, speaking of his associate Sabbath-keepers in 1664, says:— "And for many of the persons concerned, they were no small ones either amongst

that people, as Thomas Tillam, Christopher Pooley, Edward Skipp, John Fox," etc. Thus we find Fox classed with doughty champions of the Bible Sabbath. We can but regret that we have no other records concerning him.

23. *Fryth, John.* John Fryth, (or Frith), was a man of learning and influence who assisted William Tyndale in the translation of the Scriptures. Frith was born in 1503, and martyred in 1533. He has been spoken of as one of the very earliest "Sabbatarian Baptists" to be found in England; but he was scarcely such, altho he uttered sentiments worthy of a defender of Sabbath truth. He wrote:— "The Jews have the Word of God for their Saturday. Sith It is the Seventh Day and they were commanded to keep the Seventh Day solemn. And we have not the word of God for us, but rather against us; for we keep not the Seventh Day as the Jews do, but the First, which is not commanded by God's law." Thus Mr. Fryth became a true witness for the Bible Sabbath.

24. *Gadbury, Judah.* Mr. Gadbury appears as early as 1673 to have been an elder of the Mill Yard Church. He was one of the original nine trustees of the Mill Yard property given to the church by Joseph Davis, Sr. He was associated with Joseph Davis, Sr., and several entries in the church records were made by him. He died about July 31st, 1734.

25. *Hebden,* ————. Mr. Ephraim Paggitt in his "Herisography," London, 1661, speaks of "one Mr. Hebden, a prisoner in the new prison, that lay there for holding Saturday Sabbath." This is all we know of him; but from this we know that he was a sufferer for the truth—brave and true.

26. *Hubbard, Thomas.* Thomas Hubbard is not known to have been a Sabbath-keeper, but for the truth's sake he was burned at the stake, March 26, 1555, in the reign of Bloody Mary, Queen of England. We refer to him here because he was the ancestor of Samuel Hubbard, one of the seven who united to form the first Seventh-day Baptist Church in America, at Newport, R. I.

27. *Jackson, Hamlet.* When John Trask came from Salisbury to London in 1617, and held revival meetings, Hamlet Jackson became one of his disciples; and was afterward the means of bringing him and others to the observance of the

seventh-day Sabbath—thus forming the nucleus of the Mill Yard Church. Jackson was an ordained evangelist.

28. *James, John.* Rev. John James was one of the first, if not the first, pastor of the Seventh-day Baptist Church worshipping in Bull Stake Alley, Whitechapel Road, London, (since known as the Mill Yard Church). He was born of poor parents, and became a ribbon weaver, afterwards a small coal man; but finding this business too much for his health, he returned to ribbon weaving. Sabbath-day, October 19, 1661, while preaching to his people at their meeting place, he was twice rudely interrupted by officers of the law and commanded to come down. He was then dragged out of his pulpit. The charge of uttering treasonable words against the king was made by a journeyman tobacco-pipe maker, named Tipler; but so disreputable a person was Tipler that the justice refused to commit Mr. James on his testimony unless it was corroborated; this was done, and the good pastor was sent to Newgate prison. On the 14th of November he was brought before Chief Justice Forster, and three other judges, at Westminster Hall, where he was charged with "endeavoring to levy war against the king, with seeking a change in government, with saying that the king was a bloody tyrant, a blood sucker and a bloodthirsty man, and that his nobles were the same; and that the king and his nobles had shed the blood of the saints at Charing Cross, and in Scotland." But there was no show of evidence to substantiate any of the charges. Mr. James was remanded to Newgate for four days, when his trial came off. Previous to this he received a letter from a friend of distinction, informing him that for many years there had not been such efforts to pack a jury, and that his only hope of safety lay in challenging them, or "most of the chief men of them." When Mr. James was brought into court, the chief justice exclaimed, "Oh, Oh, are you come?" and this was a specimen of the way in which his trial was conducted. He was condemned in accordance with the plot of those who planned his murder, and was sentenced to be hanged at Tyburn, near Hyde Park, and while still alive to have his entrails drawn and his heart taken out and burned; his head to be taken off and placed first on London Bridge, and afterward set up on a pole in Whitechapel Road opposite to the meeting place in Bull Stake

BULL STEAK ALLEY, WHITECHAPEL ROAD, LONDON; WHERE JOHN JAMES WAS MARTYRED.

The entrance to Bull Steak Alley is distinguished by the large white cross between the two policemen.

Alley; his body to be cut in quarters and placed on four of the seven gates of the city. The next day after sentence was pronounced against him, his wife presented a petition to King Charles II, proving his innocence and appealing for mercy; but the only reply of his majesty was, "Oh! Mr. James, he is sweet gentleman!" and the door was shut against her. The next morning she made another appeal to the King, and his cruel response was, "He is a rogue, and shall be hanged." When asked if he had anything to say why sentence of death should not pronounced against him, he answered:— "As for me, behold, I am in your hands: do with me as it seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof. Precious in the sight of the Lord is the death of his saints. He that toucheth you toucheth the apple of mine eye." And when Mr. James heard his sentence, he immediately added, "Blessed be God: whom man hath condemned, God hath justified." The sentence was executed November 26, 1661. He was bound to a sled and drawn through the slush of the streets to Tyburn, where he spoke with such power and prayed with such fervor that the hangman would not execute the full sentence, but permitted life to be fully extinct before he was drawn and quartered. On the same sled which brought him to the place of execution, his quarters were taken back to Newgate and then placed upon Aldgate, Bishopgate, Moorgate, and Aldergate— the four gates nearest to the meeting-place in Bull Stake Alley, in front of which his head was exposed upon a pole. Elder James gained great sympathy and respect for his devotion and submission to God. At the place of execution his remarks were gentle and loving, and his soul brave and full of hope. He was an inoffensive and benevolent man, free from any blemish in his character, and guiltless of every charge in the indictment. He was savagely murdered by Charles II, his courtiers and his tools (the judges) to terrify the Dissenters, and especially the Baptists, into loyalty. And undoubtedly the vengeance of God, invoked by the innocent blood of John James, had something to do with driving the Stuarts from the throne of England.

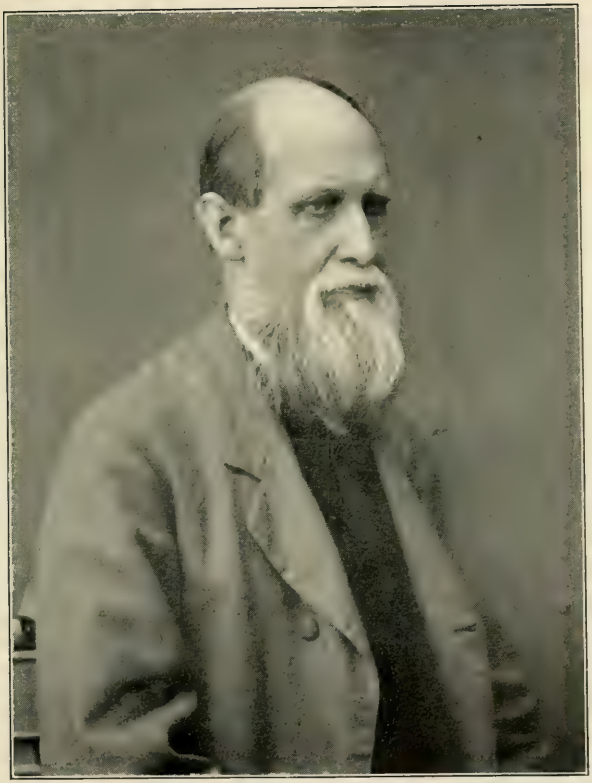
29. *Jones, Philip.* Philip Jones was pastor of the Natton

Seventh-day Baptist Church, following Edmund Townsend in 1727, and continuing in this relation until his death in 1770. As a young man, and licentiate, he gave promise of much usefulness; and as pastor he "served the church with great ability." It is said of him, "he was a holy man of God, a good and lively preacher of the gospel."

30. *Jones, William M.* On the death of Rev. William H. Black in 1872, Elder Jones, his son-in-law, became pastor of Mill Yard Church, and ably served the church in this capacity until his death in 1895, February 22nd. He was born at Fort Ann, Washington Co., N. Y., May 2, 1818. His father, Nathan Jones, was a member of the Baptist Church, and on the last Sunday of January, 1836, William was baptized in the Chemango River. In March, 1838, he preached his first sermon from Matt. 25: 31, 32. In October, 1838, he entered Madison University, Hamilton, N. Y., and on January 12, 1840, he was licensed to preach.

He began ministerial work at Mill Creek, Huntington Co., Penn., in June. January 5, 1841, he was ordained at the Mill Creek Baptist Church. In May, 1844, he was appointed, with Elder Bingham, as a missionary to Burmah, but was sent to the island of Hayti in the West Indies, for which he embarked at Boston, January 10, 1845. December 2, 1845, he preached his first sermon in French, from the text, 1 John 1: 7.

His first knowledge of the Sabbath came from the fact that an uncle, Joel Jones, then living in Canada, was keeping "Saturday for Sunday." After this the Sabbath was several times brought to his attention, but his doubts were allayed by a Baptist brother who said that "Saturday was the Jewish Sabbath, but Sunday is the Christian Sabbath," and several others of the most plausible statements on the wrong side of the Sabbath question. While attending a missionary meeting in Sansom Street Baptist Church, Philadelphia, in November, 1843, he found some tracts lying on the seats, three of which he picked up and found to be, "The Sabbath Vindicator," "An address to the Baptists by the Seventh-day Baptist General Conference," and "The True Sabbath Embraced and Observed." He was dismayed as he read these, and said to himself:— "Are these things so? If so, then I am involved in



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See *Biographical Sketches,* p. 1361.

the transgression of God's law, and am a Sabbath-breaker." His wife said:— "I think we have no more Scripture for Sunday-keeping than my father has for infant sprinkling." Thus the subject was dropped for awhile.

In 1847 he visited his uncle, Joel Jones, at Clarence, N. Y., and wrote in his diary:— "Saturday, August 21st. This day is kept by my uncle as the Sabbath of the Lord God. Am I wrong in keeping the first day, or not? Is it not a serious question? . . . . I preached for the Seventh-day Baptist Church, and was peculiarly impressed when the whole congregation sang with much fervor Stennett's hymn:—

"Another six days' work is done,
Another Sabbath is begun," etc., etc.

Two months after this he called on Rev. Eli S. Bailey in Brookfield, N. Y., on a Sabbath evening; and of this visit he writes:— "I inquired for a book on Seventh-day Baptist doctrine and history—one containing a summary of arguments. The Doctor replied, 'Yes, sir, we have a book on these subjects—a very good book we think it is; indeed we know of no better one, and if you haven't one, I shall take great pleasure in presenting you with a copy. It is the Bible, sir.'" This recalled to Mr. Jones the oft repeated Baptist aphorism:— "The Bible is the only rule of faith and practice."

Finally he settled the question, and began keeping the Bible Sabbath on the first Sabbath in July, 1848. This resulted in his recall as a Baptist missionary to the Island of Hayti, from which he sailed August 17, 1850. He was welcomed in New York by Seventh-day Baptist friends, and in the following November he became pastor of the Church at Shiloh, N. J.

March 11, 1854, in company with Mr. and Mrs. Charles Saunders, he and his wife sailed for the Holy Land, whither the Church had sent them to found a mission at the ancient Joppa. Here he studied Arabic, Hebrew, Latin, Greek, German and Italian; and was able in March, 1855, to use Arabic in public worship to some extent. His first public service conducted wholly in Arabic was on March, 13, 1858. In January, 1859, he conducted part of a service in German.

Being recalled from this mission, he left Jerusalem December 23, 1860, passed through Paris and arrived in London February 22, 1861, where he first met the Rev. William Henry

Black, F. S. A., pastor of the Mill Yard Seventh-day Baptist Church. May 6th he arrived in New York, and in October became pastor of the Walworth (Wis.) Seventh-day Baptist Church. In 1863 he became pastor of the Church at Scott, N. Y.; and in August, 1868, he removed to Rosenhayn, near Vineland, N. J. He and his family were the first settlers here, built the first house, and cleared a small plot of ground.

On the death of Rev. W. H. Black, April 12, 1872, he was called as pastor of the Mill Yard Church. Reaching London, September 14, 1872, he found only three members belonging to the Church; but during his pastorate twenty-six others were added to the number. He at once began to print and distribute tracts; and issued the first number of the "Sabbath Memorial" in January, 1875. This quarterly he published for fourteen years, and made it a faithful and strong advocate of Sabbath observance.

One of the most unique and important of his many Sabbath publications is his "Chart of the Week" in 160 languages; this he issued in 1887. By this he showed that in over one hundred languages the seventh-day or Saturday was referred to as the Sabbath. Of this Chart, the *Christian Leader* said, "It is a marvelous production of patient as well as erudite toil, giving a bird's eye view of the language history of the seven days' week from the remotest antiquity to the present time."

In 1882, Sir Walter Besant, in his famous novel, "All Sorts and Conditions of Men," describes Mill Yard Chapel, and refers to Mr. Jones, under the title of the Rev. Percival Hermitage. Mr. Besant says:— "As for the position taken by these people, it is perfectly logical, and in fact, impregnable. There is no answer to it."

In June, 1886, Alfred University conferred upon Mr. Jones the honorary degree of Doctor of Divinity. He was Professor of Arabic and Hebrew at the City of London College, Moorfields, for several years, and was a member of many societies—Seamen's Christian Friend Society, London Board of Baptist Ministers, Northwest London Fraternal, Board of the General Baptist Assembly, Society of Biblical Archeology, The Oriental Congress, The Southern Provincial Assembly of Free Churches, etc., etc.

He spent much time in studying the Scriptures in the original languages; and his advice to students for the ministry was always to learn Hebrew first and then Greek, holding that the New Testament Scriptures should be studied through Hebrew spectacles.

His funeral services were conducted on February 26, by Rev. G. J. Hill of the Seamen's Christian Friend Society, at Abney Park Cemetery. Mr. Hill said, among other things, "I never knew a more consistent follower of the Lord Jesus Christ. I never heard a single word fall from his lips which I might wish had not been uttered, never an uncharitable or unkind word in reference to any one absent, nor the manifestation of any but a Christlike spirit to those who were present."

31. *Kiddle, James Jonas.* Rev. J. J. Kiddle was born in 1802, and died December 29, 1886. (Mill Yard Records.) His Sabbath experience, written by himself, is published in the "Sabbath Memorial" for October, 1878, page 102. He became convinced on this subject in 1848 thru an argument with a skeptic, but did not commence to keep the Seventh-day until 1877. November 29, 1879, he was admitted as a non-resident member of the Mill Yard Seventh-day Baptist Church.

32. *Maulden, John.* John Maulden was for forty years an elder in the General Baptist Church. He was pastor of a Baptist Church in Goodmans Fields at the time when he became a Sabbath convert in 1708; the same year he united with the Mill Yard Seventh-day Baptist Church. About the year 1712 he became joint pastor of Mill Yard Church with Elder John Savage, and so continued until his death, February 17, 1715, at the age of seventy years. He published a work entitled, "A Threefold Dialogue; Whether the Seventh or First Day of the Week is the Sabbath of the Lord;" and also, "The Ancient and Honorable Way and Truth of God's Sacred Rest of the Seventh-day Sabbath." These are able works.

33. *McFarlane, Elder Patrick.* Elder McFarlane was a member of the Mill Yard Seventh-day Baptist Church, and an able and learned man. In 1815 he published an "English and Gaellic Vocabulary;" and in 1826, "Strictures on the Rev. Greville Ewing's Speech at Bible Society Meeting in Glasgow." This last work was answered by a Mr. McGarvin, author of "The Protestant."

Robert Cox, "Sabbath Literature," vol. II., p. 410, refers as follows to one of his writings:— "In a recent pamphlet, entitled System in Revelation, by Patrick McFarlane, p. 25 (Edinburg, 1860), there appears a strong tendency to the opinion that the first day of the week has been rashly and unwarrantably substituted for the seventh." He is mentioned by Gilfillen; and his name also appears in the Minutes of Conference of forty years ago.

34. *Noble, Daniel.* Daniel Noble was born in Whitechapel, London, June 14, 1729, of Sabbatarian parents—Daniel and Sarah Noble. When very young he manifested a pious disposition, and began early to prepare for the ministry. He was baptized by Elder Robert Cornthwaite into the membership of the Mill Yard Seventh-day Baptist Church.

He first learned grammar of a local tutor, after which Mr. Cornthwaite directed his studies. He then came under the instruction of Dr. Rotherham at Kendall, and afterwards completed his course at the University of Glasgow in 1749-52. For a time he conducted a school at Peckham.

He commenced authorship in his sixteenth year, his first work being, "Letter against the Young Pretender, to the People of England." From 1755 to 1767, he published books of sermons.

In June, 1752, he began to preach at Mill Yard as assistant pastor, having the morning service while the pastor conducted the afternoon appointment. On the death of Elder Cornthwaite in 1755, he preached his funeral sermon, which was published in the "Protestant Dissenters Magazine," vol. 6. He now received ordination to the ministry, and became pastor of the church; which position he held until his death. He is said to have been faithful and diligent in the discharge of his pastoral duties, preaching with the Spirit and in power. Dr. Benson said, he was the best composer of sermons he knew.

He had three daughters named, Experience, Eusebia, Serena.

He died Dec. 24, 1783, and was buried Jan. 7, 1784. Dr. Jeffreys wrote his funeral sermon; but, dying three days later, was unable to deliver it. It is printed in the "Protestant Dissenters Magazine," vol. 5.

35. *Ockford, James.* Of the early history of this able defender of Sabbath truth, we have no available record. It is said that he "wrote boldly against the adversaries of the Sabbath," and "turned the weapons of opposing parties against themselves." Being familiar with the discussions in which Trask and Brabourne had been engaged, and not satisfied with the pretended conviction of Brabourne, he published a book entitled, "The Doctrine of the Fourth Commandment." The value and force of his arguments are attested by two facts:— First, that his book was burned by order of the authorities of the Established Church, suffering, as it was said, "a sharp confutation by fire;" and, second, that it was counted worthy of an extended review by Cawdrey and Palmer, members of the Assembly of Divines, in their book, "Sabbatum Redivivum." One copy of Ockford's "Doctrines" is known to have been in existence as late as 1868, at least.

36. *Pooly, Christopher.* Mr. Pooly appears to have been one of the elders of Mr. Brabourne's church in Norwich, Norfolk. It is recorded that he re-baptized a Mrs. Boote on the 18th of August, 1656, "at the staithe in the river;" and that he performed a like office for others sometime before this. In 1652 he published in London a "Vindication of Christ and His Ordinances from Glosses." John Cowell (see Cox, 2-58) mentions Pooly with Tillamand Fox as "no small ones" among the Sabbath-keepers and defenders of his day.

37. *Powell, Vavasor.* Vavasor Powell was born in Radnorshire in 1617, and descended from an ancient and honorable stock:— on his father's side, from the Powells of Knocklas in Radnorshire; and on his mother's side, from the Vavasors, a family of great antiquity, that came out of Yorkshire into Wales, and was related to the principal gentry in North Wales.

He was educated in Jesus College, Oxford. On leaving College, he took orders in the Established Church about the year 1640, and at first officiated in Wales as curate to his uncle, Erasmus Powell.

He had not been long, however, in that situation when he joined the Puritans, (probably about 1642-43), from a conviction that their principles and proceedings were more consonant with the Scriptures than those on which the National Establish-

ment is founded. About this time he left Wales and took up his residence in the neighborhood of London.

It appears that now he was in high estimation with the Presbyterian party; and soon after an act of Parliament, Feb. 22, 1649, "for the better propagating and preaching of the Gospel in Wales," he returned to his native land where he continued some years diligently exerting himself in promoting the objects of that act, and especially in preaching the Gospel throughout the country. There was scarcely a neighborhood, a parish, or a village in the country which was not visited by him, and that did not hear from his mouth the cheering invitations of the Gospel. There were few, if any, of the churches or chapels in Wales in which he did not preach; very often he preached to the poor Welch in the mountains, at fairs, and in market places. Even to this day places are pointed out, it is said, in the most obscure and unfrequented parts of the principality, where Vavasor preached to numerous congregations.

When Mr. Powell left Wales in 1642, there was not above one or two gathered churches; but as early as 1654 his followers were calculated to amount to not less than twenty thousand, organized into distinct societies of from two hundred to five hundred members each—all chiefly planted and formed by his care and industry.

Rev. Dr. Richards of Lynn, Norfolk, who bestowed much industry in tracing out the history of this eminent Nonconformist, says that he embraced the sentiments of the Baptists and was himself baptized toward the end of the year 1655. After this he steadily persevered in the work of the Lord, till the new order of things under Charles II deprived him of his liberty and compelled him to desist. He was among the first victims of the tyrannical measures of Charles II. On the 28th of April, 1660, he was seized in his own house by a party of soldiers and conducted to the county jail. He was secured first at Shrewsbury, afterward in Wales, and at last in the Fleet. In the year 1662 he was shut up in South Sea Castle, near Portsmouth, where he continued five years. In 1667 he was released, but, venturing to preach again in his own country, he was imprisoned at Cardig; and on Oct. 16, 1669, he was brought to London and committed once more to the Fleet, where he remained till discharged by death October 27, 1670.

in the fifty-third year of his age—*eleven years of which he had passed in prison for preaching a pure Gospel.* He was buried in Bunhill Fields, in the presence of an innumerable crowd of Dissenters. The inscription on his tomb calls him "a successful teacher of the past, a sincere witness of the present, and a useful example to the future age; who, in the defection of many, found mercy to be faithful, for which, being called to many prisons, he was there tried, and would not accept deliverance, expecting a better resurrection."

Dr. Toulmin, editor of Neal's "History of the Puritans," in a footnote on page 274, says:— "So active and laborious was he in the duties of the ministry, that he frequently preached in two or three places in a day, and was seldom two days in the week, throughout the year, out of the pulpit. He would sometimes ride a hundred miles in the week, and preach in every place where he could gain admittance, either by night or day. He would often alight from his horse, and set on it any aged person whom he met on the road on foot, and walk by their side for miles together. He was exceedingly hospitable and generous, and would not only entertain and lodge, but clothe the poor and aged. He was a man of great humility, very conscientious and exemplary in all the relations of life, and very punctual to his word. He was a scholar, and his general deportment was that of a gentleman. *His sentiments were those of a Sabbatarian Baptist.* Dr. Richards says there is not sufficient ground for considering him a Sabbatarian; but Dr. Toulmin refers to Crosby's "History of English Baptists," of which Dr. Black says that it is the only real history of English Baptists. We may confidently rest upon this authority until facts are adduced to prove the contrary, and rejoice in this eminent example of apostolic labor and suffering for the cause of divine truth.

38. *Purser, Benjamin.* Mr. Benjamin Purser was the youngest son of the first pastor of the Natton Church, Tewkesbury; and has the record of a pious, thrifty and benevolent man. In 1718 he bought an estate at Natton, and fitted up one room of his dwelling as a chapel for Sabbath worship; and this has been the meeting place of this ancient church from that day until the present time. At his death in 1765, he bequeathed this chapel and a burying place to the church, together with

an annuity of five pounds to all succeeding pastors. Tho we know but little more of this godly man, with these facts as a basis, we can picture a happy life of industry and well-doing.

39. *Purser, John.* Elder John Purser was the first pastor, so far as we have any account, of the Natton Seventh-day Baptist Church in Tewkesbury, Gloucestershire. His father was of an honorable family, and wealthy, but disinherited him because he persisted in keeping the seventh-day Sabbath. However, notwithstanding this injustice, God prospered him in his business as a farmer, so that he attained to comfortable circumstances, and to good standing in his County. Between the years 1660 and 1690 he suffered much persecution for conscience' sake—at one time having taken from him the team and plow with which he was cultivating his farm; but in this case a neighboring Conformist interposed in his behalf and caused to be returned to him these necessary articles for procuring a livelihood. But despite all his losses, God blessed and prospered him; and he was enabled to bring up in comfort a large family. All his children, and many of his grandchildren, walked in his steps, keeping the commandments of God.

40. *Rix, Thomas.* Thomas Rix was born in Malden, Essex, England, in 1806, and died in London, December 26, 1886. He was brought up in the Wesleyan denomination of which he became a minister at an early age. Becoming dissatisfied with infant baptism, he was baptized and joined a Baptist Church. Soon after this he read a series of articles on the Sabbath question, in a magazine called "The Church;" these articles led him to become a Sabbath-keeper. He then sought out the Mill Yard Church, which, after a time, he joined; and in 1854, was chosen as one of its deacons.

He was a man of sterling integrity and conscientiousness; for altho his place of residence was four miles from Mill Yard he always walked both ways so as not to break the Sabbath. For several years before his death he preached in a free church which he had erected at his own expense.

On Sunday, December 26, 1886, he was visiting some friends at Wood Green in the North of London, and in the evening went to the Wesleyan chapel. During the singing of a hymn he suddenly fell forward and expired.

He was twice married; and his second wife still survives him, and is a member of the Mill Yard Church.

41. *Rogers, John.* John Rogers is not known to have been a Sabbath-keeper, but is given here because he was probably the ancestor of James Rogers, one of the first members of the Newport Seventh-day Baptist Church. In the reign of Bloody Mary, John Rogers was burned at the stake, Monday, February 4, 1555.

A striking incident is related of him in the Latin edition of Fox's Book of Martyrs, but omitted in the English translation:— In King Edward's reign some were put to death for heresy; among these was a woman, Joan of Kent. Rogers at this time was divinity reader in St. Paul's Church, who therefore was in position to have influence with the higher authorities. A friend plead with him to use his interest with the Archbishop that this woman might be saved from the stake; but to all the arguments and persuasions of his more humane friend, he turned a deaf ear, saying that she ought to die, and that burning was no cruel death. Hearing this, the friend struck Rogers' hand which he held, and with great vehemence exclaimed:— "Well, perhaps it may so happen that you yourself shall have your hands full of this mild burning." And so it came to pass that John Rogers was the first man who was burned in Queen Mary's reign. It is supposed that his friend, referred to above, was no other than Fox himself.

42. *Rogers, Thomas.* Nicholas Bounde's book, though written in the interest of Sunday, was suppressed by Archbishop Whitgift and Lord Chief Justice Popham because it aroused thoughtful popular attention to this great question, with the result that many questioned the divine authority for Sunday keeping; and the complaint was entered that "some built on this foundation, endeavoring to bring back again the Jewish Sabbath and abrogate the Lord's day as having no foundation in the Fourth Commandment."

Whether Thomas Rogers kept the seventh-day Sabbath of the Bible, or not, it is certain that his work was not favorable to Sunday sacredness; for in 1607 he wrote a treatise on the Thirty-nine Articles of the Established Church, in which

he vigorously denounced the idea that to do servile work on the Lord's day (Sunday) was a sin. He died in 1616.

43. *Russell, Peter.* Peter Russell was one of the pastors of the Mill Yard Seventh-day Baptist Church, being ordained to the ministry at the same time with Daniel Noble. Upon the death of Robert Cornthwaite, in 1755, Noble and Russell were together appointed to succeed him—the first preaching in the morning and the other in the afternoon. When Mr. Noble died in 1783 he was succeeded by William Slater as morning preacher; while Mr. Russell continued as afternoon preacher until his death, in 1789, when Mr. Slater became both morning and afternoon preacher. Mr. Russell is said to have served the church very acceptably.

44. *Saunders, Lawrence.* We include the name of Mr. Saunders not because he was a known Sabbath-keeper, but for the reason that he was an ancestor of Tobias Saunders, one of the members of the first Seventh-day Baptist church in America.

Rev. Lawrence Saunders was born in Gloucestershire, England; educated at Cambridge, and became a preacher of the gospel at Frothingham and Litchfield in the reign of Edward VI. He was martyred by fire outside the city of Coventry February 9th, 1555 (Sabbath day).

45. *Savage, John.* Elder John Savage became pastor of the Mill Yard church in 1712; and during his term of service, the church was moved from Bull-stake Alley to Mill Yard. He had as assistant pastor John Maulden, until Maulden's death, February 17, 1715. After a faithful pastorate of eight years, Elder Savage died March 20th, 1720.

46. *Sellers, William.* The name is variously spelled—Seller, Saller, Sallars, Salter; but the dates identify the person as one. Ivimey, Maitland and others give John James (who was martyred in 1661) as the first pastor of the Mill Yard Seventh-day Baptist church. Mr. Sellers is named by these writers as the next pastor of this church, and as having served in this capacity from 1670 to 1678. The church is said to have been in a flourishing condition during his pastorate.

As early as 1657, in conjunction with John Spittlehouse, he published "An Appeal to the Consciences of the Chief Mag-

istrates touching the Sabbath Day." In 1679 an enlarged edition of this work was issued.

In 1671 Mr. Sellers published "Examination of a Late Book by Dr. Owen on a Sacred Day of Rest," in which he defended the Sabbath of the Bible. He also published a work on "Christian Instruction," in the form of Question and Answer; but no date is given.

In the 1679 edition of the "Appeal," he mentions "The oath and protestation that I and this Protestant kingdom took in 1641." Supposing that at that date he was not under twenty, this would make him about ninety years old at the time of his death, May 26, 1713.

It was during his pastorate, in 1673, that the present records of the Mill Yard church began. He is spoken of as a man of considerable power in debate and controversy, using his gift in defense of the Sabbath. It is said that he greatly interested the Jews, who came often to hear him preach.

47. *Shalder, Robert.* David Benedict, in his "History of Baptists," says that Mr. Shalder was a Seventh-day Baptist. A testimony to his faithfulness, and to his suffering for the truth's sake is given in Neal's "Puritans," Vol. II, page 382:— "The rage of the people, sanctioned by the conduct of the magistrates and the clergy, towards the Baptists, rose to such a height as to deny them the benefit of the common burying places. Nay, there wanted not instances of their being taken out of their graves. The inhabitants of Croft in Lincolnshire treated in this manner the corpse of Mr. Robert Shalder in the year 1666. He had suffered much by imprisonment and died soon after his release. He was buried among his ancestors; and on the same day his grave was opened and his body was taken out, dragged on a sledge to his own gate and left there." Thus have faithful men suffered for Sabbath truth.

48. *Shenstone, John Brittain.* Elder Shenstone was born January 29, 1776; baptized April 22, 1792; called to the ministry August 14, 1797; ordained elder of the General Baptist Church April 23, 1799. For over forty years he was connected with the Board of Baptist Ministers of London; and, as the senior member, was called the father of the Board. But

about the year 1822 he became convinced as to the Sabbath, and began to attend the ministry of Robert Burnside, whom he succeeded, in June, 1826, as pastor of Francis Bampfield's old church (Pinner's Hall, London). He died on Sunday, May 12, 1844, in his sixty-ninth year. He was the last pastor of this ancient church. His wife, who survived him, died October 11, 1863—the last member of this church.

In 1826 Elder Shenstone published a book entitled "The Authority of Jehovah Asserted; or a Scriptural Plea for the Seventh-day Weekly Sabbath as the Only Sabbath Given by God."

49. *Skipp, Edward.* Edward Skipp wrote in defense of the Sabbath in 1664. Further than this we have no record of him. Robert Cox in "Sabbath Literature" (2-58) refers to his book.

50. *Slater, William.* William Slater was born May 24, 1754, and died July 21, 1819. He was a member of the Mill Yard Church; and on the death of Daniel Noble in 1783-4 he succeeded him as morning preacher and upon the death of Peter Russell in 1789 he became afternoon preacher also, and so continued until his death. In 1783 he wrote in defense of the Sabbath.

The church experienced much trouble during his pastorate, one of the trustees having thrown its affairs into the Court of Chancery, for a private purpose. Being a quiet, inoffensive man, he took these troubles so to heart as to cause his death.

He kept a school for boys, and was a most successful teacher; two of his pupils (one who became a doctor, and the other Secretary of the Royal Astronomical Society) spoke very highly of him.

He had one son and six daughters, who survived him.

51. *Smith, Robert.* Robert Smith was born in 1590 and died in 1675. He was a member of the Mill Yard Seventh-day Baptist church. Reference is made to him in the "Baptist Cyclopedia," and also in Hoyt and Wheeler's "Biographical Dictionary," where he is spoken of as a book collector; he is mentioned in *The Sabbath Recorder* of January 14, 1858.

JOHN SLATER.

See *Biographical Sketches*, p. 1361.

52. *Soursby, Henry.* Henry Soursby was a member of the Mill Yard church and was chosen elder in 1673; in 1678 he succeeded Elder William Sellers as pastor of the church, holding this position until his death, September 8, 1711. He was gifted in debate, and used his talents vigorously in defense of the Sabbath. In 1683 he published "A Discourse on the Sabbath."

53. *Spittlehouse, John.* About the year 1654 there was published a "Declaration of the several churches of Christ and Godly people in and about the citie of London, concerning the Kingly Interest of Christ, and the present sufferings of His Cause and Saints in England;" and among the 150 signatures is a group of seven names representing the Sabbath-keeping church "that walketh with Dr. Peter Chamberlen:" in this group is the name of John Spittlehouse. He also appears as joint author with William Sellers of "An Appeal to the Consciences of the Chief Magistrates of this Commonwealth Touching the Sabbath-day," published in 1657. Gilfillan includes him in a list of eminent names of men who, "spread over a space of more than two centuries, have contended for the perpetuity of the seventh-day Sabbath against the Christian world." Elder Black calls him "Reverend;" and says he was alive as late as 1671. Alas, that we have so scanty records of the lives of men of this stamp!

54. *Stennett, Edward.* Edward Stennett was born in Lincolnshire, but the exact date we do not know. The earliest notice we have of him states that he was alive and not a Sabbath-keeper as early as 1631; at which time, according to Robert Cox's "Sabbath Literature," Theophilus Brabourne wrote against him and other preachers a "Defence of the Most Ancient and Sacred Ordinance of God, the Sabbath Day."

He appears to have held the sequestered rectory at Wallingford; but having taken the side of Parliament, and having served as chaplain in the Parliamentary army, he was, on the Restoration of Charles II., in 1660, deprived of his living in the Established Church. He now applied himself to the study of medicine, by the practice of which he was able to support his family in comfort and give his children a liberal education.

When he embraced the Sabbath, we cannot say, but we find him in charge of a Seventh-day Baptist congregation in Wallingford at the time, or soon after the Restoration. At the request of his son, Joseph, he undertook the pastorate of Pinner's Hall church, and came to London at intervals, but continued to make Wallingford his home.

He suffered much of the persecution to which the Dissenters were exposed at that time, and more especially for his faithful adherence to the cause of the Sabbath. For this truth he experienced tribulation, not only from those in power, by whom he was a long time kept in prison, but also much distress from unfriendly dissenting brethren who strove to destroy his influence and ruin his cause. Wallingford Castle, in which he resided, possessed, among other privileges, exemption from search warrants issued by any under the rank of Lord Chief Justice; he was thus enabled to defy the local magistrates. In this castle he fitted up a room for worship, and took great care to admit no strangers. The 'squire and parson were his chief enemies, who, failing to trouble him by law, hired false witnesses against him. Knowing the justness of his cause he decided to appear at the trial which was fixed for the assizes at Newbury. Just as the time for the trial approached, the son of the Judge who was to have been a witness against him absconded with some strolling players, the rector of Wallingford was seized with illness, another witness broke his leg; and in one way or another all were prevented from appearing against him, except one man, a gardener, whose conscience smote him so that he refused to appear. And so the servant of the Lord was delivered from the hands of his enemies; there were also other instances in which the plain hand of Providence appeared in his behalf.

In the Seventh-day Baptist Memorial may be seen a letter "from Dr. Edward Stennett, of the Seventh-day Baptist church, in Bell Lane, London, to the Sabbath-keepers in Rhode Island, dated Abingdon, Berkshire, February 2, 1668." The truly humble spirit of this great man is manifest in the opening and closing of his letter. He begins:— "Edward Stennett, a poor, unworthy servant of Jesus Christ, to the remnant in Rhode Island who keep the commandments of God

and the testimony of Jesus, sendeth greeting;" and in closing he begs their "earnest prayers for a full supply of all grace for me, a poor sinful wretch, that I may be found worthy to praise him." This letter also indicates that many Seventh-day Baptist churches once flourished in England. He says:— "Here are in England about nine or ten churches that keep the Sabbath, besides many scattered disciples who have been eminently preserved in this tottering day when *many once eminent churches* have been shattered in pieces." This opens up to us a much larger view than we have been accustomed to take of the once flourishing condition of Sabbath truth and principles in England.

In 1670 Mr. Stennett wrote a second letter to the Rhode Island church; this was of like spirit with the first.

In 1658 he published "The Royal Law contended for: or, Some Brief Grounds serving to prove that the Ten Commandments are yet in full force, and shall so remain till Heaven and Earth pass away." The same year he wrote "The Seventh-day Sabbath proved from the Beginning, from the Law, from the Prophets, from Christ and his Apostles, to be a duty yet incumbent upon Saints and Sinners." Also, in 1664, he published "The Seventh-day is the Sabbath of the Lord: in answer to Mr. Russell's book, No Seventh-day Sabbath recommended by Jesus Christ." The first work was reprinted by the American (Seventh-day) Sabbath Tract Society in 1848, and is included in their volume of Tracts on the Sabbath published in 1853.

An extract from his book, "Penalty for Sabbath-breaking," written in 1664, may be seen in *The Sabbath Recorder* for April 25, 1845.

Besides asserting the duty of keeping the seventh-day Sabbath, Mr. Stennett taught that its observance ought to be commenced after the manner of the Jews, at sunset on Friday.

All his writings "breathe the genuine spirit of Christianity, and in their day were greatly conducive to the prosperity of the Sabbath-keeping churches."

In early life he was united in marriage with Miss Mary Quelch, a lady of culture and refinement who belonged to an Oxford family of good repute; and who was his most affec-

tionate and helpful companion through a long and eventful life. They became the ancestors of a series of Sabbatarian ministers who, for four generations, continued to be among the foremost of Dissenters in England, and whose praise is still in all the churches.

Jehudah, their eldest son, became an eminent scholar and physician at Henley-on-Thames, and at the age of nineteen wrote a Hebrew Grammar which was the standard text-book of the schools of that day.

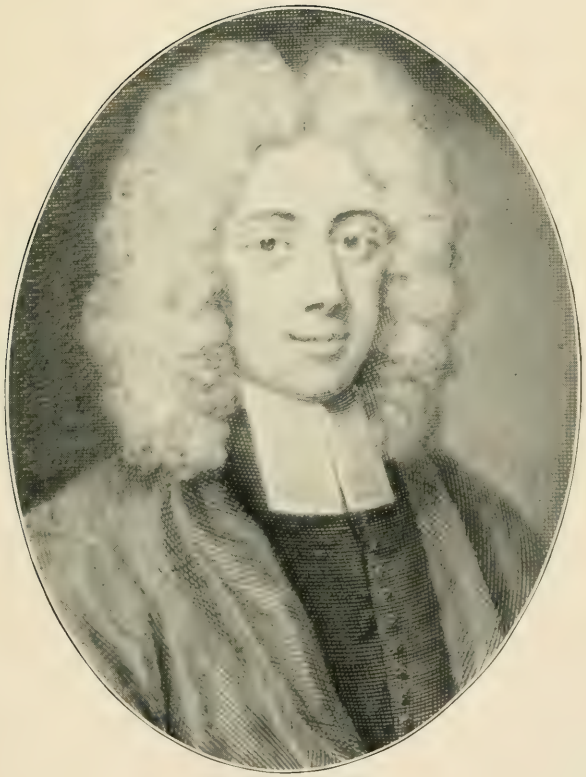
Their daughter (Mary) was an excellent Greek and Hebrew scholar; and married a William Morton, of Knaphill, Buckshire.

All their children were members of Pinner's Hall Seventh-day Baptist church. Benjamin and George were both worthy representatives of the name; Benjamin was useful in the ministry, but died young; George is said to have been an eloquent, sound and able preacher of the gospel. But of all their children, the one who reached the greatest eminence was the Rev. Joseph Stennett I.

Rev. Edward Stennett died at Wallingford in 1690. The following epitaph was written by his son Joseph, and placed over the grave of his father and mother:—

"Here lies a holy and a happy pair:
As once in grace, they now in glory share:
They dared to suffer, but they feared to sin;
And meekly bore the cross, the crown to win,
So lived, as not to be afraid to die;
So died, as heirs of immortality.
Reader, attend: tho dead, they speak to thee;
Tread the same path, the same thine end shall be."

55. *Stennett, Joseph, D. D., I.* Joseph Stennett (1st) was born at Abingdon, County of Berks, England, in 1663. Through God's blessing upon the prayers and efforts of his pious parents, he was very early in life born from above. After his death, among his papers were found these words:— "O God of my salvation, how abundant was thy goodness! O invaluable mercy! Thou didst season my tender years with a religious education, so that I sucked in the rudiments of Christianity, as it were, with my mother's milk, by the gra-



REV. JOSEPH STENNETT.

See *Biographical Sketches*, p. 1361.

cious admonitions and holy discipline of my godly parents. This was an antidote sent from heaven against the corroding poison of sin; this made conscience speak, while my childish tongue could but stammer; this is a branch of thy divine bounty and goodness, for which my soul shall forever bless Thee."

After finishing the branches of an ordinary education at the Grammar School in Wallingford, he mastered the French and Italian languages, acquired a thorough knowledge of Hebrew and other Oriental tongues, and successfully studied philosophy and the liberal sciences. In 1685 he removed to London, and for the first five years employed himself in the education of youth. He here cultivated the acquaintance of persons eminent for piety and learning.

In 1688 he married Susannah Gill, the daughter of an eminent and worthy French merchant who had fled from France after the Revocation of the Edict of Nantes in 1685. This was a most happy union, and was blessed with noble children, some of whom reached great distinction as preachers.

On coming to London he joined the Pinner's Hall Seventh-day Baptist church September 28, 1686. His brethren soon discovered his gifts and grace, and prevailed upon him to exercise in exhortation and expounding the Scriptures. These exercises proving so satisfactory to the church, his ordination took place on "ye 4th day of ye 1st month, 1690."

He preached on Sunday to other Baptist churches, but remained the faithful pastor of the Pinner's Hall Seventh-day Baptist church until his death. His ministry was eminently evangelical, faithful and effective. In preaching he never used written sermons, and took but few notes into the pulpit. "His diction was easy and natural, for he had great command of the English language. His voice was low, sweet and musical; and as he spoke the true sense of his own heart—the suitable air of his countenance, and the agreeableness of his address, seldom failed to recommend what he said to the attention of judicious hearers. When he preached, few in the assembly could remain unmoved." So says the editor of his published works.

His polished manners, ready address, fine intellect and

extensive learning speedily gave him a high position among the Baptists; and, a little later, in other dissenting denominations. At the request of the Baptists he drew up and presented an address to William III on his deliverance from the "Assassination Plot." This document was highly commended. When he published his thanksgiving sermon for the victory at Hochstadt, in 1704, a nobleman, without his knowledge, presented a copy of it to the Queen (Anne), who was so pleased with it that she sent a gift to the eloquent and patriotic preacher.

He wrote and published many books, but he excelled especially as a poet. He composed many beautiful hymns, some of which are still used in the churches, and which drew forth at the time of their composition commendations from Mr. Tate, the poet laureate. He composed many hymns for use at the Lord's Supper; among these were:—

"I own I love; 'tis no uncomely fire."
"Jesus! O word divinely sweet."
"'Tis finished, the Redeemer cries."
"Thus we commemorate the Day;" etc., etc.

There were many others on the Sabbath and baptism, e. g.:—

"Blest Day! Ordained of God, and therefore blest."
"See how the willing converts trace."
"The great Redeemer we adore."
"Thus was the great Redeemer plunged," etc., etc.

But the hymn for which he is chiefly remembered, found perhaps in all standard church hymn books, is that beginning—

"Another six days work is done."

Multitudes sing this hymn to-day and apply it to Sunday, the first day of the week; but the author wrote it for the seventh-day Sabbath of Jehovah, of which he was a faithful keeper all his life and an ardent defender.

His version of the Song of Solomon, and his hymns, secured for him such a reputation as a poet and a Hebrew scholar, that he was requested to revise the English version of the Psalms of David. Dr. Sharp, Archbishop of York,

speaking of this proposition, declared that "he had heard such a character of Mr. Stennett, not only for his skill in poetry, but likewise in the Hebrew tongue, that he thought no man more fit for that work than he."

In 1702, when David Russen assailed the Baptists in his book, "Fundamentals Without a Foundation, or a True Picture of the Anabaptists," Mr. Stennett was invited to refute the work; and he accomplished the task with so much learning, such solid reasoning, and such an utter rout of all the forces of Mr. Russen, that he was satisfied never again to meddle with the Baptists. The reputation acquired by this work prompted his friends to secure his services in writing a complete History of Baptists. He intended to comply with this request, and for some years he collected materials for it; but on account of failing health he was unable to finish the task. After his death, however, this history was edited and published with his other works in five octavo volumes, in 1732.

He was offered preferment in the Established Church, and there is reason to believe he could have reached an exalted position in it. An eminent prelate is said to have remarked to an intimate friend of Mr. Stennett, "that, if he could but be reconciled to the church, not many preferments in it, he believed, would be thought above his merit." But the conscience of Mr. Stennett was not for sale, though all the wealth of earth had been offered for it.

His health seriously declining, on advice of his physicians he left London for change of air and went to the house of his brother-in-law, Mr. Morton, at Knaphill in Buckinghamshire; here he declined rapidly and peacefully fell asleep in Jesus, July 11, 1713, in the forty-ninth year of his age and the twenty-third of his ministry. A lengthy and most appreciative epitaph in Latin was written by his friend, Dr. Ward, of Gresham College, and placed on his tombstone; a translation of which may be seen in "The Sabbath Memorial" (London, 1883), page 384.

56. *Stennett, Joseph, D. D., II.* Dr. Joseph Stennett (2nd) was born in London November 6, 1692. He was the son of Joseph and Susannah Stennett. His educational advantages, of which he made the best use, were of the highest

order. He became a noted linguist, and an adept in the use of the French, the Italian and the Hebrew languages. His only sister became, by his instruction, so familiar with the Greek and Hebrew languages that she was able to read the Scriptures in those languages as readily as she could in the English.

When fifteen years of age he gave his heart to the Saviour and was baptized. At twenty-two he entered upon the Christian ministry. He was at one time solicited to become the pastor of Mill Yard church, but declined. It was quite customary in those days for a seventh-day minister to serve a first-day church; and so Dr. Stennett, at the age of forty-five, became pastor of a Baptist church in Little Wild street, London, although himself a faithful Sabbath-keeper to the day of his death. Dr. Gill preached one of the two sermons delivered on the occasion of his settlement in London. At that time he was in possession of splendid powers, matured by a wide range of experience, and by information from all ages and regions.

He was among the most eloquent preachers of his day, and soon his talents were recognized throughout the great metropolis. He was on agreeable terms with Dr. Gibson, Bishop of London; a true follower of Jesus. He was personally known to King George II., who cherished a warm regard for him. He was an eloquent defender of the doctrines of grace against Socinianism.

On behalf of the Dissenting ministers of the "Three denominations in London (Congregational, Baptist and Presbyterian), on October 3, 1745, Mr. Stennett presented an address to the King congratulating his majesty on his return to England, on the triumph of his arms in America, and on his successes on the Continent of Europe." The address also deprecates "the present unnatural attempt to impose upon these kingdoms a papist (Charles Edward) and an abjured Pretender."

In 1754 the University of Edinburg created him Doctor of Divinity on the recommendation of his royal highness the Duke of Cumberland, its Chancellor, who sent Mr. Stennett the diploma by his secretary.

REV. SAMUEL STENNETT, D. D.

See *Biographical Sketches,* p. 1361.

He was the author of eight small, but valuable, works.

Dr. Stennett died February 7, 1758, in the sixty-sixth year of his age. His funeral sermon was preached by Dr. Gill, and in it he stated that "his death was a public loss, particularly to the whole Dissenting interest."

57. *Stennett, Joseph, III.* Joseph Stennett (3rd) was the son of Joseph Stennett (2nd), and in 1740 became his father's assistant at Little Wild Street Baptist church; after serving with his father for two or three years he became the pastor of the Baptist Church of Coats, Oxfordshire. Not much besides this is known of him, except that, like his father and grandfather he was a faithful keeper and defender of the Sabbath. He died in 1769.

58. *Stennett, Samuel, I.* Samuel Stennett (1st) was the son of Rev. Joseph Stennett (1st). After a few faithful years as his father's assistant in the pastorate of Pinner's Hall church, his promising career was suddenly ended by death.

59. *Stennett, Samuel, D. D., II.* Dr. Samuel Stennett was born in Exeter, in 1727, and was converted and baptized when young. Like his father he was a man of superior talents and of great erudition. Ivimey says:— "His proficiency in Greek, Latin and Oriental tongues, and his extensive acquaintance with sacred literature, are so abundantly displayed in his valuable works that they cannot fail to establish his reputation for learning and genius."

He had been accustomed to move in the society of persons of refinement; and on entering upon his pastoral duties in London he was remarkable for the ease and suavity of his manners, for the good breeding, the polished language, and the graceful ways of the true gentleman. He was frequently in company with persons enjoying the highest social distinction and in such situations as gave him an opportunity to commend Baptists and aid Dissenters of all denominations.

In 1763 he was made a Doctor of Divinity by King's College, Aberdeen. Among the noble men who waited upon his ministry and loved him with the affection of a friend was John Howard, the philanthropist. In a letter from Smyrna, written to Dr. Stennett August 11, 1786, Mr. Howard says:— "I bless God for your ministry; I pray God to reward you a

thousand fold. My friend, you have an honorable work; many seals you have to your ministry."

He ministered to the Little Wild street church as his father's assistant for ten years; and as its pastor, after his father's death, for thirty-seven years. The meeting house was rebuilt during his ministry. His father, Joseph Stennett, D. D.; his grandfather, Joseph Stennett; his great-grandfather, Edward Stennett; his brother, Joseph, and his son, Joseph, were all Baptist ministers—and Sabbath-keepers.

Dr. Samuel Stennett was a hymn writer of note. He wrote the beautiful and well known hymn, "Majestic sweetness sits enthroned upon the Saviour's brow;" also "On Jordan's stormy banks I stand."

Most of his works were reprinted in 1784 in three octavo volumes. In 1772 he published a work entitled "Remarks on the Christian Minister's Reasons for Administering Baptism by Sprinkling." In 1775, "An Answer to the Christian Minister's Reasons for Baptizing Infants." He was also author of two productions treating of appeals to Parliament by Protestant Dissenters for relief from persecuting enactments.

He died August 24, 1795, in the sixty-eighth year of his age.

60. *Stuart, Charles James.* Dr. Stuart was born in 1758 and died about the year 1828. He was considered *singular* in his own city, Edinburgh, for holding Seventh-day Baptist views. This seemed all the more peculiar to those who knew him, not only because he was alone, but also because of his position—having inherited the estate of Dunearen, being related to the nobility of his country, and having in his veins the royal blood of the Stuarts.

He was educated for the regular ministry of the Church of Scotland, and for a time had charge of the parish of Cramond; but from this he was suspended by the General Assembly for refusing to administer the rite of baptism and the ordinance of the Lord's Supper to any but believers. He thereupon withdrew from the church; and further study of the Bible led him to become a Baptist—connecting himself with the Scotch Baptist Church.

Having been checked in his career as a minister of the gospel, he now took a medical course and henceforth devoted his life to the practice of medicine; in this profession he became successful and celebrated, having extensive practice in the first families of the land.

After a few years in the Baptist church, he was constrained to sever his relations with this people on account of his conviction as to the Sabbath—having become convinced from careful Bible study that the seventh-day was the only Sabbath of the Lord. After this, although without ecclesiastical connections, he maintained Christian fellowship with the pious of all denominations, and was one of the first to patronize the Baptist Missionary Society of England. He was an intimate friend of Andrew Fuller, Carey, Marshman, and Ward.

He married a daughter of Thomas Erskine, D. D.

He was wealthy and also very benevolent.

It is said of Dr. Stuart, that, "as a Hebraist and Biblical critic, he was not surpassed by many, if by any, in the country."

Thus lived and died a lone Sabbath-keeper, won to the truth by the faithful study of the Word of God alone—that Word which liveth and abideth forever.

61. *Tanny, Philip.* Mr. Tanny was educated in the Church of England, and became a minister in the same; but having changed his views as to baptism and the Sabbath, he began at once to spread abroad the truth as he now saw it. He is said to have been a man of piety and learning, remarkably active and zealous in promulgating the truth—and that he became "a mark for many shots." In prosecuting his work, he held several public disputes. His field of labor was in the northern part of England.

Mrs. Tamar Davis, in her "History of Sabbatarian Churches," calls him Philip Pandy, but this is a mistake; he was, however, sometimes called "Tandy," as he himself testifies. His only publication in existence, so far as we know, is a sermon on Rev. 3: 20, entitled, "Christ Knocking at the Door: the substance of a sermon intended to be preached in

Pauls upon the Sabbath Day which fell upon April 15th last: but not preached—by Philip Tanny, commonly Tandy, 1655."

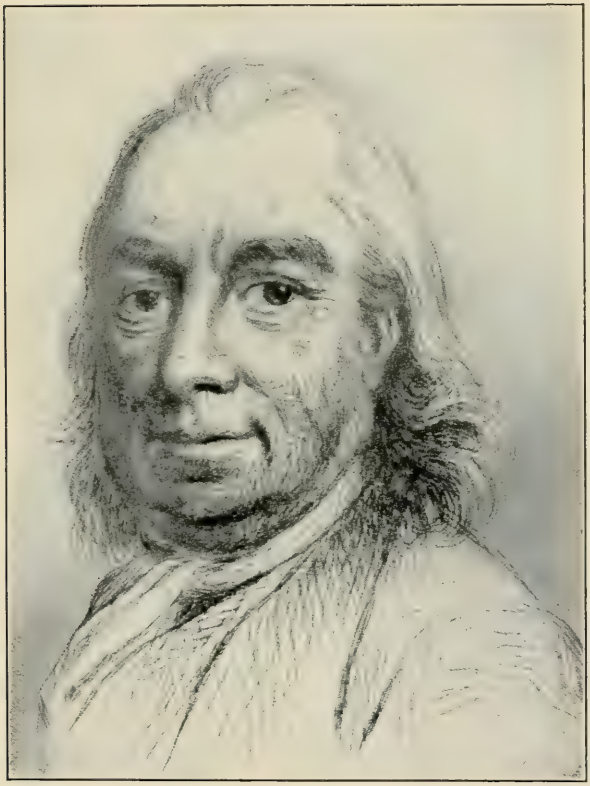
This sermon was dedicated to Oliver Cromwell, and the dedication is signed "Philip Tanny vulgo Tandy."

Of the time of his birth, and other facts of his life than those given above, we have at present no knowledge. The date of his published sermon shows that he was alive as late as 1655.

62. *Tempest, Sir William.* William Tempest was a member of the Inner Temple, a lawyers' guild of London, May 9, 1692; and was admitted to the bar July 2, 1704. He became a Fellow of the Royal Society in 1712. He was baptized at his home, Cran brook, March 28, 1725, and joined Mill Yard September 2, 1732. He was a lay preacher and often occupied the Mill Yard pulpit much to the satisfaction of both the pastor and people. ((Gleaned from "The Mill Yard Publications.") Mr. Tempest is styled "the conscientious barrister-at-law, and poet." If a case came up for trial on the Sabbath day, he would plead the case lest injustice be done his client, but he would take no pay for such services. As a member of the Mill Yard Seventh-day Baptist church, he was chosen a trustee of the Davis Charity; and in this he succeeded Mr. Davis himself. The church record is as follows:—"Whereas our honored brother, Joseph Davis, Esq., departed this life the 9th of March, 1732; who was a Trustee for Mill Yard; the Trustees undermentioned have unanimously chosen William Tempest, Esq., in the room and place of the above deceased Mr. Joseph Davis, for a Trustee of Mill Yard, being a member of the congregation of Mill Yard, London, September 3, 1732." This was signed by Elder Cornthwaite and five other Trustees.

Sir William Tempest died August 15, 1761.

63. *Tillam, Thomas.* Elder Thomas Tillam appears as the pastor of two different Seventh-day Baptist churches: one in Hexham (from 1651 to 1654 at least), Northumberland, England, a market town on the Tyne river, twenty miles west of Newcastle; the other in Colchester, Essex, some two hundred and fifty miles southeast of Hexham. As to the first pastorate he is said to have organized the first Baptist church



SIR WILLIAM TEMPEST, F. R. S.

See *Biographical Sketches,* p. 1361.

in Northumberland County, of which he became the first pastor.

As to the second, we learn from one of his books that he was the minister of a church of two hundred baptized believers in Colchester, all keeping the seventh-day Sabbath. He wrote and published a hymn in celebration of the event of the two hundred joining in the Lord's Supper on the Lord's Sabbath.

Robert Cox quotes from Cowell, who says of the Sabbatarians of his day, "they were no small ones either, amongst that people, as *Thomas Tillam*, Christopher Pooley, Edward Skipp, John Fox, etc."

Some of his writings indicate that he was greatly persecuted on account of his principles, and one of his books is styled "A present from prison."

He was the author of a number of works:— In 1651 he published "The Two Witnesses; their Prophecy, Slaughter, Resurrection and Ascension or an Exposition of Revelation, chapter eleven." In 1654, "Banners of Love Displayed over the Church of Christ, walking in the order of the gospel at Hexham. An answer to a Narrative stuffed with untruths by four Newcastle Gentlemen." The preface of this book is dated "Hexham, 1653;" and in the book he states that "sprinkling is not baptism."

In 1655 he issued a work entitled, "The fourth principle of Christian Religion: or the foundation doctrine of Laying on of Hands, asserted and vindicated." This was a reply to Lieutenant Colonel Paul Hobson, who had asserted the opposite. The laying on of hands seems to have been generally practiced by the early Seventh-day Baptists in America as well as in England.

His last book, of which we have knowledge, appeared in 1657, entitled, "The Seventh-day Sabbath sought out and Celebrated: in answer to Mr. Aspinwall's late piece against the Sabbath." This was replied to by William Jennison, in "A Lash for a Liar: or a Word of Warning to all Christians to take heed of Thomas Tillam, who is now discovered by his preaching and printing to be a common slanderer of as many

as are contrary to his opinions." 1658. An answer was also made to Tillam's book by "G. T." in 1659.

Thomas Grantham, in a work published in 1678, in his chapter "Of the Seventh-day Sabbath," refers to Thomas Tillam as an "Apostate from the Gospel," and again as "that prodigious apostate" who had incumbered truth "with his Jewish ceremonies." He speaks of him as "T. Tillam of Colchester," showing that he was still pastor there as late as 1678.

So the enemies of the Sabbath maligned this man of God, and illustrated again the proverb that when a cause lacks good arguments, mud and stones are apt to be resorted to. But the truth stands forever, while the names of its enemies perish and are forgotten.

64. *Tombes, John.* J. Davis' History of the Welsh Baptists (p. 41) shows Mr. Tombes to have been a Baptist, strongly defending immersion as the only Scripture baptism. In Joseph Stennett's answer to David Russen's book on baptism, London, 1704 (page 249), he quotes from the House of Lords as saying: "There was a very learned and famous man that lived at Salisbury, Mr. Tombes, who was a zealous Conformist in all points but one, Infant Baptism."

And now as to the Sabbath: Mr. Tombes was the author of an able work on "Christian Baptism," and fourteen other polemical works, published in England during the Protectorate of Oliver Cromwell. A quotation from his work on Christian Baptism (pages 674, 675) is a strong argument for the seventh-day Sabbath. Mr. Stennett says that some Pedobaptists observe the seventh-day while they remain in the communion of the Church of England.

There is then fair evidence that Mr. Tombes was a representative of a numerous class of ministers in those days who remained in the Establishment, or in some Dissenting body, and at the same time strictly observed and faithfully defended the Sabbath of the Bible.

65. *Townsend, Edmund.* We first know of Mr. Townsend as the second pastor of Natton Seventh-day Baptist church (succeeding Elder John Purser about 1720). He did not remain here long, however, but removed to London, and became a member of the Mill Yard church. On December

3, 1727, he was ordained as the successor of Joseph Stennett (1st), who had died in 1713. After Mr. Stennett's death the congregation at Pinner's Hall had moved to Cripplegate, so that Elder Townsend is spoken of as "Pastor of the Cripplegate Fraternity." The records state that "The Church gave themselves up to Mr. Edmund Townsend."

Ivimey says:— "He was a worthy and respectable man; and though not particularly distinguished for literary attainments, was yet a useful minister, and greatly esteemed in his day. He died January 5, 1763, having been for some time previous rendered incapable of preaching. His remains were interred in the burial ground behind the Baptist Meeting House in Mill Yard, where he had buried his wife a few years before. She appears to have died in the year 1755, in the sixty-eighth year of her age."

66. *Traske, John.* This name is variously spelled, Trask, Trasque and Thraske. Mr. Traske was probably born about the year 1583; but we know nothing of his early life. He became a school teacher, and must have enjoyed something of a liberal education; although he is said not to have been a university man. He is accredited with being a Latin scholar, and as having studied Hebrew and Greek while in prison for his religious views.

We first know of him as a schoolmaster in Somersetshire, where he seems to have sought ministerial orders, which were refused him by the Establishment. He then removed to Salisbury, where he became a Puritan, and obtained the "orders" which he desired. After this he came to London, in just what year is uncertain: Rev. George B. Utter puts it in 1618, about the time that the Book of Sports for Sunday was published under the direction of the Archbishop of Canterbury and King James I; Rev. Dr. William M. Jones says that Mr. John Trask came to London in 1617; however, there is reason to believe that his pioneer work was begun in the metropolis as early at least as 1616.

As to his religious views and teachings, we have already noted that at first he was in the fellowship of the Established Church, and that subsequently he adopted the views of the Puritans; such were his convictions on coming to London.

Being a man of strong personality, and most zealous as a revival preacher (preaching much upon the streets and in public places), he soon had a large number of followers, who were called "Traskites." Among these was one Hamlet Jackson (whom he afterward ordained as an evangelist), who, through searching of the Scriptures, was led to embrace the Bible Sabbath, and through whose influence it is said that Mr. Traske and others were brought to like views. Traske began at once with all earnestness to propagate the Sabbath doctrine; and from among the many who were won by him, no doubt sprang the nucleus of the Mill Yard Seventh-day Baptist church.

As a result of his advocacy of the Scriptures as sufficient to direct in all religious services, and the duty of the State not to impose anything contrary to the Word of God, great opposition was awakened and his enemies became very bitter against him; he was denounced as "a wolf in sheep's clothing, a seducing imposter, and cunning deceiver."

Failing to silence him in any other way, he was arrested by the authorities, and brought before the infamous Star Chamber presided over by Bishop Andrews, who made a long speech against his views. The indictment against him was that of Judaizing, seeking to make "Christian men, the people of God, his majesty's subjects, little better than Jews, both in the matter of abstaining from eating meats which the Jews were forbidden in Leviticus, and that they were bound to observe the Jewish Sabbath." Writing and preaching in defence of the Sabbath was his "crime." Paggitt's Heresiography says that he "was sentenced, on account of his being a Sabbatarian, to be set upon the pillory at Westminster, and from thence to be whipped to the Fleet prison, there to remain a prisoner for three years." Another account says he was "tied to the cart's tail and whipped all the way to Fleet prison, probably about two miles, there to remain a prisoner." Still another account adds that his sentence included the branding of the letter "I" upon his forehead. The sentence against him was executed in full.

For some reason, not now known, he made a recantation December 1, 1619, and ceased to keep and defend the Bible Sabbath; but the seed of Sabbath truth which he had sown

has never ceased to bear fruit. It may be noted incidentally that if he remained in prison the full three years, and was released in December, 1619, his evangelistic work in London must have been as early at least as 1616.

Among his published works were, Sermon on Mark 16: 16, published in 1615; A Treatise of Liberty from Judaism, etc., in 1620, when leaving the Sabbath; The Power of Preaching, in 1623; A Letter to Mistress Traske, who lay prisoner in the Gatehouse many years for keeping the Jewish Sabbath, and for working on our Lord's Day, and signed T. S., December 26, 1634; The True Gospel, etc., in 1636.

Various works were published against him at different times. Among these were the Speech by Bishop Andrews in the Star Chamber, against the Judaical opinions of Traske; A Treatise maintaining that Temporal Blessings are to be sought and asked with submission to the will of God—also a discovery of the late dangerous errors of Mr. John Traske and most of his strange assertions, by Edward Norrice, 1636; The New Gospel not the True Gospel, or a discovery of the life and death, doctrines and doings of Mr. John Traske, and the effects of all in his followers, Wherein a mysterie of iniquity is briefly disclosed, a Seducer unmasked, and all warned to beware of imposters, by Edward Norrice, 1638.

As to his death—he was living December 26, 1634, when he wrote to his wife in prison, and he was probably alive when he published "The True Gospel" in 1636; and yet he must have been dead when Edward Norrice wrote of his "late dangerous errors" in 1636. Hence he must have died sometime within the year 1636; not later, certainly, than 1638, when Norrice wrote of the "Life and Death, doctrines and doings of Mr. John Traske."

He died in the house of one of his followers in Lambeth, and was buried in Lambeth Churchyard.

67. *Traske, Mrs. John.* The wife of John Traske well deserves mention in any list of ancient English Seventh-day Baptists. It is easy to believe that she was indeed a woman "endowed with many and particular virtues." As to her birth, parentage, and many other matters of interest, we are in ignorance; but what is known renders her memory fragrant.

She must have been a person of considerable learning, since she successfully conducted a private preparatory classical school. She would teach for no less per pupil than fourteen pence per week, but she would sometimes return a part of the tuition to poor parents, or in the case of a student from whom she thought she deserved not so much; all this, it is said, she did "out of conscience and as believing that she must one day be judged for all the things done in the flesh." Her estimate of punctuality was shown in that she would not receive any child whose parents would not send him (or her) promptly at seven in the morning, and send the child's breakfast at nine o'clock. Testimony as to her skill as a teacher is given by Ephraim Pagitt in the following words:— "There was found hardly any one that could equal her for so speedy beginning children to read. She taught a son of mine who had only learned his letters in another place, at the age of four years, in the space of nine months, so that he was fit for the Latin into which he was then entered." That she was very popular as a teacher, is clear from the fact that parents were so eager to send their children to her school that she was obliged to make a rule to receive only so many as she could properly teach, and yet many were "waiting their turn for admittance for a very long time ahead."

But that which has preserved her memory until this time was her Christian spirit, her love of truth and her long and fatal sufferings for the truth she held dear. She was one of the most noted and faithful of her husband's converts to the Sabbath, never forsaking it as did he; but for this devotion she was called to suffer. When it was discovered that she did not honor Sunday, and would not teach in her school on Saturday, she was arrested and cast into prison—first, Maiden Lane, and then Gatehouse—where, for Sabbath-keeping, she suffered "fifteen or sixteen years," until released by death.

Some of the characteristics of her faith and her independent spirit are shown in an account by a contemporary (Ephraim Pagitt), who was not friendly to the Sabbath:—

"Mistress Trask lay for fifteen or sixteen years a prisoner for her opinions about the Saturday-Sabbath; in all which time she would receive no relief from anybody, notwithstand-

ing she wanted much, alleging that it is written, 'It is a more blessed thing to give than to receive.' Neither would she borrow. She deemed it a dishonor to her head, Christ, either to beg or borrow. Her diet for the most part of her imprisonment, that is till a little before her death, was bread and water, roots and herbs. No flesh, nor wine, nor brewed drink. She charged the keeper of the prison not to bury her in church nor churchyard, but in the fields only; which accordingly was done. All her means was an annuity of forty shillings a year; what she lacked more to live upon, she had of such prisoners as did employ her sometimes to do business for them. But this was only within the prison, for out of the prison she did not go; so she sickened and died."

Confined in the same prison was a Mr. Richard Lovelace, who was there because of his royalist sympathies; while there he wrote the poem, "To Althea from Prison." In the following lines he is supposed to refer to Mrs. Traske:

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for a heritage."

The date of Mrs. Trask's imprisonment is not certain; but if Lovelace was imprisoned from 1643 to 1654 (as it is said), it seems probable that her term may have overlapped that in part.

68. *Wheaton, Elder* ————. Elder Wheaton appears to have been pastor of a Seventh-day Baptist Church at Swanzey, Wales, as late at least as 1730. The "Baptist Cyclopedia" in an article on "The Hollis Family," says:— "In a letter to Elder Wheaton, of Swanzey, Thomas Hollis writes— God, that hath shined into our hearts by his gospel, can lead you sleeping Sabbatarians from the Sinai covenant and the law of ceremonies into the light of the new covenant and the grace thereof. I pity to see professors drawing back to the law, and desire to remember that our standing is by grace."

Thomas Hollis, an eminent and liberal patron or benefactor of Harvard in Massachusetts, was born in 1659 and died in 1731; he was baptized and became a Baptist in 1679, but

did not go as far as the Sabbath. His letter, however, indicates clearly that Wheaton was a Seventh-day Baptist, and presided over a congregation of such.

69. *Whiston, William.* William Whiston is mentioned by Elder Black in Mill Yard Publications, "Lays and Legends," as the ejected Mathematical Professor of Cambridge, a learned and voluminous writer. Though an Episcopalian Clergyman, he advocated and observed the seventh-day Sabbath."

The Encyclopedia Britannica (24-578) gives him over a column and speaks of him as leaving the Church of England in 1747 and becoming a Baptist. He was born in 1667, and died August 22, 1752.

70. *Whitewood, Thomas.* In 1767 Mr. Thomas Whitewood became the successor of Edmund Townsend as pastor of Pinner's Hall church, and is said to have died the same year. He appears to have come from Portsmouth, Hampshire. He was one of the subscribers to Dr. Gill's Sermons and Tracts; and wrote in 1764 a letter to Rev. S. Pike with remarks on his Sermon on Faith. He was a scholarly man and in his writings makes free use of Greek.

71. *Wilkinson, Thomas.* Thomas Wilkinson was born in 1823 and died February 9, 1903. He was a regular Baptist, and is not entitled to a place in this record but for the fact that he was the pastor of Natton Church from 1870 until his death—thirty-three years (although a Sunday man).

72. *Wyncup, N.* Mr. Wyncup is mentioned by Gilfillan in a list of two dozen Sabbatarians. In 1731 he published a book entitled "Remarks on Dr. Wright's Treatise on the Religious Observance of the Lord's Day—in which the Individual Obligations Remaining on the Christian Church to the Religious observance of the Seventh Day, are stated and vindicated."

A copy of this book, with many still older Sabbath writings, may be seen in Alfred University Library.

The above list of Sabbath advocates and defenders—pastors, authors, etc., is simply representative and suggestive; of many, all records have perished; of others, we find but the name, and possibly a single item of information concerning

them, as, for example:— Eliza Bedford wrote in 1716 "The Widow's Mite," showing why the Seventh-day is to be kept in Christ; James Oxley in 1882 published "The Seventh-day of the Week the Sabbath of the Lord;" James Scott, in 1874, "The Only Sabbath-day by Divine Appointment;" Mehetable Smith, in 1683, wrote a part of Henry Soursby's "Discourse on the Sabbath."

Names of living writers on the Sabbath question are not included in the purpose of this history.

These ancient worthies, though dead, yet speak to us; they bid us let not the sacred cause of truth, for which they sacrificed everything, perish; they bid us be of good courage, the Lord will give the final victory. In 1520 Luther said of Carlstadt, "Indeed if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept holy." Keep on with faithful, persistent testimony, and Saturday alone will yet be known only as the Sabbath of the Lord.

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SEVENTH-DAY BAPTISTS IN AMERICA,

1664 TO 1802.

REV. LEWIS ALEXANDER PLATTS, D. D.

See *Biographical Sketches*, p. 1361.

SEVENTH-DAY BAPTISTS IN AMERICA PREVIOUS TO 1802.

Rev. L. A. Platts.

The writer of this paper does not claim for his work the merit of originality. He has sought to bring together in a more connected form material the most of which has been before published in fragments. He acknowledges his indebtedness to *The Seventh-day Baptist Memorial,* published in 1852, 3, 4; James Bailey's *History of the General Conference,* 1866; *The Seventh-day Baptist Quarterly,* 1884; sundry articles published at different times in *The Sabbath Recorder; A History of Washington County, R. I.,* found in the Library of Milton College, and to Mr. C. H. Greene, of Alfred, N. Y., for some unpublished data gathered by him from various records to which he has recently found access. The writer has verified some points, especially in the New Jersey history, by his own examination of original records.

INTRODUCTION.

The history of the first Seventh-day Baptists in America is a chapter of that general struggle for religious liberty and the rights of conscience which is so familiar to the student of our colonial times. It is the purpose of this paper to describe briefly the origin of this people in America, and trace their

growth to the organization of the General Conference in 1802. This will be done, after this Introduction, under five heads, viz.: First Seventh-day Baptists in America; Church Extension; Doctrinal Standards; Religious Spirit and Life; Business and Public Life.

The coming of Jesus Christ into the world was heralded by the song of "Peace on earth, good will toward men;" and the Bringer of the good tidings was called, with the utmost appropriateness, "The Prince of Peace." With great propriety it should be expected that the followers of the Prince, possessing his spirit, would bear the same good tidings to the dwellers of all lands, and in the final outcome, make an end of all bitterness and strife. Notwithstanding this reasonable expectancy, it is an acknowledged fact that, of all controversies waged by men, none have been characterized by greater vehemence and bitterness than those which have grown out of differences in religious faith and practice. It is not the province of this paper to inquire after the causes of this paradoxical phenomenon, but its bearing upon the origin of Seventh-day Baptists in America cannot be ignored. The particular phases of religious belief and practice for which men have striven and suffered have been many and varied; the processes of the struggle have been essentially the same. He who has dared to believe outside of the prescribed creed, or to act contrary to the established ritual, has first been ridiculed, then denounced, and finally persecuted until he has been compelled to leave the church which he has vainly hoped to reform and take his stand alone for a better way. If his cause has been worthy, there have gathered about him others of similar faith and experience, and thus has been born a movement which has become of world-wide importance. Thus when Martin Luther framed his immortal theses against the corruptions of the Church of Rome, it was his sole purpose to correct the abuses against which he raised his clarion voice. His separation from the church, which he loved, and the Protestant Reformation, with which his name will always be associated, formed no part of his original thought or plan. The great Protestant movement was the result of the efforts of the church to force him and his followers into unquestioning sub-

mission to the iron tyranny of the Papacy. The controversies of the next century, which arose within the Protestant church, resulted in a similar way in a separation of the Independents from the English Established Church, giving what is more familiarly known as the Puritan movement. A little later, the English Baptists were compelled to become independent of the Independents, or stifle their convictions on the question of Bible baptism. The Baptist rule, applied to the Bible teaching concerning the Sabbath, made many of these Baptists Seventh-day Baptists; and these, too, soon found that all hope of reform within the church was hopeless, and were compelled to take their stand alone for conscience's sake.

As the Seventh-day Baptist cause in America dates back almost to Plymouth Rock and the Mayflower, a brief statement of conditions at that time seems necessary to a proper understanding of its origin.

During the first decade of the seventeenth century, the church of Independents at Scrooby, England, in order to escape the growing intolerance of the Established church, had emigrated, under the leadership of John Robinson, to Holland. Ten years of experience sufficed to convince them that the liberty of conscience which they sought was not to be found in that country. Face to face with failure if they remained, and almost certain of sorer trials should they return to England, they determined to try their fortunes in the new world. Accordingly, after many discouragements, and great suffering, the ever-famous Mayflower band of Pilgrims landed, December 20, 1620, at Plymouth in the Massachusetts Bay Colony, and began that struggle for life and the rights of conscience for which they had already suffered much, and were destined to suffer yet much more. Soon their numbers were increased by other emigrants from Holland and by larger numbers who fled from the cruel tyranny of Archbishop Laud in England. Strange as it may seem, these sufferers for conscience's sake began, almost from the beginning of their settlement, to formulate their doctrines and practices into laws which were quite as severe against those who dissented from them as were those of the mother church from which they had fled. To escape these severities colonists of the Baptist

faith pressed their way through the unbroken forests to the New Haven Colony, now Connecticut. Here again they were driven from place to place until finally they took a more united stand on the island of Rhode Island, where now stands the city of Newport. Here was organized the first Baptist church in the colonies, which was destined to become the principal source of the great Baptist family of churches in the United States. These Rhode Island settlements, including Newport, Providence and Portsmouth, soon became the basis of the Rhode Island Colony, afterwards assuming the more pretentious name of the State of Rhode Island and Providence Plantations. Foremost among the names of the men who carried these movements to success stands that of Roger Williams. Associated with him, and scarcely less efficient and influential in this pioneer work were Samuel Hubbard, the Clarkes—John, Thomas and Joseph—and a number of others, some of whose names have become household words in many Seventh-day Baptist homes to the present day.

I. FIRST SEVENTH-DAY BAPTISTS.

About the year 1664, Mr. Stephen Mumford, a member of the Bell Lane Seventh-day Baptist church, in London, came to Rhode Island, and finding no church of his faith, he affiliated with the Baptist church in Newport. During the next few years, a number of the members of that church embraced his views concerning the Sabbath and the perpetuity of the Ten Commandments. Prominent among these were Samuel and Tacy Hubbard and their daughter, Rachel; William Hiscox, Roger Baster, Nicholas Wild and wife and John Solmon and wife. Most of these had suffered with the Puritans for their faith and thus were trained for the trials through which they were soon to pass. It was not their intention to sever their connection with the Baptist church, for they thought surely a people who had suffered as the Baptists had done for Bible baptism would fellowship those who observed and defended the Bible Sabbath. They soon discovered, however, that, even in the church of Roger Williams, liberty of conscience meant liberty to believe and practice according to established dogmas and decrees. Elder John Clark, Mark Luker and Obadiah Holmes, who were leaders in the

church, began to preach against the practice of the Sabbath-keepers and to denounce them as heretics and schismatics. Mr. Clark, especially, taught that the whole of the Ten Commandments was done away, and that, therefore, these Sabbath-keepers had denied Christ and gone back to the "beggarly elements." His associates, while not always agreeing with his doctrines concerning the law, were quite agreed in opposing the course of these Sabbath-keepers. The controversy became so sharp that four of the number—Nicholas Wild and wife and John Solmon and wife gave up the struggle and returned to First-day keeping. This was not only a serious loss to the little company, but it also complicated, in no small degree, their relations to the church. The tension of feeling, caused by the controversy, had already raised the question of the propriety of taking the communion with the church. Now that four of their number, who had been enlightened on the Sabbath truth and who had forsaken it, were still members and regular communicants in the church, the question of communing with them became more difficult. After much prayer they decided that they could not commune with these persons and consequently could not commune with the church. This brought the case to an open trial. The Sabbath-keepers were cited to appear before the church and show cause why they had denied Christ not only in going to Moses for the Law, but had again denied him in refusing the emblems of his body and blood. They joyfully appeared at the appointed time and place, expecting a fair hearing. But they soon found that the purpose of the meeting was not to hear the reasons for their faith and practice, but to point out to them their "error," and to compel them to abandon it. When they proposed that William Hiscox speak for the company, in which they were all agreed, the church persistently refused to hear him. After a long controversy, in which feelings, on both sides, grew more intense, the accused came to consider themselves the aggrieved rather than the offending party, and Tacy Hubbard "gave forth the grounds" for their grievance in three pointed items:

1. The apostasy of those four persons.
2. That speech of Brother Holmes, "Woe to the world

because of offenses;" in which discourse he said, "Offenses are such as arise from brethren of the church, such as deny Christ, and have turned to Moses in observing days, times, years, etc., and that it is better that a mill-stone were hanged about the neck of such, and they be cast into the sea."

3. The dismal laying aside of the ten precepts together with the leading brethren denying of them at the meeting.

In the discussions which followed, Elder Hiscox, and Tacy and Samuel Hubbard stoutly defended both the positions which they held and their right to hold them, in precisely the same way as that in which they, together with those who are now opposing them, had defended the cause of the Baptists in the Puritan controversy. They also bore grateful testimony to the joy they found in keeping God's Holy Sabbath. Failing to obtain any relief from the strain of the situation, and becoming convinced that they could not keep the Sabbath and walk in fellowship with the church, the faithful five formally withdrew December 7, 1671. A little later, December 23, 1671, they, with Stephen Mumford and wife, seven in all, entered into solemn covenant with each other, as the First Seventh-day Baptist church of Newport—the first church of that faith on the American continent.

In the year 1684, only thirteen years after the organization of the first church of Newport, Abel Noble came to America and purchased a large tract of land in Bucks County, Pennsylvania, about twenty-five miles north of Philadelphia, and about twenty-five or thirty miles west of Trenton, N. J. It has been generally believed that Mr. Noble was a Seventh-day Baptist preacher in England. Data more recently discovered lead to the conclusion that this was a mistake. What his church connection was is not clear; but soon after his settlement in Pennsylvania he began to travel somewhat extensively in various sections of New Jersey, where he met the Rev. Thomas Chillingworth, an eminent Baptist preacher, who was believed to have organized the first Baptist church in New Jersey at Piscataway, near New Brunswick. By him Mr. Noble was baptized. At this time there were large numbers of Quakers in the vicinity of Philadelphia both in New Jer-

sey and Pennsylvania. Among these there arose a dissension concerning the sufficiency of the "Inner Light" and the value of the Scriptures as the rule of faith and practice. This resulted in a division, large numbers embracing substantially the Baptist doctrine under the leadership of George Keith. Abel Noble appears to have been prominent among these people, where he seems to have had great influence. Not far from this time, while on a tour through East New Jersey, Mr. Noble met the Rev. William Gillette, M. D., from Saybrook, or Milford, Conn., who was a Seventh-day Baptist, and through his teaching Mr. Noble accepted the Sabbath doctrine and returned to his home to proclaim it. Through his labors a considerable number of the Keithian Baptists were converted to the Sabbath, concerning whom more will be said in the next chapter of this paper.

In the last decade of the seventeenth century, Edmund Dunham was a deacon and licensed preacher in the Baptist church at Piscataway, New Jersey. In 1702 he took occasion to reprove a Mr. Bonham for performing labor upon the First day of the week. Whereupon Mr. Bonham challenged him for the proof that it was sin to labor on that day. Whether Mr. Bonham was a Sabbath-keeper or not is not clear; but the challenge caused Mr. Dunham to make a thorough investigation of the whole subject, which resulted in his conversion to the Sabbath. The whole community appears to have been deeply stirred over the matter and many people betook themselves to a prayerful study of the Scriptures, and a number of persons were led to acknowledge the claims of the Sabbath. Like the little band at Newport, little more than a generation before, it was not the intention of these brethren to separate themselves from the Baptist church. But the agitation became so strong and the feeling on both sides so intense that the only hope of peace and the enjoyment of freedom of speech and practice lay in their separation and the organization of a Seventh-day Baptist church. This was accomplished in the summer of 1705 under the name of the First Seventh-day Baptist Church of Piscataway, New Jersey. It was composed of 17 members. From these three centers—Newport, Philadelphia and Piscataway, the truth of the Sabbath, following the

tides of emigration westward, moved forward in three distinct lines.

II. CHURCH EXTENSION.

From the organization of the first church at Newport in 1671 to the organization of the Seventh-day Baptist General Conference in 1802, the period covered by this paper, was 131 years. They were eventful years in the history of the country—years of consecrated Christian living, of clear thinking and of earnest defense and propagation of religious truth, as well as years of hard fought battles for civil and political liberty. The pioneer Seventh-day Baptists were men and women of marked character. They bore well their part in all these great movements.

The little church at Newport grew, both by the coming of Seventh-day Baptists from England and by frequent conversions to the Sabbath in the colony; but whether by one method or the other, the new accessions were accessions of real strength.

The first pastor was William Hiscox, one of the first Sabbath converts under the teaching of Stephen Mumford. He was a man of great ability and sterling integrity. He was chosen by the Baptist church in Newport to defend the Baptist faith in an open discussion with the Puritans in Boston, after he had become widely known as a Seventh-day Baptist and the pastor of a church of that faith. As was to have been expected the church grew rapidly under his able and faithful ministry. A considerable number having settled in the town of Misquamicutt, afterward called Westerly, on the main land, meetings were held among them as well as upon the island. Mr. Hiscox was assisted in his labors during the latter part of his pastorate by Elder William Gibson, who was a Seventh-day Baptist preacher in London, England, before coming to America. On the death of Elder Hiscox, in 1704, after a fruitful pastorate of 33 years, Elder Gibson became the pastor in full charge, and continued in the office for the next 13 years. In the early part of his pastorate, 1708, a church on the main land was organized. At first this church was known as the Seventh-day Baptist church of Westerly; but years afterwards, when the township was divided and the northwest-

ern part became the town of Hopkinton, the church took the name of the First Seventh-day Baptist Church of Christ in Hopkinton, the name by which it is still known. This step was not taken, however, without much thought and earnest prayer, for, though the number of those residing in Westerly was rapidly outgrowing the number remaining in Newport, and, although the advantage of having a church with the ordinances of the gospel in their midst was apparent to all, the common experiences and labors of those who had stood together for a generation, had formed ties too strong to be easily severed. It was not until some plan for joint meetings of the two churches, and apparently for the interchange of ministerial labor had been made that the Newport brethren consented to the division. As early as 1696, twelve years before the organization of the church in Westerly, an Annual Meeting was appointed to be held at Newport, at which it was expected that all the brethren from the mainland, as well as those upon the island, should be present. This annual meeting was continued through this entire period and may be regarded as the nucleus around which the General Conference was finally gathered. As the number of members grew and the difficulty of getting a general attendance at Newport increased, the sessions began to be held in Westerly. These meetings were occasions of great spiritual refreshing. The preaching was with much fervor, strengthening and encouraging the people of God, awakening the careless, and often leading multitudes to the foot of the cross for peace and pardon. In the regular work of the two churches, although each had its own pastor, there appears to have been much preaching and pastoral work performed interchangeably, or in co-operation. Eld. Gibson, the second pastor of the Newport church, resided in Westerly both while assistant to Eld. Hiscox and after he became his successor. The third of the Newport pastors was Joseph Crandall, who served the church continuously for 37 years. During this long period sixty persons were added to the church by baptism. He was followed by John Maxson, who served the church 24 years, under whose labors nearly as many more were added to the church.

The next and last pastorate of this period was that of

Wm. Bliss, which extended from 1770 to 1808, six years beyond the organization of the General Conference. During this pastorate ninety-five were added to the church. While the figures can not be accurately given, it is probable that not less than 250 persons, during these years, were added to the Newport church, although at the organization of the Conference the church reported 80 members. Making a liberal allowance for losses by death and some falling away from the faith, there must have been a large number who had moved to other localities. Without doubt, the larger part of these united with the church at Westerly, which, meanwhile, had grown to a membership of more than 600, living in Western Rhode Island, Eastern Connecticut and the eastern end of Long Island. The scattered condition of the church made the labors of the pastor arduous, so that for much of the time, men were called by the church to the ministry and ordained as assistant pastors, and not infrequently deacons were given authority to administer the ordinances as occasion might require. On account of this joint pastorship, it is difficult to give, with accuracy, the succession of pastors of the Westerly church. Among them we find the names of John Maxson, Sen., John Maxson, Jr., Thos. Hiscox, Thos. Clarke, Joshua Clarke, John Burdick, and others.

Before the organization of the Conference, settlements had been extended to New London, Conn., where a church was organized in 1784; to the Little Hoosic Valley, in Rensselaer County, New York, where a church was organized in 1780, which took the name of Hoosic, later Petersburg, and now Berlin; and to Brookfield, in Madison County, New York, where the First Seventh-day Baptist church of Brookfield was organized in 1797. All of these churches continue until the present time. Besides these, churches were organized along this route of emigration, which have long since ceased to exist, but some of which contributed largely to the strength and growth of our people in other localities. Chief among these were Burlington, Conn., 1780,—Bristol, Conn., sometimes called Farmington, 1790,—and Oyster Pond, L. I., about 1790. Besides these organized churches, there were small groups of Sabbath-keepers, or families of lone Sabbath-keep-

ers, all along this line. From Oyster Pond, Long Island, from Saybrook, Conn., where lived the Gillette family, and from Rhode Island, originated the church in Monmouth County, New Jersey, sometimes called the church of Squam. These nine churches, the result of the New England movement, were all in active existence at the time of the organization of the Conference and numbered, in all, about 1,200 members. The church last named had a short and somewhat peculiar history. It was organized in 1745, and about 1790, under the lead of its third pastor, the Rev. Jacob Davis, it removed bodily to Woodbridgetown, Fayette County, Pennsylvania, where a church was organized which reported to the Conference as late as 1853. The pastor, and a few others, soon after the settlement at Woodbridgetown, resumed the line of emigration, until they reached New Salem, Virginia, now Salem, West Virginia. Three or four years later than this, Eld. Davis returned to Woodbridgetown on a missionary visit, where he was taken sick and died. His descendants, in large numbers, continue till the present time, and form a considerable part of the Sabbath-keepers in West Virginia, and elsewhere. It is said that there has not been a generation of this family without a representation in the ministry of the Seventh-day Baptist church from Wm. Davis, who came to this country in 1682, to the present time,—a period of 221 years, the writer of this paper being one of the number. The venerable Samuel D. Davis of Jane Lew, West Virginia, is a grandson of Eld. Jacob Davis, above mentioned.

The Seventh-day Baptist movement begun by Abel Noble among the Keithian Quaker Baptists, near Philadelphia, had a rapid development. Almost within the first quarter of the 18th century there had sprung up four or five churches of considerable size among these people. Comparatively little is known of them now, but we have the names of French Creek, Pennepek, Upper Providence, Nottingham, and Newtown. We also have the names of several men who preached to the people of these churches. Foremost among these stands the name of Abel Noble, though no record has been found which would indicate that he was ever a member of any of the churches. After him is Enoch David, some of whose descend-

ants are still living among our people, and then follow Thomas Martin, William and Philip Davis, Lewis Williams, Thomas Rutter—and possibly some others, concerning whom little is known, except that they were preachers of the Gospel in these churches. While each church had its own place of meeting and maintained its own appointments for worship, they had a Yearly Meeting, which all were expected to attend. As the churches were located in adjoining counties, this was not difficult. While this Yearly Meeting was sometimes held with one church and sometimes with another, Newtown appears to have been the principal place of assembly, which leads to the conclusion that this was regarded as one of the stronger churches. To a Yearly Meeting held at French Creek, in 1745, the church at Piscataway, New Jersey, sent Jonathan Dunham for ordination. This service was performed by Elder Lewis Williams and Abel Noble.

One of these churches, probably Nottingham, was located close to the line between Pennsylvania and Maryland, and some of its members lived in Cecil County in the latter named state. Among these were several families of Bonds who soon moved on through Maryland and Delaware, and finally settled on Lost Creek, in Virginia, thus forming a second center from which has sprung another large part of the Seventh-day Baptist family in West Virginia of the present day, and thence spread to various other points throughout the denomination. Other families from these churches took a line of emigration still further southward and formed settlements and organized churches in Georgia and South Carolina. These little settlements were short lived, and the active life of the group near Philadelphia was limited to this period, the only visible, permanent result of the movement being the portion which was transplanted into the Lost Creek region. A burying ground near Newtown still marks the site of that church.

The Piscataway movement, though not as wide spread as the New England movement, was more permanent than that just described. At the organization of the church in 1705, its founder, Edmund Dunham, was chosen pastor, and was sent to Newport for ordination. The Yearly Meeting convened that year in Westerly, and there Mr. Dunham was ordained by Eld.

Gibson, the Newport pastor. The members of this church were widely scattered so that the pastor, in the performance of his duties, had to make long journeys, which he did either on foot or on horse-back, covering the country for a distance of thirty or forty miles. Though the principal place of meeting was at Piscataway, regular meetings were also held in Hopewell Township, and at Trenton; meetings were also held at numerous other places, but less statedly than at the three principal points just mentioned. Eld. Dunham performed these labors for a period of 29 years, during which time the church grew to over 70 members. His son, Jonathan Dunham, succeeded him, serving the church for eleven years as a licensed preacher, rather than as pastor, finally accepting ordination, which took place at the Yearly Meeting at French Creek, in Pennsylvania, as already stated. After his ordination, he continued to serve the church until his death in 1777, a period of 32 years, making a continuous service of 43 years. As will be seen by the date above given, Eld. Dunham died in the early part of the Revolutionary War. New Jersey forming the coast line between Eastern New York and Eastern Pennsylvania, was naturally the storm center of that great contest; and the town of Piscataway, lying in the direct route between the port of New York and the port of Philadelphia, by way of Bordentown and Trenton, the church at Piscataway was exposed to the manifold hardships of such a struggle—the desolations of war. Many of its able-bodied men, as privates or officers, joined the patriot army; others gathered together their live stock, and, taking such of their household effects as they could conveniently carry, with their families, sought greater safety in the mountains lying a few miles to the north of them; and still others, who could not get away or would not go, remained to give such aid as they could, from their fields or from their scanty stores, to the suffering patriots, or to see their possessions wasted by the British soldiery, as the varying fortunes of war might determine. Under these distressing conditions, the church was sadly broken up. There was no pastor to hold the scattered remnants together, and for a number of years, Sabbath meetings were held only at irregular intervals. After the successful issue of the great struggle the sur-

vivors returned from the army, or from their temporary homes in the mountains, and began to resume their peaceful vocations in homes desolated by war. Under these conditions, Eld. Nathan Rogers came from New London (Waterford) Connecticut, and took the pastoral care of the scattered flock in 1786, and during the next eleven years, 65 persons were added to the church. He was followed in 1797 by Eld. Henry McLafferty, who was still the pastor when the General Conference was organized in 1802.

In the decade between 1730 and 1740, families from different points within the boundaries of the Piscataway church, made settlements on the Cohansey Creek, in Cumberland County, New Jersey, about 40 miles south from Philadelphia. These were joined by others from Shrewsbury, and in 1737 they were constituted a church in sister relation. The first pastor was Eld. Jonathan Davis, who, together with several others of that name, was a descendant of a family of Davises, who came to this country from Glamorganshire, Wales, about 1649, and settled somewhere in New Jersey. Subsequently they lived on Long Island, then near Trenton, N. J.; thence they removed to Cohansey. Somewhere, probably in the course of this itinerary, they came in contact with Sabbath-keepers, and most of them appear to have embraced the Sabbath. It is believed that Eld. William Gillette, M. D., who was a Sabbath-keeping French Hugenot refugee, was the man through whose influence this was brought about. Elder Davis served the church faithfully and acceptably for 32 years, during which time the church grew to several times its original numbers. The pastor, at the end of this period, was Eld. Nathan Ayers, when the church numbered 80 members. Within the next ten years, in 1811, a number of the members of this church, living principally in Salem County, north-west from the Cohansey settlement, were organized into the church known as the Seventh-day Baptist church of Marlboro; and in 1838, fifty-one members, principally of the Piscataway church, were duly organized as the Seventh-day Baptist church of Plainfield, in Union County. Thus this movement resulted eventually in four churches in New Jersey, which with subsequent accessions, have continued strong and active to the present day.

Besides those who have remained to maintain the life and usefulness of these churches, members have gone out from them to find a place of usefulness and honor in almost every Seventh-day Baptist church of the central and northern streams of emigration from the Atlantic to the Pacific coasts.

Thus from these original centers, Newport, Rhode Island; Philadelphia, Pennsylvania; and Piscataway, New Jersey, streams of Seventh-day Baptist emigration flowed westward through Connecticut into New York State, through Long Island, New Jersey and Pennsylvania, into Virginia, and southwestward into the Carolinas and Georgia, until in 1802, there were not less than 20 churches and settlements of Sabbath-keepers, in nine or ten colonies or states, and numbering about 2,000 members. Eight of these churches, being the larger ones, numbering between 1,100 and 1,200 members, reported to the General Conference at its first anniversary in 1803.

III. DOCTRINAL STANDARDS.

As we have already seen, the earliest Seventh-day Baptists in America were adherents of the Baptist church. In general terms, therefore, they may be said to have held the tenets of that body, parting company with them on the doctrine of the Sabbath, and the perpetuity of the Ten Commandments. The extreme congregationalism of the Baptist people, which gave absolute independence to the individual church in all matters of discipline, extended itself quite generally to the adoption of articles of faith. For this reason they never had formal standards of doctrine applicable to all churches in any such sense as such standards apply to Presbyterian and ritualistic churches. Seventh-day Baptists were even more independent than the Baptists, from whom they came. If there was general agreement between the articles of faith of different churches, it was the agreement of individuals having common experiences, purposes and hopes, rather than the uniformity arising from the acceptance of a creed imposed by some central, authoritative body. All Seventh-day Baptist creeds, so far as they have come to the knowledge of the writer, have recognized the person and attributes of God, together with his sovereign power over all his creatures, the nature and destiny of man, salvation through Jesus Christ, sanctification by the Holy Spirit, and

the sufficiency of the Holy Scriptures as the rule of faith and practice. They have also generally added special statements concerning the Bible doctrine of Baptism, the Sabbath, the Lord's Supper, the Resurrection of the dead, the judgment and the future existence of both the righteous and the wicked.

A few specifications will serve to show where the emphasis of doctrinal thought in these early times was laid. For generations, running down to, and through, the period covered by this paper, were the parallel doctrines of the Sovereignty of God, and the Free-will of man. Ultra-Calvanism, on the one hand, exalted the Divine Sovereignty in such a manner and to such a degree as to render any exercise of the human will practically impossible; Ultra-Armenianism, on the other hand, gave so much prominence to the freedom of the human will, that it seemed to leave very little room for the work of the Holy Spirit upon the heart of a man in his conversion or in his subsequent religious life. The original Baptists were strongly Calvinistic. Leading men among Seventh-day Baptists early sought the medium ground on which the doctrine of Divine Sovereignty might be held consistently with the doctrine of the freedom of the human will, without which, they held, there could be no human choices and, consequently, no human responsibility. Thus, all unconsciously, our fathers became forerunners in the adoption of that modified Calvinism now generally adopted by churches once severely Calvinistic.

Again, there appears to have been pretty well defined notions upon the doctrine of the person of Christ. When a certain brother from New Jersey went to Rhode Island and offered himself for membership in the church at Newport, warning was sent from New Jersey that he was not orthodox. On examination it was found that he held that Jesus Christ was not a divine person, nor a human person, but a mixture of the two. "The Divine nature," he said, "united with the human nature to form a third nature that was neither divine nor human." He illustrated his thought by saying that when water and wine mix in a glass, the content is thenceforth neither water nor wine. In other words, the union of the two natures in one person without destroying the distinction of the natures was, by him,

denied. On this account he was for some time refused membership, although there appear to have been some considerations, other than doctrinal unsoundness, which operated against his request. When he was finally admitted, it was agreed that his doctrinal notions were of such a nature that no practical harm could come from them.

The Sabbath-keepers were forced to face the doctrine of restricted communion in a very practical way before the first Seventh-day Baptist church was organized. In fact, it was the determining point of their separation. Being members of the Baptist church, they were communicants with that body. But when four of their company, who had been keeping the Sabbath, forsook them and went back to Sunday-keeping, they were compelled to recognize the inconsistency of keeping fellowship with Sabbath apostates. After much earnest, prayerful thought they decided that they could no longer continue this inconsistent practice, whereupon they refused to go to the communion. As we have already seen, this brought on the controversy which resulted in their withdrawal from their Baptist brethren, and the organization of a church of their own faith and practice. The logic of the event, unavoidably placed the new church on the restricted communion basis, where it has consistently remained, though in this, as in most other matters of faith and practice, large liberty of individual opinion has been allowed. Occasionally also the experiment has been made of conducting Sabbath-keeping churches on the so-called free communion basis, almost always with disintegrating and destructive effect. A notable example of this, within this period, is the "Wilcox Church," in Rhode Island. This appears to have been an effort to eliminate all "tests of fellowship," and, although their records speak often of their "covenant," no form of it has ever been found, and no articles of faith. One case of discipline for performing secular labor on the Sabbath is on record, which, together with the fact that their early members were Sabbath-keepers, and that their meetings for worship were held on the Sabbath, shows that the movement was a revolt from the Seventh-day Baptist Church on the communion question. It was promoted by Isaiah Wilcox, who was the first, and, apparently, the only

pastor. He was joined by his brother, David Wilcox; Elisha Sisson and Valentine Wilcox. It is first mentioned in 1765, and the last record was made in 1810. In this brief time the church numbered in all three or four hundred members, embracing both Sabbath-keepers and First-day-keepers. They insisted so strenuously upon the doctrine of free communion that they positively refused to grant one, Charles Babcock, a permit to join the Seventh-day Baptist Church, of Brookfield, lest he should be brought into bondage to the creed of that church. He was finally told that he might go if the Brookfield church would allow him still to commune with them, otherwise he must remain with them or be thrust out as a covenant breaker! The site of this church, on the "post road" some two and a half miles southeast of the present village of Westerly, is still pointed out. The heterogeneous character of this church, its swift decline and its utter extinction is a striking commentary upon the doctrine of free communion among Seventh-day Baptists.

What is known as the Rogerene Quaker movement sprang up considerably earlier than the free communion movement. Its chief promoters appear to have been the brothers, John and James Rogers, of New London, Connecticut. They, with many of their family connections, were Seventh-day Baptists, principally members of the church at Newport. They had suffered much for their faith in their Connecticut home. The defection grew out of a peculiar method of applying Scripture tests to all religious practices. They said whatever does not rest upon a direct Scripture command or warrant, is unscriptural, and, therefore, wrong. Christian people of that time generally held family prayers night and morning; also when sick or suffering any physical injury they took medicine, or called in the doctor. The Rogerenes found no direct warrant in the Scriptures for such practices; therefore, they discontinued family prayer, and refused medicines in sickness, or the services of the surgeon in case of serious accident. They also had much to say against stated formal public services, the employment of a "hireling ministry," etc., though they continued to observe the Sabbath, to baptize their converts, and to partake of the communion. The movement began when as yet

REDWOOD LIBRARY, AT NEWPORT, RHODE ISLAND.

Site given for the purpose by Henry Collins.

the membership of Sabbath-keepers in America was confined almost exclusively to the church at Newport, and ran through this period, although it never became very strong or widespread. They finally became a part of the New England Quaker body. With the exception of this sentimental and abortive effort to establish a free communion Seventh-day Baptist Church, and the more permanent but not widespread Rogerene movement, the doctrinal standards of the churches of this period were eminently Scriptural and, therefore, in the truest sense, orthodox. The people were first Protestants, then Independents, then Baptists and then, still following the Protestant doctrine of the Scriptures as the final authority on questions of faith and practice, they were logically and necessarily Seventh-day Baptists.

IV. SPIRIT AND DISCIPLINE.

In spirit the early Seventh-day Baptists in America were remarkably charitable. In common with the Puritans of the time, they had suffered much for the rights of conscience; and in common with their brethren, the Baptists, they had maintained, sometimes at great cost, the right of private interpretation of the Scriptures. But their own trials had taught them the sweet lessons of charity. Unlike the severer Puritanism, which sought to press everything into its own peculiar mold, they had no doctrines or practices which they wished to force upon others, save through an enlightened conscience. While they were strict in their own observance of their faith, and were ready always to defend that faith against all comers, they freely accorded to others the liberty of thought, conscience and speech which they asked for themselves. They were defenders of the principles of religious liberty of the truest and highest type. In this broad spirit of Christian charity they struck, at the very outset, the proper attitude of Seventh-day Baptists on the question of legislation in religious matters. For themselves, they never asked of the civil authorities anything but the right to read their Bible and to practice its teachings at such times and in such manner as an enlightened conscience might dictate, and to be protected in such exercise. For others they demanded only that liberty and protection which they so strenuously demanded for themselves.

There can be no other consistent attitude for Seventh-day Baptists to-day upon this question of civil legislation upon religious subjects, which is occupying so large a place in the minds of many religious reformers of the present time. The logic of their faith put our fathers early in the right attitude on this question. We shall be worthy sons of such noble fathers only as we stand consistently on the same broad platform of the truest charity.

The discipline of these early churches of our denomination was well nigh ideal. The brethren exercised the most jealous watchcare over each other. Absence from any public meeting of the church was noted; and absence from three or four consecutive appointments became a matter of official inquiry. The cause of such neglect of covenant obligation was sought, and if no good reason for it could be shown, the delinquent was earnestly exhorted to again "take up his walk" with the church. Page after page of the early records of some of these churches is filled with accounts of such labor. Through it all ran a manifest spirit of love for the brotherhood, and the course of discipline usually resulted in the reformation of the delinquent. When, however, the case proved to be one of deliberate intent to violate the covenant vows of a member, or an obstinate disregard of their claims, with no promise of reformation, the offending member was cut off, not without loving exhortations to an amendment of life, and with a wide-open door for a return with suitable evidence of repentance and reformation.

This loving regard among the members of the individual church for each other appears to have run through the entire fellowship of churches. Thus it was common for one church having trouble of some sort to ask counsel and help from some sister church. This was especially the case when one of the newer churches or settlements was in difficulty. Appeal would be made to the mother church or churches from which most of them had come. In such cases delegates—generally the pastor with one or two of the leading men—would be appointed to visit the troubled church to help in settling the case. Their work was done with the utmost pains to learn all the facts in the case, with the deepest spirit of love for all con-

HENRY COLLINS.

See *Biographical Sketches,* p. 1361.

cerned, and with the sincerest desire to preserve the purity and power of the church.

Again, it is gratifying to be able to note that no important action affecting the interest of the church or churches concerned was allowed to be taken until the personal opinion and preference of the members was first obtained. When a group of persons, living remote from any church of Sabbath-keepers desired to be organized into a church by themselves, they sent request for such organization to the church of which most of them were members. A committee was then appointed to visit the community. This committee passed from house to house and took a complete census of their desire. Returning to the home church they reported the result of their investigations, and made a similar canvas of the home church to ascertain the personal views of the members on the propriety of granting the request. The desire on the part of the petitioners being found to be unanimous, and the motion to grant the request being without opposition, the organization was then effected. The new church was thus, in the deepest and truest sense, a church in sister relation.

In like manner, men refused appointment to office, or to positions of service in the church, such as that of Elders or Deacons, if there was any possible reason to suspect that the choice was not unanimous. The candidate, if he felt called to the work, made diligent inquiry for the reason or reasons why any member made objection to his election. If the answer revealed obstacles which he could remove, he removed them; if not, he patiently waited for conditions to change, or for the objector to withdraw his objections. This is a most striking example of the fulfillment of the instruction of Jesus: —"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

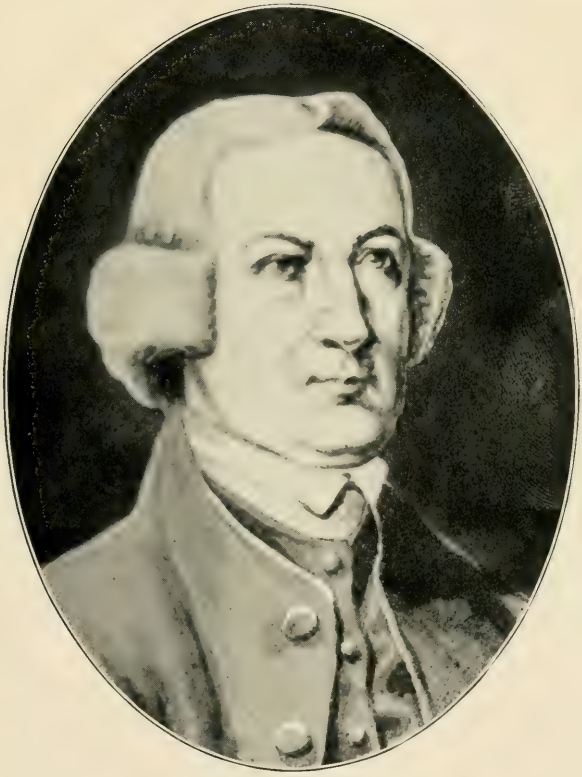
From this brief sketch of the spirit and discipline of the early church, it must not be inferred that the work always went smoothly. A Scripture writer of the olden time had occasion to remark: "There was a day when the sons of God came to present themselves before the Lord, and Satan came

also among them, to present himself before the Lord." It may be fairly questioned whether there has ever been a period in the history of the church, ancient or modern, when this was not true; certainly our fathers found it true in their experience, and sometimes it gave them serious trouble. But the dominance of the spirit of love and forbearance generally led them to righteous decisions and in the end to peaceable settlement of all their difficulties.

V. BUSINESS AND PUBLIC LIFE.

No sketch of the first Seventh-day Baptists in America would be in any sense complete which did not take account of the fact that they were early identified, in a most practical and efficient way, with the material, the intellectual and the political, as well as the religious, welfare of their country. While spirituality and loyalty to the truth of God, as he reveals it by his Spirit and Word, are the center of real power in the church, those sturdy qualities in its members which put them at the front in business enterprises, in the arts and sciences, and in governmental affairs, widen their influence and deepens their power. Spirituality and consecrated talent is of far greater worth than spirituality and ignorance. Our fathers were sturdy, intelligent, and able men. The limits of this paper forbid the record of incidents which bear unmistakable evidence of the truth of this statement, beyond a few typical cases.

We have already spoken of the Puritan intolerance which drove the Baptists from Massachusetts into the wilderness of the New Haven colony, and following them there, again drove them to the necessity of seeking a more quiet home in the Rhode Island colony, for which Roger Williams and others obtained a charter from England about 1647. It was a colonist from Newport who settled in the western part of this colony in what was then called the "Narragansett" country, bought realty rights of the Indians and organized the first township in the Rhode Island colony, which they named Misquamicutt. It was bounded on the south by the Atlantic ocean, on the west by the Pawcatuck river, which separated it from the New Haven colony, and from these boundaries extend northward fifteen or twenty miles, and eastward twelve or fifteen miles,



HON. SAMUEL WARD.

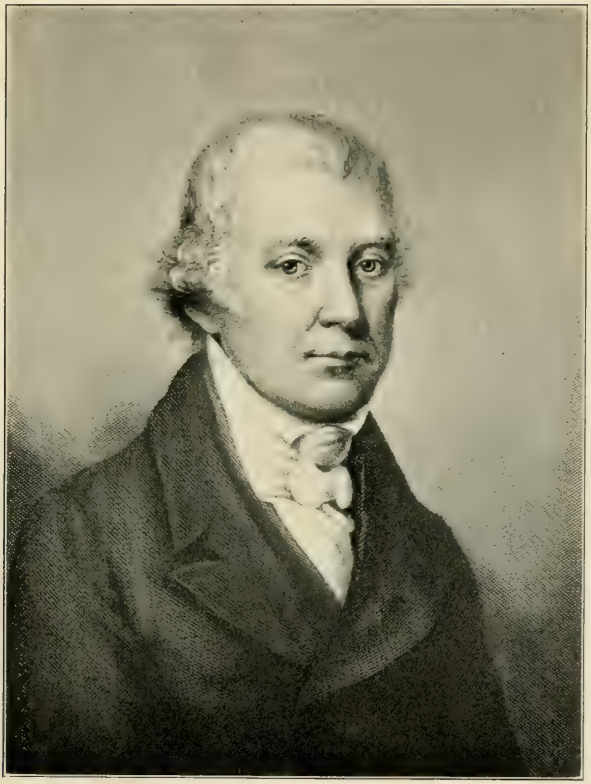
See *Biographical Sketches*, p. 1361.

and included the present towns of Westerly, Hopkinton, Richmond and Charlestown. The men, almost without exception, who did this pioneer organizing and developing work either were, at the time, or soon after became, members of the Seventh-day Baptist Church at Newport. A few years later the town was incorporated and took the name of Westerly. The land of this township, acquired from the Indians by purchase, was apportioned among the forty or fifty settlers on a sort of contract, consisting of quite a series of articles, the most important of which was the prompt payment of their proportionate part of the purchase, and an agreement to enter at once upon the possession of the purchase and remain subject to call for the defense of the settlement. The management of the affairs of the town was entrusted to a small committee of able men, all of whom save one were Seventh-day Baptists. The making and holding of the deeds and other papers relating to the landed rights of the settlers was in the hands of one William Vahan, or Vaughan—a member of the Seventh-day Baptist Church at Newport The article in the settler's contract which pledged him to the defense of their rights of possession, meant much and required a degree of character and manly courage of which we can have little conception. The Indians, although they had been fairly bought out, were naturally jealous and suspicious of the white settlers, and gave them some annoyance; but the Puritans were worse enemies than the Indians. The Baptist, and Seventh-day Baptist doctrine of the rights of private interpretation of the Scriptures, and of holding assemblies for worship where and how they pleased, were, in the minds of these Puritans, the rankest kind of heresies. Naturally, they were very unwilling that a colony should spring up in their midst, the distinguishing feature of which was not only the toleration but the propagation of these heresies. I am not sure also that they were not covetous of their goodly possessions. Whatever the motive, they sought by every means to subjugate the settlers or drive them out. The jealousies between Massachusetts and Connecticut, to use modern names, added to the severities which the settlers endured. On the one hand Massachusetts sought to extend her jurisdiction over the entire territory of

Rhode Island to the Connecticut boundary; on the other hand the Connecticut authorities crossed the Pawcatuck river and sent their surveyors to establish the eastern boundary far enough to the eastward to include, at least, the whole of Misquamicutt, Westerly, in Connecticut territory. Thus between the suspicions of their keen-eyed Indian neighbors, the bigoted intolerance of the heresy-hating Puritans, and the land hunger of rival colonies, the settlers who had pledged their lives and fortunes in the defense of their rights, soon found that they had taken no small contract. They did not flinch, and in the end they won, on every point.

Among those chosen as conservators of the rights of the settlers and of the Rhode Island colonists, were Tobias Saunders, Robert Burdick, John Crandall, Joseph Clarke, all Seventh-day Baptists, with others whose names are familiar in all our churches to-day. For the peaceful performance of their duties, Saunders and Burdick were forcibly seized by the Massachusetts authorities, dragged to Boston, condemned to pay a fine of £40 each, and cast into prison until the fine should be paid, and the prisoners should give bonds in the sum of £100 to observe the peace of the commonwealth for the future. In a similar way Crandall was dragged to the Hartford jail. Clarke was a member of the Colonial Assembly, of Rhode Island, and ably presented the cause of the Rhode Island colonists before the Governor of Connecticut. Samuel Hubbard, who was a life-long friend and associate of Roger Williams, until the death of the latter in 1683, though not one of the Misquamicutt settlers, was, with his wife, Tacy, among their most devoted friends and defenders. The marriage of their three daughters, Ruth, Bethia and Rachel, respectively, to Robert Burdick, Joseph Clarke and Andrew Langworthy, linked three of our largest Seventh-day Baptist families, with their outbranching lines, almost everywhere, to those two names which ought to be enshrined in every grateful Seventh-day Baptist heart—Samuel Hubbard and Tacy Cooper.

It would extend this paper to unwarrantable limits to mention, with any detail, the many venerable names of these early times, which deserve mention beside the names of the



LIEUTENANT-COLONEL SAMUEL WARD.

See *Biographical Sketches*, p. 1361.

great men of our country. Mumford, Hiscox, Gibson, Clarke, Maxson, Crandall, Babcock, Bliss, etc., of Rhode Island; Rogers, Bebee, Gillett, Satterlee, of Connecticut; the Coons, Clarke and Satterlee, of New York; Elisha Gillette, of Long Island; the Davises, and the Dunhams, of New Jersey; the Davids, Bonds, etc., of Pennsylvania, and many others are names which tempt the pen of the genealogist and the historian.

A few names, however, deserve especial mention. John Ward was an officer in the English revolution of the seventeenth century under Oliver Cromwell. His son, Thomas Ward, came to the American colonies at the restoration of Charles the II., in 1666. Shortly after this date, his name appears on the records, as a member of the Seventh-day Baptist Church of Newport. He was a prominent member of the Legislature of the colony. He married, as his second wife, Amy Smith, a grand-daughter of Roger Williams. His son, by this second marriage, Richard Ward, was born in 1689, the year in which Thomas, the father, died. Richard was Governor of the colony in 1741-2. Samuel Ward, another descendant of this same family, was Governor from 1762-1765, and then a member of the Continental Congress in Philadelphia, where he died during the first year of the Revolutionary War—1776. He was greatly beloved and deeply mourned by his associates as well as by his Rhode Island constituency. He was an earnest promoter of the higher education in the colonies; and, as Governor of Rhode Island, gave the charter in 1764 for the Rhode Island college at Providence, an institution which still lives, now known as the Brown University. His estate was located in the present town of Westerly, on what is familiarly known in that country as the "Shore road," and looks out upon the open sea, between Block Island and Montauk Point. This entire family of Wards in this country, for many generations, were staunch Seventh-day Baptists. Though the name of Ward has ceased from among us, their descendants are still with us.

After the death of Thomas Ward, his widow, the mother of the first Governor Ward, married Arnold Collins, a thrifty

merchant of Newport, and member of the Seventh-day Baptist Church of that city. To them was born a son—Henry Collins, whose name ought to be an inspiration to every ambitious Seventh-day Baptist young man. The half brothers, Richard Ward and Henry Collins, though separated in age by several years, grew up together, attending the same schools, until Ward entered into business and young Collins was sent to England for a college education, in Oxford or Cambridge. After finishing his education, he returned to the colonies, and entered into the business, in Newport, of a goldsmith. His business was properous, and, for that time, he became very wealthy. He did a large business with foreign countries. His wealth was used for the promotion of such enterprises, public and private, as would benefit those among whom he lived. He educated, at his own expense, a large number of young men; he took the lead in organizing and maintaining in the city a society, or club, for the regular study of social and economic questions—such as would make better business men, better citizens. He was also a patron of the fine arts, and established, at his own expense, an art gallery in which were placed some of the best paintings, by the ablest painters of that time. An enthusiastic historian of a little later date pronounced him the "Lorenzo de Medici of the Colonies." His gifts to public objects were many and generous. One which remains to the present day, and which will pass on to succeeding generations, was the gift of a beautiful plot of ground in the finest part of the city, to the city, for a public library. A wealthy Jew, Redwood, by name, donated a valuable collection of historical works as the basis of the library, which is known by his name—The Redwood Library —being one of the principal places of interest in that city of magnificent homes, of fabulous wealth, and fashionable foibles. In all this whirl of business, this busy thought and care for the welfare of others, this planning and giving and doing for the well-being of his city and country, Collins was a humble, faithful, consistent Seventh-day Baptist—member of the church of that faith in the city. He was the architect and principal member of the building committee for the principal house of worship owned by the church, and gave the work as

much personal attention as though that had been his regular calling.

I cannot forbear mentioning one other New England name—that of Deacon John Tanner, also a wealthy merchant of Newport. Though his will is on record, and bears date of Stonington, Conn., August 26, 1776. In this will Deacon Tanner made generous remembrance of various public and religious institutions or organizations, as well as to a large list of relatives and personal friends. Among the former were the Seventh-day Baptist Churches at Newport and Westerly, R. I., and Piscataway, N. J., and the Rhode Island College. Some of Deacon Tanner's descendants are still among our people in New England.

In Western Connecticut settled a thrifty Seventh-day Baptist family, whose home lay in the path of the contending armies of the Revolution until they had given nearly all their substance to the patriot cause. Under the stress of this drain upon their resources, they sold what they had left, and moved on to Rensselaer County, in New York State; and this gave to Petersburg, afterwards Berlin, Elder William Satterlee, and the large Satterlee family in various parts of New York.

The part which the Seventh-day Baptists of New Jersey took in the Revolutionary struggle has already been mentioned, a part for which any people may justly feel proud.

The Seventh-day Baptist cause of Philadelphia and vicinity also had its list of eminent and worthy names. We have already mentioned the Rev. Enoch David as one of the strongest men in the Philadelphia Sabbatarian movement. His son, Ebenezer David, was a young man of marked ability and great promise. He graduated from the Rhode Island College, and was ordained a Seventh-day Baptist minister at Hopkinton, R. I. Returning to Philadelphia, he entered the Federal Army. He was soon after appointed chaplain, and died in the service near Philadelphia in 1778. Descendants of this family are still among us.

Abel Noble, the founder of the Pennsylvania movement, notwithstanding his great activity as a preacher of righteousness and propagandist of the Seventh-day Baptist faith, built

up a large landed estate in Bucks County, known far and near as one of the largest and wealthiest in the county.

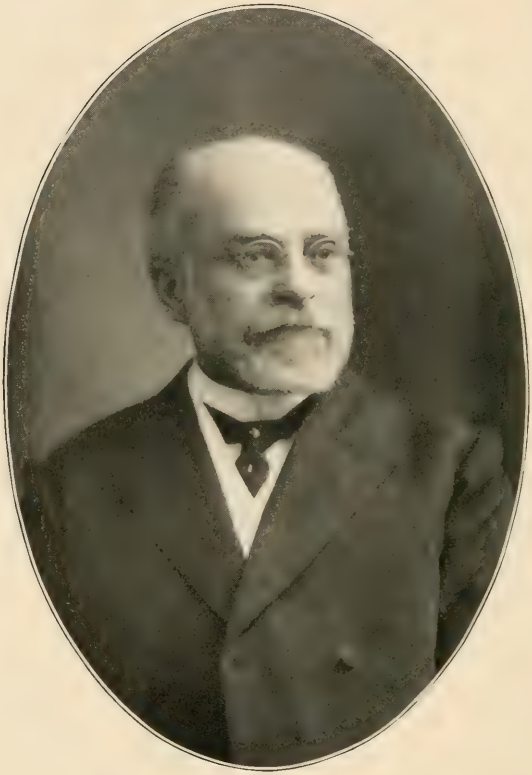
I forbear further individual mention. There is ample evidence that in private business enterprises, in political and public affairs, in local trusts, in colonial government positions, and in the National Congress our fathers were men of sterling character, of marked ability, and of thrifty and worthy achievements. They were loyal to all public interests and were trusted and honored by their fellow-citizens. At the same time they were staunch in their defense of their own religious faith, constant and consistent in its observance. They were trusted and honored because they were men of character and conscience.

In the midst of all this struggle for personal religious liberty; these hard fought battles for subsistence first, afterwards for competence; throughout these times which tried men's souls; times which wrought out the religious, the social, the economic, the political character of these colonies destined to become a great republic, our fathers earnestly cherished and jealously promoted the spirit of Christian love and fellowship. They were first of all honest hearted Christian men, true to God and loyal to his Word. This made them, in the truest sense, brethren in sweetest charity. This, again, made them true in spirit, aim, and effort to all that was best in human society. They thus laid the foundations of the Seventh-day Baptist Church in America where it could stand the shock of coming revolutions, of topling monarchies, or crumbling republics—in characters built on the word of eternal truth—tried and toughened by the fires of trials and polished by the disciplines of the best possessions of men.

Accepting the inheritance which they have handed down to us, let us see that it holds the high place on which they left it.

SEVENTH-DAY BAPTIST GENERAL CONFERENCE,

1802 TO 1902.



REV. ARTHUR ELWELL MAIN, D. D.

See *Biographical Sketches,* p. 1361.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE, 1802 to 1902.

Rev. Arthur E. Main.

Our General Conference was not the child of a day or a year, but the product of many years of deepening and extending life.

Let us note, then, some of the events by which we trace its evolution up to the time of its actual organization.

Just when or how the Sabbath truth first came to America from England we cannot tell; but such had its influence grown to be that, as early as 1646 it was the occasion of much earnest discussion in New England.

In 1664 the London Seventh-day Baptists sent Stephen Mumford to America, and in 1671 the Newport, R. I., church was organized.

In 1675 the Rev. William Gibson came; and thus our English brethren "did as much, in proportion to their ability, as had been done by any society, for propagating the gospel in foreign parts."

In 1684 Abel Noble, son of a wealthy Quaker, of Bristol, Eng., came to America, and lived in Bucks County, Pennsylvania. He became the "apostle of Sabbatarianism in Pennsylvania;" and under his influence there arose the German

Seventh-day Baptists, and English-speaking Sabbath-keepers in the South and West.

In New Jersey, about 1700, Edmund Dunham, a Baptist deacon and licensed minister, changed to Sabbath-keeping; and in 1705 the Piscataway or New Market Church was organized.

But it is most probable that both Dunham and Noble were the fruit of earlier Sabbath teaching and practice by Rev. William Gillette, M. D., and Rev. Jonathan Davis, Sr.

Dr. Gillette was a Huguenot minister and physician of France, who fled to America from the papal persecution in the latter half of the seventeenth century. After acquiring the English language he preached in Connecticut; and, it is said, on Long Island and in New Jersey also; and was a Sabbath-keeping member of the Baptist Church.

Jonathan Davis was a native of Wales; turned to the Sabbath in this country, and preached on Long Island, his descendants moving to New Jersey.

But our chief historical stream had its source in Newport; for, in 1696, there was appointed a General or Yearly Meeting of Rhode Island Seventh-day Baptists; and our conference is a direct descendant of that general meeting. From that meeting there sprang up a "Union and Communion" among such churches as entered into the fellowship, which continued for 105 years, without written constitution or very formal organization.

In 1703 and 1704 the Rhode Island Yearly Meeting aided the Pennsylvania brethren in the settlement of some difficulty, by the appointment of a visiting committee, and the sending of a fraternal letter; and in 1705 it ordained Edmund Dunham and admitted the New Jersey brethren "into Christian association and communion."

In 1717 four persons were appointed to "sign, on our behalf, our letter to our brethren in Pennsylvania and places adjacent in fellowship with us;" and in 1734 two brethren were appointed to visit New Jersey.

There was also correspondence between this Meeting and Sabbath-keepers in England.

The years 1762 and 1763 were a critical period in the historical development of the Conference.

In the former year the "General Meeting was laid down;" but in 1763 there was substantially this minute:

Our General Meeting was, for sundry good reasons, voted down and to cease last year; but upon considering how necessary it is for brethren to meet together, to stir up one another and likewise to commune together, in order to provoke one another to Christian love and unity, that the weak may become more strong, that God may have glory and our souls peace, we have thought fit that, for the future, the Sixth-day before the third Sabbath in September be a church meeting, and the Sabbath following an annual communion, that all our distant brethren and sisters may be present, in order to be helpers of our joy; and that the first-day following there be held a meeting, if then thought proper.

This brotherly action, in those troublous political times, witnesses to the Divine Providence in our denominational history. There were other general meetings in New Jersey, Connecticut and Pennsylvania; and, later, among Sabbath-keepers who found their way to Eastern and Central New York. These were seasons of social joy, increased fellowship, and spiritual refreshing, the time being largely given to preaching and devotional exercises. For the sake of these blessings some would travel a hundred miles by ox teams.

These several General or Yearly Meetings began to exchange fraternal greetings, letters and delegates; and out of their union with Hopkinton, R. I., as the center of interest and influence, because of its location, numerical strength and intellectual, business and religious vigor, grew our General Conference.

At the Hopkinton yearly church meeting, on sixth-day, there were elders, brethren and letters from distant sister churches; and it was considered to be a day not for common church business, but a preparation day before communion. The Sabbath, with its general communion, was indeed an high day. And the character and work of first-day depended upon the already awakened devotion and accumulated power.

In 1794 action was taken looking toward fuller statistics and more messengers from the churches.

In 1795 Rev. Henry Clarke was commissioned an evangelist to labor in the Unadilla country, Central New York.

At the yearly church meeting in 1796 there were letters and messengers from Petersburg, N. Y., and from Bristol and New London, Conn., all expressing love and fellowship. And, in return, brethren were appointed to attend the Bristol yearly meeting, and to write letters to the churches at Newport, Bristol, New London, Piscataway and Petersburg.

The yearly meeting of 1797 indicated progress towards a still closer union of the churches. The letters received from other churches were more complete in information; and the letters sent out from Hopkinton to the brethren at Newport, Bristol, New London, Petersburg, Piscataway, and Cohansey (Shiloh), contained a "vote and resolutions of this church to keep a correspondence by letter or messenger, or both, at the several Yearly Meetings."

The letters of 1798 gave still fuller statements concerning the churches; and the request of Elder Henry Clark and the Brookfield church for a change in the time of the Rhode Island Yearly Meeting, looked towards a General Meeting for all the churches.

In 1799 it was voted to change the time of holding the Yearly Meeting, or Communion, to the second Sabbath in September, annually, at the Hopkinton Lower Meeting House; and a committee of ten was appointed to prepare general rules for the direction of the associated churches, upon their approval. But there is no further record relating to this committee.

About 50 brethren and 15 sisters were "at a church meeting at the Lower Meeting House in Hopkinton, the 12th day of September, 1800, being the day before the Annual Communion, according to adjournment;" and a letter was received from Brookfield urging enlarged and united plans for the preaching of the gospel and the spread of the truth, under the leadership of the Rhode Island Yearly Meeting.

Before the Revolutionary War there appear to have been Sabbath-keeping churches in the Southern States of Virginia,

SILHOUETTE OF REV. HENRY CLARKE.

See *Biographical Sketches*, p. 1361.

North Carolina, South Carolina and Georgia; but, for the most part, these, with many Baptist churches, did not survive the disasters of that period.

And in 1800 there were ten or twelve churches or Sabbath-keeping settlements in Massachusetts, on Long Island, and in Pennsylvania, Virginia, Kentucky and North Carolina that had not yet become associated with the Rhode Island General Meeting.

1801.

At this Yearly Meeting about 60 brethren and 12 sisters were in attendance representing 7 churches in Rhode Island, Connecticut, New York and New Jersey; and "Elder Henry Clark, of Brookfield, N. Y., brought forward a proposition for the several churches in our Union to unite in an institution for propagating our religion in the different parts of the United States, by sending out from the different churches in said Union missionaries, at the expense of the several churches which may fall in with the proposition."

It was voted to approve the proposition and to communicate it to the different churches, requesting their approval.

Instead of the former individual letters to the churches, it was voted to send out a circular letter in behalf of the Hopkinton church, but written by Elder Clark, of Brookfield, and Elder Jabez Beebe, of New London.

This memorable letter went, however, in the name of the Sabbatarian Baptists in their *General Conference* assembled at Hopkinton, R. I., September 11, 1801, to churches, branches and people of the same faith and order in the States of America.

It gave information concerning the churches, whose reported membership was 1,031; pleaded for greater devotion and loyalty; recommended the sending forth of missionaries or travelling preachers; and urged all churches in the communion to send letters or messengers or both to the next Yearly Meeting in Hopkinton in September, 1802. These messengers were to appoint the missionaries, determine their remuneration, and direct their labors.

This circular letter of 1801 thus closed:

The grace of our Lord Jesus Christ be with you all. Amen.

Signed per order and in behalf of the General Conference.

JOHN BURDICK, *President.*

JOSEPH POTTER, *Clerk.*

This united and enlarged plan of a few brave, believing and purposeful spirits in the first year of the nineteenth century, for the advancement of God's cause and the good of souls, appears to have been due to the holy zeal of Elder Henry Clark more than to any other one man; but our General Conference was not the creation of one man, or born of a day or year. It was the product of many years of deepening and enlarging life, and a growing missionary spirit; a strikingly interesting example of the ancient fact but modern doctrine of evolution in religious history; a revelation of God's method in the world's moral progress.

1802.

About 70 brethren and 8 sisters, representing 7 churches, assembled in Hopkinton, at the Lower Meeting House, September 10, 1802.

Some letters were addressed to the Hopkinton Church, some to the General Conference.

Four churches—Newport, Hopkinton, New London and Brookfield—indorsed the proposed missionary movement; and Newport sent the first contribution toward the work, $20.69.

The Cohansey church did not refer to the matter; the Piscataway church opposed the movement; and the Petersburgh church favored only the voluntary support of voluntary missionaries "sent out by the Lord."

But, still, a committee was appointed representing the churches of Hopkinton, Newport, Waterford, Cohansey and Petersburgh, with Elder Abram Coon, of Hopkinton, as chairman, to report upon some method of procedure. This committee recommended (1) that missionaries be sent out, instructed and supported by the General Conference. (2) That the Conference "circulate" year by year, to Hopkinton, Peters-

burgh and Piscataway. (3) That a copy of the report be sent to each church of the Union.

The circular letter exhorted the brethren of all the churches to lead holier lives, in gratitude for a great salvation; to make Sabbath truth known by better practice, and by greater unity; to hold meetings for testimony and prayer, if without preaching gifts; to send money to the Conference treasury for the support of travelling ministers; and to remember that the General Conference is not intended to prevent the several Yearly Meetings, or visiting from church to church by elders, deacons or others.

The letter closed with these fervent appeals:

Brethren we have great cause to be thankful to you all for your information, by your letters and messengers, concerning your circumstances and travel. We feel refreshed to hear of so general a conformity to the rules of the gospel, and to hear of revivals of religion in various quarters. We pray that they may universally prevail, and overspread the Union of our churches, as well as in all other places. Pray, brethren, send messengers to the Conference appointed, or it cannot be held; and send your letters the year ensuing directed to the Annual Sabbatarian Conference, to be held at Petersburgh, State of New York, with the account of your circumstances and travel. Pray, brethren, make a zealous point of it, for it appears to this Conference to be important. . . . . And now, brethren, as purity of heart and holiness of life constitute our chief happiness, let us purge the old leaven of malice and hypocrisy, and let us love as brethren. Be cautious, kind and tender-hearted, forgiving one another as God, for Christ's sake, hath forgiven us. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and may the God of love and peace be with us all, for Christ's sake. Amen.

Signed by order and in behalf of all the Conference.

ABRAM COON, *Moderator.*

JOSEPH POTTER, *Clerk.*

1803.

PETERSBURGH, N. Y.—This Conference represented 8 churches in Rhode Island, Connecticut, New York and New

Jersey; 9 ministers; 2 brethren with preaching gifts; 13 deacons; and 1,119 members.

The letter from the Hopkinton church was long, but of a beautiful and devout spirit.

Opening with warmest Christian salutations, it developed, in fervent language. the following points:

Thanksgiving for divine goodness seen in temporal and spiritual blessings.

Lament over declension in religion; and a desire for heavenly grace and zeal, while in the midst of error, superstition, and iniquity.

The importance, to the spread of true religion, of the Conference and of more laborers for the harvest fields.

The necessity of a holier militant church.

A request to be remembered in prayer, and a promise to pray for the brethren in their "several situations and circumstances," looking forward to the time when the earth shall be covered with the knowledge of Jehovah.

The Cohansey church approves the forward movement; and the Piscataway church "seems to be free to contribute its part;" but the Waterford church withdraws its approval of the previous year.

Respecting the raising of missionary funds the Brookfield church said:

We are fully able, as a sect, would we but unite and eequally bear the cost. . . . . If we love the Lord and his cause as well as we do ourselves—and we should much better—can we not afford something to forward the cause? . . Shall we be more backward to propagate truth than other sects are error?

This letter speaks of the Hopkinton church as numerous and abounding in wealth as well as graces, and as capable with its 605 members, of being a good example for other churches.

The following committee was appointed to prepare rules of procedure, in the place of those agreed to in 1802:

Elder Henry Clark, Brookfield; Deacon Daniel Babcock, Hopkinton; Deacon Abram Dunham, Piscataway; and Caleb Sheppard and Jacob West, of Cohansey.

These brethren set forth the powers and duties of the Conference in the following four particulars:

1. The Conference shall be composed of as many messengers as the churches see fit to send; but the voting shall be by churches, each church having from one to four votes, according to membership.

2. The Conference, in itself, shall be self-governing, but its relation to the churches shall be advisory and helpful, and to the world, missionary.

3. The financial relations of the churches to Conference are voluntary; but the church where Conference sits will be expected to see "that the members of said Conference are provided with places to lodge and victuals, whilst there."

4. The public proceedings shall be printed for the inspection of all; and this bill or constitution is subject to alteration by the Conference. But when any material change is thought necessary, previous notice must be given by Conference to the churches, or by the churches to Conference.

The circular letter of this year was almost exactly like that of 1802.

1804.

PISCATAWAY, N. J.—The letter from Hopkinton was characterized by great ability, piety and hope. Wars and troublous times have not been forgotten, and there is gratitude for national and religious blessings. The whole letter might well be read, but let us take to ourselves the following noble appeal:

"We entreat you to guard against all unhappy debates and everything that tends to strife, and be careful to walk softly and do nothing to wound the weak and feeble lambs of Christ, who cannot endure much; and be not offended with those who cannot see as far and walk as fast as you; for, better it is for the people of God to get along by slow degrees and with united hands, than for the wise and strong to speed their way with hasty strides, and leave the feeble lambs to mourn in the wilderness. Therefore, dear brethren, let the strong bear the infirmities of the weak, and establish nothing new, although it might be for the better, until the whole be generally agreed thereon, that peace and harmony may be

established among ourselves, and we better prepared to spread the truth abroad."

The Cohansey brethren write:

"We are convinced of the great utility of the General Conference; for we think that the united efforts of messengers from every church will greatly contribute to the stability of our profession, and the spread of the gospel."

They also renew their request for a minister to come to them from the Conference.

The Brookfield church, in the straitened circumstances of pioneer life, and "having been building a meeting house, sends only a letter, in which the brethren say:

"When we consider the worth of souls, the cause of God, the freedom of our national Constitution, and the favorable opportunities God, in his good providence is giving us, we lament that no method has been hit on of sending out preachers of our order." Also, "Mere speculative ideas in religion, and especially in mysterious points, as original sin, personal election, final perseverance, universal salvation, and the like, may be borne with while those who hold them are really conformed to God's law and gospel, and are not too 'impetuous.'"

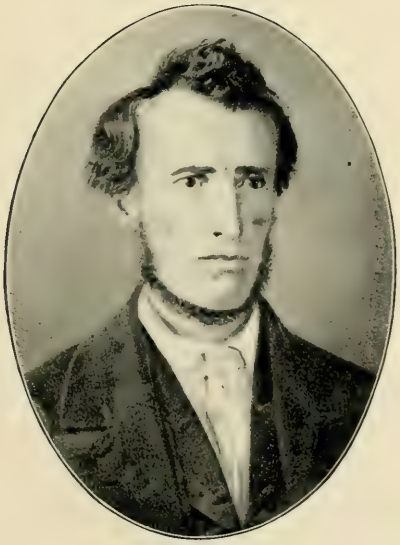
The Petersburgh church disapproves the present mode of holding General Conference; but asks for its assistance in ordaining Brother William Satterlee.

The Conference refused this assistance because, it is said, of an impediment in his speech. The church then applied to the "Mother Church" at Hopkinton; Elders Abram Coon and Matthew Stillman, and Deacons Daniel Babcock and Joseph Stillman were sent; and Mr. Satterlee was ordained.

Immediately following his ordination, wrote the late President Allen, there was a great revival; and, in a few years, the church increased from 179 to 447 members.

The constitution of 1803 not being satisfactory, the subject was referred to a committee consisting of Deacons David Ayars, Abraham Dunham, James Greenman and Joseph Stillman, and Brethren Jacob West, Lewis Titsworth, William Satterlee, Joseph Potter, James Dunn and Joel Dunn.

The draft proposed by them for the consideration of the churches was less formal than that of the year before; and



A GROUP OF REPRESENTATIVE PASTORS.

Rev. Daniel Coon.
Rev. James H. Cochran.
Rev. Simeon Babcock.
Rev. Lewis A. Davis.

See *Biographical Sketches,* p. 1361.

took special pains to safeguard the independence and individuality of the churches, and to reduce in number and scope the rights of Conference.

The circular letter, after grateful mention of religious liberty and redeeming grace, exhorts to greater activity and holiness, and urges the scattered to put themselves under the watch-care of the nearest Sabbath-keeping church.

1805.

HOPKINTON, R. I.—The letter from Newport, probably the last paper of the kind written by the venerable Elder William Bliss, approves the General Conference, and as President Allen said, has the spirit of immortal vigor and the beauty of true religion.

It was the opinion of the Piscataway church that each elder should preach for the destitute churches nearest him at their expense, and for more scattered members at the expense of his own church.

The Cohansey letter was addressed to the "Circular General Meeting," and expresses gratitude for the visits and labors of Elders Coon and Lafferty.

Hopkinton, of course, is reported as favoring the new mode of holding the General Meeting.

The church at Bristol, Conn. (later the Burlington church), was opposed to the new missionary movement for two reasons: (1) The elders and brethren had not been delegated for the express purpose of "changing the custom and usages of the church." (2) And the second and more formidable objection was that they did not believe in the "money call," but in keeping "our money out of sight until it shall please the Lord to move upon the hearts of some of his faithful servants to visit their brethren;" and when they shall first do this, then "communicate to them of our carnal things."

The Waterford church had no objection to the new movement if preachers were to be allowed great freedom in the expression of their sentiments, and the churches liberty of conscience and discipline, especially when all walk in the example of Christ and the commandments of God, and keep in union. And the letter goes on to say, "Although we believe immoderately long sermons are not so salutary in general, yet

let not a man be censured for a long discourse, for we find the Apostle Paul preaching till midnight. Let us be careful not to stint the Spirit of God."

The Brookfield church favors the General Conference and asks for the next Annual Meeting.

The Petersburgh church (later Berlin) also approves the General or Annual Conference, but urges certain changes in the articles of union. These further protect church independence; favor yearly church meetings and communions, with visits from sister churches; recommend that the relation between the churches of Conference be like that between members of the same church; oppose entering into contract to pay the missionaries a certain sum; and favor uniformity of faith, order and fellowship; and the church submits a brief statement of its own faith and practice.

Again the subject of constitution-making was referred to a committee that was made up as follows:

Deacon Abraham Dunham, Piscataway.
Elder Henry Clarke, Brookfield.
Jedediah Davis, Cohansey.
Elder Matthew Stillman, Hopkinton.
Deacon Clark Burdick, Newport.
Elder Jabez Beebe, Waterford.
Stephen Maxson, Petersburgh.
Elder Amos Stillman, Bristol.

This committee reported a constitution of ten articles which provided (1) a name, "The Sabbatarian General Conference;" (2) for a yearly meeting of the same; (3) that the Conference have only the power to give counsel; (4) that, in any given church, the Conference and the church's yearly meeting be at the same time; (5) for the usual officers; (6) that each church have one vote, that of a majority of its messengers; (7) for the determination by Conference of controversies between churches; (8) for the report of the disorderly walk of non-resident members by any church clerk having knowledge thereof; (9) that only immersed Sabbath-keepers are eligible to church membership; and (10) for amendments to the constitution by the joint agreement of Conference and the churches.

1806.

BERLIN, N. Y.—Twelve messengers, outside the Berlin church.

Not one church has voted against the proceedings of the last Conference, and its organization is now completed.

The gracious, fraternal spirit of these years of differing opinions, continued deliberations, and scattered condition, must be recorded as a witness to the moral and intellectual greatness of the men, and to the more than human power of true religion.

Hopkinton rejoices in the addition of 202, Newport of about 40, and Brookfield 74; and the total membership of about 1,200 in 1805 is in 1806 over 1,500.

The circular letter, pervaded by spiritual warmth, exhorts to brotherly love as a duty of the first magnitude, and as an evidence to ourselves and the world of our having passed from death unto life.

1807.

COHANSEY, N. J.—It was voted, this year, to have the minutes and circular letter printed, and a committee was appointed to prepare them for the press.

A letter to open correspondence with brethren in England was "approved and committed to the care of Elder Matthew Stillman, to be forwarded to the church at Hopkinton, for them to forward to its place of destination."

A letter for opening correspondence with brethren in the western parts of America was left to the care and inspection of the church at Cohansey.

The recommendation of the Conference of 1806, that there be printed a brief history of the rise and progress of the Sabbatarian churches in North America, having met with the approval of the churches in general, it was voted that all the information respecting such rise and progress be forwarded to the church at Hopkinton; that they prepare the same for the press, and present it to the next General Conference for inspection, approbation, etc.

The circular letter makes grateful mention of past blessings, additions to the churches, conversions to the Sabbath, and the harmony of the Conference; and exhorts the churches,

in the enjoyment of great religious freedom, to strive with all their might to promote the declarative glory of God and the happiness of one another, and to this end to be more zealous in sending letters and messengers to the Yearly Conference. Three new members had been added and one restored to the Cohansey church since this Conference opened; and the attention and countenance of the congregation were a promise of further blessings, such as God was able and willing to grant unto all.

1808.

HOPKINTON, R. I.—The largest churches were Hopkinton, 764 members; Berlin, 316; Cohansey, 166, 74 having been added; and Brookfield, 151, 32 additions.

Among the more important items of business it was voted—

Not to receive into the fellowship of the Conference the church on the west fork of the Monongahela river, Harrison County, Va., because of its practice of communing with First-day Baptists.

That non-resident members who may be walking disorderly ought to be reported to the churches where they are in covenant.

That four or five ministers visit, in turn, the church at Burlington, Conn.

That it be recommended to the churches to call forward and set apart suitable brethren, if such they have, for their pastoral care.

By request of Brother Daniel Babcock, that it be recommended to the churches, after a Psalm or hymn shall have been read, to sing the same without lining and to provide themselves with books for the purpose.

That Brother Henry Burdick, of Newport, and others be a committee to collect information respecting the rise and progress of the Sabbatarian order.

And that 250 copies of the minutes be printed.

The Conference of 1808 had "the most numerous attendance and extensive information of our order that ever has taken place on the American continent; and a large share of

unity, comfort and consolation has been the consequence, through the love of our common Lord."

The circular letter emphasized the duty of love and charity for others, but as regulated by God's law; condemned the course of those who tried to preach and teach without ability to show themselves called of God or their brethren; and of those who called their venerable teachers by such names as formalists and oppressors, and refused to submit to the order of the Lord's house; and urged upon all to put themselves under the watchcare of the church into the bounds of which they might move.

The long letter to the church in Virginia that was practicing communion with the Baptists, is a model of gentleness and strength. It opens with praise for the redeeming love of God and a declaration of love for the distant brethren; and after a brief reference to the disputed doctrines of election and final perseverance, it says, in part:

Dear brethren, we do not blame you for loving Christians of any denomination, . . . for we find many sweet and comfortable hours in joining with our First-day brethren in the worship of our God; yet, for the sake of good order and discipline in God's house, we think it necessary to take up the cross in that one point, that is, to withhold our external fellowship, in token that we do not fellowship that error. . . . We hope you will see the propriety of our conduct and put on charity for us.

1809.

Brookfield, N. Y.—The Hopkinton church reported 171 members "absent in different parts of America."

Elder Henry Clarke was authorized to collect information, and when sufficient funds should be subscribed, to publish a book on the rise and progress of Sabbatarian Baptists in America.

It was voted, as the opinion of Conference, that, in the sacrament of the Lord's supper, once serving round of the bread and wine at one meeting answers the design of the institution.

The churches of our order were advised to send messengers to their remote and scattered branches for the purpose

of organizing them either into churches, or into classes or societies under well-chosen leadership.

The circular letter deplores the failure to subscribe funds for the proposed history of Sabbatarian Baptists in America, as an evidence of "a general want of engagedness in the great and important concerns of religion;" and mentions with sorrow that many are inclined to stop travel and fellowship with their brethren on account of difference of judgment in small matters.

On Sabbath day, or, as the record is, Saturday, Elder Abram Coon preached "a very pathetic and animated discourse" and about 300 partook of the communion.

On Sunday there was preaching by Elders William Satterlee and Abram Coon, and "the discourses were solemn and impressive; the greatest attention paid by a numerous assembly (near 1,000), the youth behaved uncommonly modest; and scarce one person but what appeared instructed by the solemn truths delivered."

1810.

Piscataway, N. J.—A petition from the Berlin church that there be two Conferences, one for the Eastern and Northern churches, and one for the Southern and Western, was received and its discussion postponed; as were questions brought before Conference by Elder Henry Clarke, (1) whether a church is fully officered without a pastor, (2) relative to the duty of a church to members who refuse to bear any part of the expense, and (3) concerning a pastor, when the church refuses to give him a living in some proportion to the time he spends in its service.

The circular letter "acknowledges with sorrow the general declension of the religion of Jesus Christ throughout our Union;" and exhorts to diligence, spiritual and peaceful striving, and family prayer.

1811.

Hopkinton, R. I.—About 26 members of Hopkinton and Berlin, living in the town of Rome, N. Y., request the prayers of Conference and ask for visits.

The consideration of the subject of two General Conferences and of the questions presented by Elder Henry

Clarke last year, was again postponed; and the question of dismissing members to churches of other denominations "without so hard a censure as excommunication" was referred to a committee.

The circular letter laments "that a day of trial generally prevails in the churches of our order," though recognizing a degree of union and some buddings of grace; warns against antinomianism, that one-legged system upon which some would hop on for heaven; exhorts to good works not as meritorious of salvation; regrets that many of the brethren, near and remote, were adopting the seventh-part-of-time theory; and condemns the practice of open communion as being an external fellowship of error.

1812.

BERLIN, N. Y.—The Berlin church reported 102 additions and a membership of 437.

The proposition to have two Conferences, after a short deliberation, was dismissed "as not being thought proper at this period."

With reference to the questions stated by Elder Henry Clarke in 1810, it was recommended to the churches to call to the pastorate only persons of ability, and "endowed with qualifications for co-operating with the word of God;" and the brethren were exhorted to contribute cheerfully for the support of the gospel.

It was agreed by the Conference that a church has the right to withdraw communion or fellowship from its elder or pastor.

The church at DeRuyter, "not being in a state of gospel travel," it was voted that a committee be appointed to visit the church; decide on the difficulties, and report at the next Conference.

And it was recommended to each church to draw up in outline a system of gospel discipline and forward the same to the next Conference.

The circular letter rejoices "that the increase of the churches of the Sabbatarian order has been considerable during the year past, especially in the Northern and Eastern churches;" sorrows that "barrenness has been experienced by

some of our sister churches" in the South; and calls to greater faithfulness in the means of grace and the work of the Lord.

1813.

COHANSEY, N. J.—Hopkinton reported a great reformation and large additions, a private communication saying upwards of 200.

It was "recommended to every church of our order that can with convenience to send out a travelling preacher to visit brethren and destitute churches in the Union."

Also, that every church write a letter of information to the church where the Conference is to be held three months before the Conference; and that that church, aided by this information, draft the yearly circular letter.

The circular letter regrets the backwardness of several churches in sending letters and messengers, which are so essential to the ends of Conference; but speaks of that annual meeting as a happy feast of love.

The letter, which was unusually long, breathes both piety and patriotism; and its burden is indicated by such words as these:

"We do solemnly warn you to be upon your guard against the evils to which you are exposed in consequence of the present state of our country. Never was there a time in which there was greater need than at present, of the repetition of that loud and solemn injunction on all the people of God, 'Be not conformed to this world.'"

1814.

HOPKINTON, R. I.—Seven of the nine churches represented sent messengers and 8 reported additions.

The Conference voted to "utterly refuse" to consider a difficulty between an individual member and his church.

The DeRuyter church being in a "disconsolate situation," having laid down discipline, and in the judgment of Conference, disorganized itself, it was recommended to the brethren and sisters of that place, as many as can consistently, to put themselves under the watchful care of some other church or churches of our fellowship, or embody themselves into a church." The latter course was deemed the more consistent.

The circular letter rejoices that even when the world is in commotion, our nation involved in the horrors of war, and iniquity abounding, the Lord is visiting his people everywhere with copious effusions of grace, and his servants "are marching forth to bear the lamp of the Lord's anointed amidst the gloom of deserts and regions where the human frame is almost stiffened with cold or scorched with the burning sun;" and, in view of the danger of annexing human inventions to the fast increasing Baptist sentiments, the letter exhorts the brethren to deepest humility.

1815.

Brookfield, N. Y.—Eleven churches, including Alfred and Rome, not yet organized, were represented by 27 messengers; and the Hopkinton church reported 880 members, Berlin 443.

DeRuyter requests the prayer of the fraternity and visits from the brethren.

Caleb Shepard was appointed agent for the Conference in all matters relative to "a lot in the city of Philadelphia given to the Seventh-day Baptists for a burying ground."

It was voted to send minutes to the churches in proportion to the money each pays toward their printing.

The discourses by Elder Henry Burdick and Elders Satterlee and Stillman, "were pathetic, solemn and impressive; the audience was large, serious and attentive. It is worthy of remark that there was not the least disorder apparent."

The circular letter rejoices over the return of peace to our beloved country; condemns offensive war as unchristian; in the interest of world-wide peace favors the spread of the Scriptures and of the knowledge of the Redeemer throughout every clime; and exhorts to steadfastness in gospel truth, in the work of the Lord, in obedience, and in Sabbath-keeping.

1816.

Piscataway, N. J.—Eleven churches and societies were represented by 26 messengers.

Hopkinton reported 947 members; Berlin, 416; Brookfield, 180; Cohansey, 115.

Voted that it would not be according to good order for

an ordained elder to administer the ordinances, unless a member of one of our churches.

The receipt of a number of copies of the annual report of the Baptist Board of Foreign Missions was thankfully acknowledged.

Five sermons were preached on Sabbath, Sunday and Monday, and the sacrament administered Sabbath afternoon.

The circular letter exhorts to prayer and the service of others, and to efforts for the conversion of the heathen.

1817.

HOPKINTON, R. I.—Eleven churches, the Virginia churches seldom reporting, were represented by 35 messengers.

Alfred and DeRuyter were received into union with the Conference, which, this year, was called the Seventh-day Baptist or Sabbatarian General Conference.

The Alfred church requests the Conference to take "the lead of the missionary plan which is already begun in several churches of our order."

Accordingly, with the exception of the Waterford messengers, a method of procedure was unanimously agreed upon for the consideration of the churches and local societies.

The General Conference, in its annual sessions, was to be the central society; but to be represented, in the direction of missionary operations, by a committee consisting, if practicable, of one member from each local society, and to be denominated The Board of Trustees and Directors of Missions of the Seventh-day Baptist Order in America.

The circular letter mourns over the flood of opposition to the Sabbath and the neglect of it by both parents and children; and exhorts to diligence in discipline—self, family and church.

1818.

BERLIN, N. Y.—The Lost Creek and Salem churches, of Virginia, report a destitute condition, and request ministerial assistance.

It was recommended to the churches, branches and societies "to set apart the first Second-day of the week in each

month, at 4 o'clock P. M., for special united prayer for the prosperity of Zion, the promulgation of the gospel," etc.

On Sabbath-day there were three sermons and the Lord's supper, on Sunday two sermons and the ordination of deacons. The discourses "were well adapted to convey the most useful knowledge and instruction in the principal doctrine and duties of the Christian religion. The auditory, though numerous and crowded, remarkably solemn, decent and attentive."

The Conference was "unanimously agreed that the time was fully come for putting the missionary plan in motion;" and a Board of Managers was appointed consisting of Elder Henry Clarke, Brookfield, N. Y.; Deacon Daniel Babcock, Hopkinton, R. I.; Deacon John Green, Berlin, N. Y.; Barzilla F. Randolph, Piscataway, N. J., and Abel Burdick, Alfred, N. Y.

It was voted to substitute the words Seventh-day Baptist for Sabbatarian in the name of the Conference.

The Board of Missions chose Elder Matthew Stillman as leading missionary, with Brother Amos R. Wells "as his concomitant or assistant."

The long circular letter of this year, prepared by Deacon Daniel Babcock, of Hopkinton, Deacon John Green, of Berlin, and Brother Abel Burdick, of Alfred, was a hopeful, able and eloquent missionary address to the churches, in favor of world-wide preaching and Bible distribution by the ministry, liberally supported by the laity; and on the ground of holy prophecy, the promises of Jehovah, our Savior's command, the signs of a leading Divine Providence, and the already manifest results of foreign missions.

1819.

BROOKFIELD, N. Y.—Messengers, 32. Brethren in Adams, N. Y., request to be visited by preaching gifts. A letter was received from the Rev. Robert Burnside, of London, an answer to which was prepared by William B. Maxson.

Brookfield having requested the ordination of Eli S. Bailey, and DeRuyter, of John Green, the Conference "heard a declaration of their views respecting their call to the ministry," and voted that each of them preach Sabbath morning.

On the Sabbath the sermons of these brethren, after an

intermission of 20 minutes, were followed by a sacramental discourse.

The exercises in the ordination of Brethren Bailey and Green to the work of evangelists, first-day morning, consisted of the ordination sermon, consecrating prayer, charge, right hand of fellowship, prayer, and a closing discourse.

The Conference recommended to the Missionary Board for missionaries Elders William Satterlee, Amos R. Wells and William B. Maxson.

The subject of the circular letter was the duty of separation from the world as essential to discipleship; and the allied duty of wholesome church discipline.

The recommended constitution for a Board of Trustees and Directors of Missions was approved by Conference.

Elder Eli S. Bailey was instructed to write to the Baptist Board of Foreign Missions expressing thanks for copies of their report, and stating our views of the Sabbath; also to send them the minutes of our Conference and Board of Missions.

The first report of missionary labor, that of Amos R. Wells, who had visited New Jersey, Virginia, Ohio and Pennsylvania, was made that year. But it does not belong to this paper further to record the history of our missions.

1820.

Piscataway, N. J.—Messengers, 27. The question of publishing a "Seventh-day Baptist Magazine" was referred to the Board of Missions.

The office of Conference Secretary was this year made a standing one; and Elder Eli S. Bailey was elected to the position of Recording and Corresponding Secretary, and instructed to write to the churches in Europe.

Steps were also taken looking toward more complete and systematic Conference records and church reports.

The circular letter extolled the divine love; exhorted the brethren to keep themselves in the love of God, and to love one another and all mankind; and pleaded with "our dear brethren in the ministry" to walk carefully, preach faithfully, encourage those young in the work, and to practice kindness toward preachers and people of other denominations.

LETTERS.

The letters received by the Yearly Meetings and Conferences, chiefly from the churches, are productions of great merit, value and interest.

They generally open with a gracious, devout and extended salutation; and sometimes close as formally as this, from Brookfield, in 1814: "We think it improper, respectable brethren, to detain you with a lengthy epistle; therefore, with due deference and respect we conclude."

Differences of opinion as to ways and means, and doctrine, are held and expressed in a most Christian spirit.

There was a more or less widespread belief in the near-coming of our Lord; and, generally, the letters discoursed upon brotherly love, faith, piety and holiness; prayer for one another, for foreign churches, and for the world; and loyalty to truth and duty, to church and denomination. Sometimes there is deep sorrow over backslidings; sometimes great joy over religious and moral revivals.

Emphasis was placed upon the necessity of having for the ministry men of learning, piety, zeal and uprightness. In 1818 the Lost Creek and Salem churches of Virginia join in asking Conference to "send forth to our relief a teacher whose superior ability, external deportment, and innate virtues are such as will insure confidence and adorn the doctrine of God our Saviour. Let him be furnished with such a recommendation, in addition, as will remove every doubt (fear) of his being an impostor, as we have been much imposed on by men of that description; which hath brought reproach on the Sabbatarian societies in this quarter. Let his system embrace a belief that he hath been called to preach to sinners, for such are we."

But a high type of the breadth, depth and far-seeing vision of those days is a letter from the then venerable Elder Henry Clarke, of Brookfield, to the Conference in 1814.

After expressing gratitude for consolation and instruction obtained from the General Conferences; a sense of loss in the death of six of the most able preachers; and regret for the divisions and disorderly conduct of some sections and churches, he proceeds to urge upon the attention of his brethren the great

grace of God, and then the importance of better and more faithful church government; of a learned ministry; of a carefully and ably prepared gospel "Discipline," for the doctrinal and practical regulation of the life and action of the churches; and of the General Conference, as the highest earthly tribunal before which to bring the more weighty problems that may from time to time confront the churches.

He further urged the need of a printing and publication enterprise for our own order; and, in view of the great expense involved, suggested that "perhaps the States may encourage by granting a lottery;" also the importance of having "a seminary of learning under the Sabbatarian control sufficient to teach such pious, well-established youth who are designed for the ministry, all necessary learning in the ancient languages, for a right understanding of the Bible. . . Is there no zealous, wealthy man or men in our order," he asks, "that will send his son to acquire suitable knowledge to be an instructor or to preside in such seminary? And is there no one who can send his son to learn the printer's art?"

Toward the needed funds he himself offered to subscribe freely.

His approval of the lottery is an illustration of our growth in moral standards; but, as years before, Elder Clarke was a leader in advocating the missionary movement, so, by this same large-hearted and broad-minded man, the Conference, in the early years of its history, had brought before it the very ideas for which our Tract and Education Societies now stand.

1821.

Hopkinton, R. I.—Thirteen churches were represented by 51 messengers.

The Brookfield church made inquiry concerning the reception of members baptized by an unordained administrator; and Conference pronounced as valid baptism "by immersion by some one whom the candidates thought at the time of their baptism was gospelly qualified. Nevertheless we view it to be improper for any one to attempt to administer that holy ordinance unless he be legally authorized."

It was recommended to the churches of Hopkinton, Waterford and Berlin that they send ministers or messengers

to the Burlington church, that, if possible, difficulties might be settled and relief administered.

To the question, Is it gospel wise to discipline a brother out of the church on account of his belonging to a Masonic institution, provided his moral character in other respects be irreproachable? the Conference answered, No.

There were seven discourses preached—three at overflow services by the waterside. The Sabbath assembly was "attentive and solemn," and the communion was administered to nearly 300 persons.

The circular letter was devoted chiefly to the importance of family prayer. "What horror must seize the mind to see children sinking down to endless woe," crying, "Oh cruel parents, you have taken much pains to teach us things of less concern, but you never once told us we had souls to save; you never taught us the fear of the Lord; you never once in our hearing put up one prayer to the throne of grace for our poor souls; we have followed your cursed examples until it is now all too late."

1822.

PETERSBURGH, N. Y.—Of the 16 churches reported, 10 were represented by 21 messengers, and 5 by letter only.

In answer to inquiries, Conference expressed the opinion that Titus 3: 10 refers to heresy only; and Matt. 18: 15 to private trespass.

The Cohansey (Shiloh) church requested that the time of Conference be changed from October to June.

There were five "solemn and impressive" discourses to "very large and attentive congregations," and "no circumstance of disorder or confusion occurred during the meeting."

The circular letter rejoices in the progress of the Redeemer's cause at home and abroad; and that the Sabbath is becoming a subject of inquiry in many parts of the land. And for the sake of the Sabbath it exhorts the brethren to be more pure in moral conduct; to give due attention to the public worship of God; not to endanger religion and truth when moving to new parts; not to sacrifice the Sabbath in marriage; to promote the preaching of the word of life by encouraging the im-

provement of talents and by supporting the ministry; and, finally, in meekness and love, to avoid unprofitable disputations.

1823.

Brookfield, N. Y.—There were 40 messengers from 15 churches, and letters only, from two.

With broad and sweet charity the circular letter makes grateful mention of the gospel's progress in heathen lands, and of revivals of religion in various parts of America; rejoices that some who once called us Jews and heretics now call us fellow-Christians, and even accept the Bible Sabbath; and then eloquently pleads for more labor and larger contributions for the cause of home missions.

1824.

Shiloh, N. J.—Conference met this year and the next in June instead of in the autumn. There were 38 messengers from 12 churches, and four sent letters only.

A committee was appointed, by request, to visit the Alfred church, and if thought advisable, to ordain Daniel Babcock and Richard Hull as evangelists.

A committee was appointed to make a selection of hymns; and in case of sufficient encouragement, to publish the same.

There were six discourses and the Lord's supper, besides "several discourses delivered in different places in the vicinity during the sitting of Conference."

The circular letter sees in the increased number of Zion's travellers, through the effusions of the Holy Spirit, and in the Divine blessing upon Bible and Missionary Societies, signs that "that bright era begins to dawn when truth shall diffuse its mild yet powerful influence through every clime;" and exhorts the churches to acknowledge the supreme excellencies of the Bible, obediently and practically.

1825.

Hopkinton, R. I.—Thirty-four messengers from 12 churches, and letters only, from five. Two letters were read from the Rev. Robert Burnside, of London.

Fourteen brethren were recommended as suitable to be employed by the General Board of Missions.

There were eight discourses and the Lord's supper.

A GROUP OF DENOMINATIONAL LAY WORKERS.

Joseph Goodrich.
William Stillman.
Benjamin Maxson.
Lester T. Rogers.

See *Biographical Sketches*, p. 1361.

In view of low religious and moral standards, the circular letter dwells upon the importance to Christian character, especially in the ministry, of unshaken firmness in one's own principles, and of unbounded love towards others.

1826.

BERLIN, N. Y.—Fifteen churches sent 38 messengers, and two, letters only.

Two brethren were appointed to visit Fox Township, Pennsylvania, at the expense of Conference, and, if deemed advisable, to organize a church.

The proposed selection of hymns had been published; and a committee appointed to examine the work, reported most favorably and recommended its general use.

It was also recommended that a book by Rev. Mr. Burnside, of London, entitled "Remarks on the Different Sentiments Entertained in Christendom Relative to the Weekly Sabbath," be republished in America.

Conference voted that it was not gospel wise to dismiss from church membership one in good standing, merely upon his request, and without reference to his joining some other church.

There were six discourses before Conference, besides several others in the vicinity, "all of which were numerously attended;" and, on the Sabbath, the Lord's supper.

The circular letter was a solemn and stirring charge to the churches to be pure in heart and life, and to help send the gospel beyond the "confines of illuminated America" into all the world.

A letter from the Rev. Mr. Burnside, who had died in April, acknowledges the receipt of an interesting Magazine; but requests that nothing except letters be sent him, on account of the "enormous expense;" describes certain fanatical and unworthy observers of the Seventh-day; mentions a book on "The Christian Sabbath," by the Rev. G. Holden, A. M.; gives an account of the kind reception of his own book; and tells of his efforts to spread Sabbath truth.

1827.

BROOKFIELD, N. Y.—Letters only from four churches; 48 messengers from 16.

It was declared to be the sense of the Conference that the Sabbath begins at evening; that brethren who are in the Masonic fraternity be asked to withdraw from that body; that churches not now belonging to the Conference be asked to represent themselves by letter or messenger; and that the last Fifth-day in December be recommended as a day of fasting and prayer for a revival of religion, and for the spread of the gospel throughout the world.

The circular letter, in view of the promise of a finally triumphant gospel dwells upon the duty of Christians to be morally separate from the world, and to love and labor for the spiritually poor and needy everywhere.

1828.

PISCATAWAY, N. J.—Letters only from eight churches; 22 messengers from 10.

Copies of the funeral sermon of the late Rev. Robert Burnside; pamphlets in defence of the Sabbath; and a letter, had been received from the Rev. J. B. Shenston, of London; and, in return, a letter and three copies of our minutes were ordered sent to Mr. Shenston.

Conference recommended "the institution of Sabbath schools, to all our churches;" and requested that churches asking for admission send written "statements of their religious sentiments."

"A large and attentive assembly was present to hear the word preached; and during the deliberations of the Conference a perfect harmony prevailed."

The circular letter set forth with great fullness the right of church government; and its usefulness, when administered righteously.

1829.

HOPKINTON, R. I.—Thirty-nine messengers from 13 churches; letters only from 10.

In recording the admission of two churches into Conference, it is stated that, in "the opinion of the committee those churches embrace in their articles the doctrine of justification by faith in the atonement of Christ."

The Conference voted to send a statement of its views "on the subject of justification" to the church in Hayfield.

A GROUP OF DENOMINATIONAL LAY WORKERS.

Alfred Stillman.
John Bright.
Paul Stillman.
Jason B. Wells.

See *Biographical Sketches*, p. 1361.

Pa.; "disclaimed having dominion over the discipline of any individual church;" instructed the Corresponding Secretary "to communicate with the Congress of the United States respecting their passing any law relative to the Sabbath, provided he shall deem it necessary;" pronounced the "practice of members withdrawing from churches" as unscriptural; and recommended to the denomination a proposed weekly paper, to be published by John Maxson, of Homer, N. Y.

At the several and largely attended preaching services "good order and seriousness remarkably prevailed."

The circular letter, after reference to the great privileges of united effort and fraternal fellowship afforded by the Conference, discourses plainly and forcibly upon the necessity of consistency between profession and walk, on the part of both ministry and people.

1830.

ALFRED, N. Y.—Seventeen churches sent 42 messengers; and seven, letters only.

There had beeen interesting correspondence with several Seventh-day Baptist ministers in England, and with the Rev. Mr. Frey, a converted Jew, on the subject of the Sabbath.

In reply to a memorial relating to Free Masonry, Conference recommended that the churches withdraw fellowship from all Masonic brethren who could not be prevailed upon, by mildness and forbearance, to sever their connection with the fraternity.

In the matter of reprinting Rev. Mr. Burnside's treatise on the Sabbath, the statement was made to Conference that because many subscribers had not taken the book and others had not paid, only about $200 had been received toward the cost, which was nearly $600.

At this Conference there were eight sermons to large, orderly and serious audiences; baptism; and the Lord's supper.

The subject of the circular letter was unity of faith and action; and special mention was made of *The Protestant Sentinel* as a promising means of denominational growth.

1831.

PETERSBURGH, N. Y.—Twenty-five churches represented, 17 by 55 messengers, and 8 by letters only.

A request from the church in Hayfield, Pa., relating to the establishment of a yearly meeting in that region was referred to the Missionary Society.

A committee of five was appointed to draft an expose of doctrinal views, and to present the same at next Conference.

The Conference recommended the formation of local tract societies, auxiliary to a General Tract Committee to be appointed by Conference, for the purpose of encouraging the publication and circulation of denominational tracts. The Executive Committee of the Missionary Society was made said General Committee for the first year; and the editor of *The Protestant Sentinel* was requested to publish an article concerning the subject.

Again with characteristic breadth and hope the circular letter rejoices in the advancement of the Redeemer's kingdom within our own connection and throughout the land. But great revivals are often followed by indifference and even divisions; and, with much warmth and power, the letter exhorts to diligence and faithfulness in Sabbath-keeping and public worship; in prayer for the spread of righteousness and an increased ministry; in contributions and work for the Master's cause; and in all holiness of life.

1832.

Brookfield, N. Y.—Twenty churches send 45 messengers, and nine, letters only.

The custom of appointing committees on petitions, on the state of the Union, etc., seems to have begun at about this time.

Some difficulty existed between Elder Amos Satterlee and the Missionary Board; a committee reported in favor of referring the question to the Missionary Society; but Conference refused to accept the report, and kept the matter in its own hands. This illustrates how gradually the missionary organization became independent of the Conference.

It was voted to receive ministers into Conference only after examination.

The Conference appointed a day of humiliation for sin, and of prayer and fasting that God would save the nation from

threatened judgments; and revive his work throughout the world.

The circular letter dwelt upon the importance of foreign as well as home missions, to spiritual prosperity, the welfare of sinners and the glory of God.

1833.

SHILOH, N. J.—There were 25 messengers from 11 churches, and letters only from 16.

This Conference voted unanimously in favor of total abstinence from the use of ardent spirits except as a medicine.

A plan was instituted for the supply of the Newport church, by funds from the churches in Rhode Island, Connecticut, New York and New Jersey.

Conference declined to give advice relative to the location of *The Protestant Sentinel;* but recommended that subscribers express opinions, and that the people give the paper a more liberal support.

It was recommended that the days of the week be distinguished, "ordinarily," according to Scripture.

The expose of doctrines submitted for the consideration of the churches and for action at the next Conference related to God, His Son, and the Holy Spirit; to sin, the atonement, justifying faith and regeneration, and to good works as the necessary fruit of the new birth; to the resurrection, judgment, eternal life and eternal damnation; to the inspiration of the Scriptures and the authority of the Decalogue; to the Sabbath, the church, baptism and the laying on of hands; and to the Lord's supper, to which only those deemed worthy of church membership should be invited.

There appear this year abstracts of 18 church letters. They reveal the need and desire for a revival; and the message of the circular letter was, Watch!

1834.

DERUYTER, N. Y.—Of 34 churches represented, 30 sent 61 messengers.

At this Conference a committee was appointed to draft rules of order; and by request of the Missionary Society arrangements were made for a missionary discourse and collection, on First-day.

Again and again Conference refused to consider the case of disaffected *individuals;* but it would send brethren even long distances to help a *church* settle difficulties affecting the whole body.

By request of the Scott church it was voted to send an efficient minister beyond the bounds of the connection, furnished with tracts, to speak in public and private in behalf of God's holy Sabbath. He was to be given credentials, and the churches were asked to take collections for the support of the movement.

William B. Maxson, Alexander Campbell, alternate, was named by the presbytery to labor thus for the "extension of the doctrines and observances of the church."

A suggestion to form the denomination into Associations, delegates from which should constitute the General Conference, was laid on the table.

Again it was recommended that local Tract Societies be organized to obtain funds, that a General Tract Society might be formed.

It was also recommended that local Educational Societies be formed, to raise funds for the aid of young men studying for the ministry.

The first recorded vote of thanks was tendered to the brethren and friends of DeRuyter for their hospitality.

At a session of the presbytery or ministers, resolutions were passed against Sabbath journeys and weddings; and in favor of an annual session of the presbytery previous to the annual meeting of the Conference, the next session to be addressed by William B. Maxson.

The circular letter discoursed upon the nature, evidences, advantages and necessity of union in Christian feeling and effort.

1835.

Hopkinton, R. I.—There were 45 messengers from 20 churches and letters only, from 17.

The subject of further Sabbath extension work was referred to the Missionary Society.

It was voted to recommend the forming of the churches into three Associations—the Eastern, Middle and Western.

Unnecessary absence from the Lord's supper was declared to be matter for church discipline.

A delegation of three ministers and three laymen was appointed to attend the annual meeting of the Rhode Island Evangelical Consociation.

Again Conference recommended a day of fasting, humility and prayer, for the outpouring of the Holy Spirit.

The communion on the Sabbath was "a comfortable and refreshing season."

The abstracts of 28 church letters reveal a state of religion only moderately encouraging.

After reference to widespread antinomian and liberal sentiments regarding many errors, and to the Sabbath as a bulwark against these, the circular letter dwells upon the importance of the Biblical instruction of the youth; the purity rather than the size of a church; and of parental government in the homes of ministers, deacons and private Christians.

1836.

ALFRED, N. Y.—Thirty-three churches reported to Conference, some directly, and some through their Associations; and were represented by 58 messengers or delegates.

It was voted that Conference meet next year, and thereafter once in three years; and be composed of delegates from Associations.

One Elder, R. W. Jones, was "suspended from the work of the ministry" because of unfitness for the office.

Strong resolutions were passed against human slavery; "the use of ardent spirits, wines and fermented liquors as a beverage;" "clothing ourselves in black at the death of a friend;" and in favor of higher standards of church, family and individual piety.

The constitution was amended to provide for triennial sessions, and make the relation of Conference to Associations and churches that of an advisory council. Further amendments could be made by Conference after their consideration, first, by the Associations.

This Conference arranged for the preparation of a volume of questions relating to New Testament history, doctrines and

duties, for use in our Sabbath schools and Bible classes; and for the writing of tracts.

The committee on the state of religion reported "general coldness and apathy;" and a resolution was adopted calling upon all who were alive to the dangers to "put forth all their moral energies, in spite of popular sentiment and the opposition of formalists, for the salvation of the church."

The circular letter rejoices over a number of extensive revivals, but mourns over the unhallowed influence of Sabbath desecration, even by some who censure severely the first-day observer.

1837.

Berlin, N. Y.—Thirty-five churches were reported from the three Associations; but as four of the Eastern churches had not joined the Association, it was voted that such churches shall have direct representation in Conference. Also that the Conference, at every session, shall appoint the time (whether in one, two, or more years) and place of its next session.

Elder Joel Greene was appointed to visit and labor among the Seventh-day Baptist churches and also the Jews of London; and the churches of the Conference were asked to raise the necessary funds by collections; but there is no record of such visit and work.

The monthly missionary concert for prayer and offerings; *The Protestant Sentinel* or a similar publication; and the De Ruyter Institute, received cordial indorsement.

The Conference pronounced against giving letters to members of churches who wished to join another denomination.

The committee on the state of religion reported that in some parts there had been revivals and a greater interest in benevolent operations; in other parts the cause of religion was unusually low—due in large measure, it was believed, to a neglect of the Scriptures. And Conference recommended increased attention to the private and social study of the Bible; the erection of family altars; the lending of prayers and cooperation to the Missionary, Tract, and Educational Societies; and faithful attendance upon the appointments of the church.

The circular letter set forth the Scriptural and historical obligation to observe religiously the holy Sabbath of the Lord, as one Divinely ordained barrier against the incoming of sin, error, discord and division.

1838.

PISCATAWAY, N. J.—The report of the Committee on Education set forth the privilege and duty of becoming educated; the growing interest among our young people, but the apathy of parents; the superior advantages of DeRuyter Institute and the obligation to support it; the importance of local educational societies, Sabbath schools and Bible classes; the value of the new Question Book; the boasted purpose of Romanism "to seize on the country by taking possession of the rising generation;" and the great importance of our being furnished with Sabbath-keeping teachers.

Lucius Crandall was appointed to write a series of articles for *The Sentinel* on the subject of education.

The committee on the state of religion recommended that young Christians especially be urged to take their place not only in meetings for social worship, but in business meetings also.

An amended constitution was approved for submission to the churches and Associations, which provided for the representation of churches either directly or as Associations; for annual meetings; and against the creation of expense for the churches beyond what was incidental and necessary.

The accompanying address emphasized clearly the importance of *annual* Conferences to denominational unity and the work of the societies.

The subject of the circular letter was order—order in the individual and associated lives of Christians and churches.

1839.

BROOKFIELD, N. Y.—At this Conference it was voted, as a compromise, that each Conference shall determine whether the next meeting shall be in one or more years.

The committee on the state of religion reported that with the exception of a few revivals the religious condition was low, and denominational enterprises ill supported; and the circu-

lar letter exhorts the people to cherish higher and yet higher regard for the institutions and spirit of the gospel.

1840.

HOPKINTON, R. I.—It was resolved that Sabbath schools, local missionary societies, Bible classes, and the monthly missionary concert for prayer, be considered as institutions of the church and recorded as such; and that the title "Rev." be omitted before the names of ministers.

The committee that published the Question Books found it difficult to dispose of them and pay the bills.

The committee on the state of religion reported that while the mighty energies of the Holy Ghost had been manifested in some places, apathy and backsliding were widespread, and the Redeemer's cause was languishing; and the circular letter exhorted to humility, prayer, and the cultivation and exercise of the fraternal spirit of the gospel.

1841.

ALFRED, N. Y.—At this Conference there was protracted debate upon the question whether individual churches, now that they are members of Associations, could communicate directly with Conference; and the messengers seem to have been divided about evenly.

A difficulty in the DeRuyter church was referred to the Central Association, which body was asked to accept the assistance of a committee from Conference.

Brethren who should know of other church members journeying or otherwise violating the Sabbath, and persisting in it against remonstrance, were requested to report them to their respective churches without delay.

The question whether one should be ordained to the ministry, or, if ordained, held in fellowship, who disavows the practice of laying on of hands at the reception of members; and whether persons admitted to church membership without this ceremony are really members, was referred to the churches.

Again the committee on the state of religion report that although some churches have been awakened and revived, the denomination, as a general thing, is very deficient in fervid and active piety.

A GROUP OF REPRESENTATIVE PASTORS.

Rev. Lucius R. Swinney.
Rev. Azariah A. F. Randolph.
Rev. Seth I. Lee.
Rev. Frederick F. Johnson.

See *Biographical Sketches*, p. 1361.

1842.

BERLIN, N. Y.—It was voted to hold a one-hour prayer-meeting each morning.

The churches not having generally taken action upon the subject of laying on of hands, the whole matter was dismissed.

It was recommended to the ministers that they deliver two or three temperance lectures to their congregations, in the course of the year.

There was decided pronouncement against allowing minors, domestics, or others under one's control, to labor on the Sabbath; against receiving into membership one known to be a subject of censure by another church; and against business co-partnerships with non-Sabbath-keepers; and Elder Thomas B. Brown was chosen to deliver a discourse on the subject of the Sabbath, on Sixth-day evening.

The committee on the state of religion reported "that in their opinion the spirit of religion and personal holiness is on the advance, although far below the standard required by the Bible; and they would respectfully recommend that our benevolent institutions be still prosecuted with vigor and perseverance."

It was at this Conference that resolutions, a report, and a constitution were prepared, presented and approved, under the leadership of that master mind, Thomas B. Brown—who, also, was to send out an address to the churches—that led to the organization of our Missionary Society, and made a way for the other societies to follow.

1843.

PLAINFIELD, N. J.—At this Conference it was voted:

To send an address to our brethren of the Baptist denomination, urging them to examine the subject of the Sabbath as one of great importance to the cause of God;

To recommend that the first day of November next be observed by our churches as a day of fasting and prayer that Almighty God would arise and plead for his holy Sabbath;

That as a rule churches ought not to be organized without the aid of ordained ministers; but when this cannot be

had, brethren may organize into a church and arrange for the administration of gospel ordinances;

To instruct the Corresponding Secretary to continue friendly correspondence with the pastors of our sister churches in London;

That, according to the Scriptures, the Sabbath begins on what is commonly called Friday evening;

That the location of the Newport church makes its continuance of the greatest importance to our denominational prosperity;

That the days of the week, excepting the Sabbath, ought to be called by numeral titles; and

That the condition of over 2,000,000 of people held in bondage demands our sympathies and prayers; that we disclaim any religious connection with the institution of slavery; and exhort any members of this Conference who are concerned in the practice to abandon it immediately.

The committee on the state of religion reported, this year, an encouraging increase of interest in the Redeemer's cause, and in the work of disseminating long neglected Sabbath truth.

1844.

VERONA, N. Y.—Seventy-six messengers were in attendance. This Conference voted:

To prepare an address to all First-day Evangelical denominations in America, and to refer its publication to the Tract Society;

To appoint a business committee for next Conference;

To commend the highly deserving *Sabbath Recorder;*

To grant the request of the Mill Yard Church, London, to be considered, for purposes of friendly correspondence, a member of Conference, while lamenting the important doctrinal differences between them and us;

To recommend, in view of the Divine blessing since last Conference, that the first day of January next be observed as a day of fasting and thanksgiving, and of prayer that God would continue to plead for His Sabbath and prepare us for the labor thus devolved upon us; and,

In view of the difficulty in obtaining a hearing in other conventions, to appoint a committee of twelve, with authority,

to arrange for Sabbath conventions at various places, during the year.

The committee on the state of religion reported revivals; converts to the Sabbath, including several ministers; young men preparing for the ministry; and a general steadfastness in the gospel; but exhorted the churches to realize the needs of a perishing world; to practice peace and love where discord prevails; and to give for the cause of Christ with far greater liberality.

1845.

ALFRED, N. Y.—There were in attendance 38 messengers.

It was voted:

To request the churches and Associations to express their opinions as to the continuance of the Conference;

To indorse the plan of the Missionary Board to enter the foreign field, and to open a subscription for the mission at once;

To petition the New York Legislature to place Sabbath-keepers on an equality with First-day people, with reference to the action of the law in civil matters on the Sabbath; and

To co-operate with the American and Foreign Bible Society.

But few revival seasons and a time of dearth, yet a good degree of unity and interest in the gospel were reported to be the state of religion.

1846.

SHILOH, N. J.—From 10 churches there were 38 delegates, and from the Western Association one; and five visiting brethren accepted seats in the Conference.

The following order of business was adopted: Prayer-meeting, 9 o'clock to 10; business, 10 o'clock to half past 3, with an intermission of one-half hour; preaching every evening not otherwise occupied by the Conference.

A letter was received from the German Seventh-day Baptists, of Ephrata, Pa., relating to the subject of Sunday legislation.

It was voted:

To hold the Conference once in three years, as an advisory council, and a medium for collecting statistics;

To co-operate with brethren of the Eastern Association in the publication of a denominational hymn book;

That legislation designed to enforce the observance of any day as Sabbath is unconstitutional and opposed to religious freedom;

To address the people of the United States, and the State Legislatures, with reference to Sunday laws;

That the expense of efforts and prosecutions pertaining to Sunday laws in any State should be met by the churches of that State; but should a suit be carried to the United States Supreme Court, that ought to be treated as a denominational measure; and

That the minutes of past conferences be recorded in a book worthy of their importance.

The committee on the state of religion reported that letters had been received from a small part of the churches only; but that these, while mourning over the want of greater spirituality, manifest a real interest in denominational matters.

1849.

Hopkinton, R. I.—A letter was received from the German Seventh-day Baptists of Ephrata, Pa., expressing their desire to co-operate with us in Christian effort; and Dr. William M. Fahnestock was welcomed as their delegate.

There was also a letter from the Mill Yard Church, London, giving an account of its condition and prospects.

The Corresponding Secretary reported a gift to Conference, by Elder William H. Black, of London, of all the publications of the Hanserd Knollys Society.

The Business Committee presented a series of resolutions relating to:

The designating of days numerically;

The beginning of the Sabbath at sunset on Sixth-day;

The better observance of the Sabbath;

The high-handed sin of slavery;

The evils of secret societies;

The recognition of the Seventh-day Baptist Publishing Society;

The morally bad influence of circus and similar exhibitions;

A GROUP OF SEVENTH DAY BAPTIST LAY WORKERS.

Edwin S. Bliss.
Isaac D. Titsworth.
William Clarke Burdick.
David Rose Stillman.

See *Biographical Sketches*, p. 1361.

The importance of having church membership where one lives; and

The need of a denominational college and theological seminary.

A "respectable minority" voted against recommending the disciplining of members of secret societies; and, for the sake of harmony and expressing the feelings of the body at large, dissuasion by all possible Christian motives was recommended instead.

The Associations were asked to co-operate with the Conference in determining the best location for a college and seminary; in the interests of this movement, an Educational Committee was appointed which should hold annual sessions; and the importance of higher education for the ministry was emphasized.

By request of the President of the Baptist Free Mission Society a delegate was appointed to attend the next meeting of that body.

The committee on the state of religion reported that, not in respect to numbers but as a whole, the prospect was cheering; interest in missions was encouraging; there were indications of denominational reform in Sabbath-keeping; and the people might well offer both thanksgiving and supplication.

1852.

PLAINFIELD, N. J.—Twenty-one churches and the Central Association were represented by 97 delegates.

Resolutions were adopted, some of them after "long and warm discussion," relating to:

The collection of Conference documents for the use of the Seventh-day Baptist Publishing Society;

The importance of membership in some Association, to all churches;

The duty of strict Sabbath observance and of aggressive Sabbath reform work;

The legal prohibition of the liquor traffic:

The inhuman "Fugitive Slave Law;"

The good work of the Seventh-day Baptist Missionary Society;

The need of a new English version of the Bible;

The importance of a Year Book;

The value of more complete statistics; and to

The denominational expose as being of no binding force as such, but an exhibition of views generally held.

The amended expose declared the decalogue to be binding upon all mankind, not merely upon the church; but no longer set forth the practice of laying on of hands as being apostolic.

1855.

LEONARDSVILLE, N. Y.—Eighteen churches and the Central Association were represented by 76 delegates.

Resolutions were adopted relating to:

Essays on The Lord's supper, and on The application of discipline to churches, in their inter-church, Association, and Conference relations;

Secret societies, as adverse in principle and practice to Christianity;

The case of Pardon Davis, imprisoned in Louisiana, on the charge of aiding slaves to escape;

The organization of an Educational Society; and to

Prayer for the emancipation of the slaves in our beloved country.

An effort was being made to raise an educational fund of $100,000; and of 769 votes, by 19 churches, on the question of a location for the college and seminary, Alfred received 690; and of the remaining 79, Plainfield received 51.

It was reported that Brother John Maxson had sacrificed about $95.00 for the publication of *The Protestant Sentinel;* and it was recommended that friends subscribe for his relief.

The committee on the state of religion reported that, in their opinion, while the denomination had advanced greatly in wealth and knowledge, it had not made equal advancement in piety, love to God, and Christian fellowship; and urged the importance of more attention to family religion.

A fraternal and able letter from Mill Yard, London, was read, relating to that church; the need of a revised translation of the Bible, a subject to be brought before Parliament; to dread war in Europe; and to American slavery, and closed with these words:

"Our elder and his family hold not infrequent communications with your devoted brethren in China and Palestine; we rejoice to hear of their welfare, and offer our prayers every Sabbath for them and for you."

1858.

ALFRED, N. Y.—Twenty-four churches sent 85 delegates.

Resolutions were adopted relating to:

The promotion of the godliness and purity of the churches as the first and great care of Conference;

The open doors for the gospel, especially in China;

The morally destructive license system;

The late disgraceful attempt of our general government to force slavery upon Kansas;

The American Tract Society, as having forfeited its right to our support, because it republished several books in a mutilated form, and refused to publish anything against slavery;

The wrong in receiving, by one church, an excommunicated member of a sister church; and to

War for the settlement of national difficulties as unchristian.

A motion to hold the Conference annually; and one, that, upon adjournment, it adjourn *sine die,* were both lost.

The committee on the state of religion reported an apparently growing regard for prayer-meetings, Sabbath schools, and other local interests; but a lack of outgoing benevolence.

1861.

NEW MARKET, N. J.—There were 45 delegates from 14 churches.

In view of the expressed desire of the Warren Baptist Association of Rhode Island, for a closer union among members of the Baptist family, a delegation was appointed to attend the next meeting of that body.

It was voted that religious interests and the denomination's welfare, demand an *annual* meeting of the Conference.

Eight resolutions were discussed and adopted that set forth slavery as the cause, and its overthrow as the desired result of the Civil War; and pledged to the Union loyal support, "whatever it may cost."

1862.

LITTLE GENESEE, N. Y.—Resolutions were adopted relating to:

The importance of keeping religious interests in view, when choosing new homes;

The endangering of Sabbath-keeping by business arrangements;

The encouragement of young men to enter the widening harvest fields awaiting the gospel ministry;

The special danger from intemperance in time of war; the duty of watchfulness on every hand; and the obligation to pray to the God of nations for our civil and military rulers; and to

The Sabbath school as a pillar of the church.

A Memorial upon Emancipation was prepared and ordered sent to the President in the name of the Conference; and there was a special season of prayer for our country's salvation.

General harmony prevailed among the churches, and several had been cheered by additions. After prolonged discussion it was voted to hold the next Conference in 1863, and to refer the question of meeting annually or triennially to the churches.

1863.

ADAMS, N. Y.—Two essays were presented, one by Jonathan Allen on "The Church, Its Nature and Mission;" and one prepared by William B. Maxson, on "The utility of continuing an Annual Conference, and the relations of the General Conference to our denominational societies."

Resolutions were adopted relating to:

The dormant power of the church for evangelism;

The need of more public teaching in regard to the time and manner of Sabbath observance;

The evils of incroaching materialism.

The writing of tracts on materialism, the communion and the obligations of our youth;

The annual meeting of Conference, in view of the action of the churches;

A GROUP OF FRIENDS AT THE HOME OF THOMAS B. STILLMAN, IN PLAINFIELD, NEW JERSEY, JUNE, 1860.

From left to right—Adults: Dr. Charles H. Stillman, Mrs. Elizabeth Ward Stillman, Dea. Joseph Stillman, Dea. John Maxson (in high hat), Alfred Stillman (son of Alfred) just behind Dea. John Maxson, Mrs. Alfred Greenough Stillman, Miss Mary Clarke, Rev. Wm. B. Maxson (in high hat), Thomas B. Stillman, Mr. Wilson (of Philadelphia), Mrs. Cardner (wife of Dr. Cardner, of New York), Mrs. Thomas B. Stillman (née Burt), Miss Angelina Burt (sister of Mrs. Thomas B. Stillman). **Boys** (left to right), Frank Stillman (son of Alfred), John Stillman (in white waist), **Master** Cardner (of New York, in white waist), Joseph Stillman (son of Alfred).

The gathering of statistics pertaining to those who embrace or leave the Sabbath; and who keep the Sabbath, but are not church members;

The appointment of a Historical Board; and to

The support of the government against "the slave-holders' rebellion"—the last being adopted by a rising vote.

A motion to recommend that the Missionary Board employ one or more evangelists to labor among our own churches was lost.

Most of the churches had regular preaching; several had enjoyed precious showers of grace; and prayer-meetings and Sabbath schools were maintained; but there was need of watchful activity.

1864.

MILTON, WIS.—Essays were presented by James Bailey, on The History of Conference; John Maxson, on Feet-washing; D. E. Maxson, on Materialism; Jonathan Allen, on Spiritualism; and L. C. Rogers, on The Resurrection.

The paper by Elder Bailey finally appeared in valuable book form.

Resolutions were adopted relating to:

Our widely scattered condition, and the necessity of cultivating unity in spirit and action;

Our institutions of higher learning, Sabbath schools and kindred movements;

Our special duty to defend and propagate the Bible doctrine of the Sabbath;

The reinforcement of our foreign missions, and the well-deserving work of the Missionary Society;

The protracted struggle for the Union, liberty and good government, in connection with which there was a special prayer of thanksgiving and confession;

Better Sabbath teaching and practice, that we may present the truth to others with more confidence; and to

The proposed endowment of a professorship in the theological department of Alfred University.

The churches, for the most part, were in unity, and in the steadfast enjoyment of the ordinary means of grace; although greatly absorbed in national affairs.

1865.

ASHAWAY (HOPKINTON), R. I.—Thirty churches were represented by 101 delegates.

It had been learned, by correspondence, that there were once six Seventh-day Baptist churches in Ohio, west of the Scioto river; but, that, principally owing to emigration, there were left only scattered groups of Sabbath-keepers, and the Jackson Center church of 74 members, with a Sabbath school of 91. Also, that in Kansas and Nebraska there were four churches with an aggregate membership of about 80.

Essays were read by Nathan Wardner on the question of baptizing one who will not join the church; by J. M. Todd on the work of the Holy Spirit in elevating the church and saving sinners; and by A. H. Lewis on the future of the Sabbath cause in this country.

Resolutions were adopted relating to:

Gratitude for the overthrow of the rebellion, and its great cause—slavery;

The right of suffrage without regard to color;

The alarming increase of intemperance;

The importance, to our future, of the new western country;

Consecration to the development and propagation of our faith;

Spiritual declension, incident to war;

The duty of aiding feeble churches to build meeting houses;

The publication of a Denominational Quarterly; and to

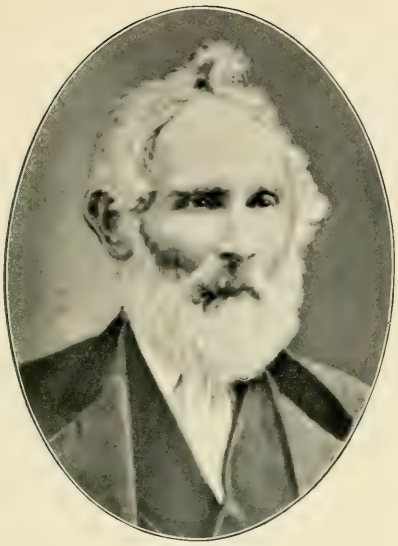
The wrong of habitually neglecting the communion service.

To an encouraging degree the churches reported themselves as interested in local work, education, and benevolent enterprises.

1866.

ALFRED, N. Y.—One hundred and fifty-five delegates from 35 churches.

Essays were read by D. E. Maxson, on the Sabbatic law; Stephen Burdick, on the cultivating power of the church; T. B.



A GROUP OF REPRESENTATIVE PASTORS.

Rev. Joel Greene.
Rev. Henry P. Greene.
Rev. George B. Kagarise.
Rev. Stillman Coon.

See *Biographical Sketches*, p. 1361.

Brown, on regeneration; and A. B. Burdick, on the duty of identifying oneself with the church where one resides.

Resolutions were adopted relating to:

The morally wrong and unpatriotic reconstruction methods of the nation's chief executive and the so-called "Union" party;

Our institutions of learning, their good work and their need of endowment;

Intemperance as the foe of society and religion;

Sabbath-breaking business engagements;

Our duty to aid the Freedmen, especially in the way of teaching;

The equal rights of all church members in the church's business; and to

The appointment of a Sabbath School Committee.

A resolution against any essential change in the constitutional character and the work of Conference; and one in favor of opening the Sabbath service with an invocation, were laid on the table.

The Historical Board reported the collection of many valuable documents for safe-keeping at Alfred University, among them, Cranmer's New Testament of 1549; and urged the continuance of efforts to obtain and preserve all matters of historic interest and value.

The majority report of a committee condemning all secret organizations; and a minority report, that churches ought not to make war upon secret orders whose objects are good, were both tabled.

Many revivals, and general religious activity among the churches, gave reason to rejoice and take courage.

1867.

LEONARDSVILLE, N. Y.—Thirty-two churches sent 145 delegates. Essays were read by George E. Tomlinson, on "Dignity and Purity of Style in the Pulpit;" and by Jonathan Allen, on "Secret Societies."

A resolution declaring secret societies to be adverse to Christianity was adopted by a vote of 42 to 24; and one advising churches to discipline members who would not withdraw from them was laid on the table.

The Historical Board reported progress, and emphasized the importance of denominational history and biography.

It was agreed at this Conference that a lay member could not be dismissed, regularly, to join a First-day church, even if continuing to observe the Sabbath; that a minister could not be dismissed, regularly, to become the Sabbath-keeping pastor of a First-day church; that a Seventh-day Baptist minister ought not to accept a pastorate in another denomination; and that members can be dismissed, consistently, only by letters commending them to sister churches.

Upon the recommendation of the Sabbath School Committee, this Conference appointed a Sabbath School Executive Board.

A resolution recommending the transacting of "all of our work as educators and reformers through one organization of the nature of the General Conference," was referred to a special committee of five, to report at next Conference.

Resolutions were adopted relating to:

Increased interest in Sabbath schools;

Our institutions of learning, their prosperity, and the cause of education;

The spirit of benevolence, and the appointment of a committee to devise a system of giving;

The importance of existing political issues;

The appointment of a committee to consider and report concerning a denominational hymn and tune book; and to

Petitions to Legislatures, for the repeal of "Sunday laws."

Grateful tribute was paid to the life and labors of President William C. Kenyon, who died in London, June 7, 1867.

With reference to a communication from the Eastern Association, concerning a denominational ecclesiastical council, it was voted that the matter is "not at present in form for consideration and action."

The year was felt to have been one of substantial religious prosperity, and the outlook hopeful.

1868.

Albion, Wis.—Thirty-four churches, represented by 157 delegates.

Acting upon a communication from the Northwestern Sab-

bath School Association, a committee was appointed to recommend, through *The Recorder,* from time to time, books suitable for our Sabbath school libraries; and George B. Utter, Thomas R. Williams and L. R. Swinney were requested to edit and publish a Sabbath school paper adapted to the wants of our children.

After receiving a majority and minority report from the Committee on Hymn and Tune Book, the committee was requested to publish a selection of tunes adapted to our present hymn book if found desirable, and it could be done without involving Conference in expense.

The committee on the reorganization of the Conference presented their report in the form of a constitution, which gave Conference the prerogative of an advisory council in matters of faith and practice between churches and their members, and the right to exclude churches for lack of harmony with the denomination; and the power to promote missionary, Sabbath, education and other denominational interests; and constituted the Missionary, Tract, and Education Boards, boards of the Conference, provided their societies would predicate membership in them, on church membership, and make their annual reports to Conference.

The constitution was approved, evidently, though not clearly so stated, for submission to the churches and societies.

An essay on Sanctification was read by Nathan Wardner.

Resolutions were adopted relating to:

Greater care for non-resident church members; and to

The duty of illustrating Sabbath truth by better observance of the Sabbath.

Through a committee, Conference recommended that fellowship be withheld from all who preach or practice open communion, and through another, pronounced feet-washing not to be a church ordinance, though not improper as a rite of hospitality.

The Historical Board stated that Rev. W. B. Gillette had presented more books and documents than all the rest of the denomination.

A "Roll of Honor," of soldiers, was referred to the Historical Board for preservation and additions.

A resolution against having First-day ministers occupy our pulpits was laid on the table.

Reported conversions, and increase of interest in Sabbath schools, missions, Sabbath reform, and other lines of work, were encouraging; but churches and other fields were suffering because without the preaching of the gospel.

1869.

SHILOH, N. J.—One hundred and twenty delegates from 37 churches.

Of the 55 churches represented by delegate or letter, 29 voted in favor of the new constitution, and 18 against; but as there was not a two-thirds approving vote, the constitution was declared not adopted.

In order, apparently, that the churches might have opportunity to better understand the movement, they were asked to vote on the constitution again, next year.

It had not been found practicable to start the proposed Sabbath school paper.

Essays were read by A. B. Prentice, on what constitutes a call to the ministry; and by L. C. Rogers, on the time of Christ's resurrection.

A resolution declaring the open communion view and practice not to be a bar to denominational fellowship, was amended and referred to a special committee, to report next year.

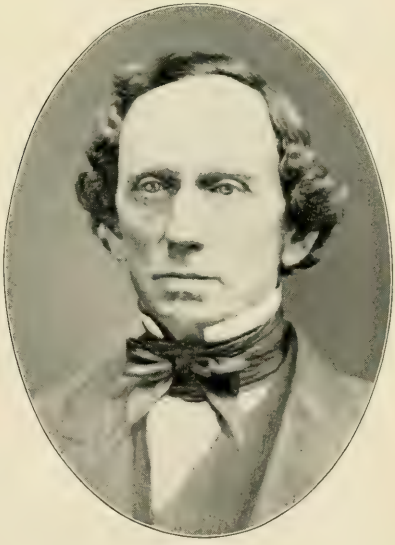
The Committee on Sabbath School Literature reported progress in their work of aiding Sabbath schools in the selection of books.

Communications concerning the deacon's office and relations, and the receiving of ex-communicated members, were carefully answered through special committees.

Conference adopted a fraternal reply to a communication from the Seventh-day Adventists, and appointed Jonathan Allen a delegate to the next meeting of that body.

The Hymn and Tune Book Committee reported in favor of an adapted edition of some extant work; and a committee was appointed to continue the investigation.

A resolution inviting young men and women to consider



A GROUP OF REPRESENTATIVE DENOMINATIONAL LAY WORKERS.

Amos B. Spaulding.
Abram D. Titsworth.
Clarke Rogers.
David Dunn.

See *Biographical Sketches*, p. 1361.

the question of entering the ministry was tabled; but resolutions were adopted relating to:

Our extending work as Sabbath-keepers and our need of consecration;

The growing and well-deserving work of the Tract Society;

The improvement of our Sabbath schools; and the support merited by *The Sabbath School Gem,* published by J. E. N. Backus; and to

The consideration of a bicentennial meeting in 1871.

The year past was believed to have been one of increased effort and solid growth.

1870.

LITTLE GENESEE, N. Y.—From 42 churches there were 175 delegates; and Elder M. B. Kelly was welcomed as representing Sabbath-keeping interests in Southern Illinois.

Of the 57 churches represented by delegate or letter, 34 voted for the proposed new constitution, and 20 against—38 being necessary to its adoption.

Upon the subject of communion there were prolonged discussions, and motion after motion. But, finally, the doctrine of restricted communion was reaffirmed.

Resolutions were approved relating to:

The alarming increase of strength in the rum power;

The anti-slavery struggle and its results to freedom;

The growing need of education;

The Sabbath as memorial and type;

Co-operation with the Seventh-day Adventists, but without compromising distinctive principles; and to

The appointment of a committee to further amend the constitution; and another to arrange for a bicentennial meeting.

A motion to send a delegate to the Adventist Conference was tabled.

In reply to a communication, Conference advised withdrawing fellowship from a member who adheres to the Masonic order.

It had been found that even an adapted hymn book would

be too expensive; and the committee recommended for congregational singing a small book called "Songs of Devotion."

A preamble and resolutions relating to the organization of a Sabbath School Department of the Conference were ordered printed in *The Recorder* and *Sabbath School Gem.*

Jonathan Allen, delegate to the Adventist Conference, reported a cordial welcome and the exhibition of a fraternal spirit towards our denomination.

Reports from the several fields indicated both external and spiritual growth during the year.

1871.

ADAMS CENTER, N. Y.—From 38 churches 140 delegates.

A Mr. Prescott was received as representing the Central Association of Baptists, and J. N. Andrews from the Adventists.

The subject of the communion again coming up, it was referred to a committee whose duty it was to procure a published discussion on both sides.

Resolutions were approved relating to:

The bicentennial anniversary of the organization of the Newport church;

A return to the Lord's Sabbath as greatly to be desired and labored for;

An average contribution of one dollar a member to our benevolent funds, by weekly giving;

Missionary work by pastors for from one to three months; and to

The evil traffic in and use of tobacco.

Free Masonry was again discussed, opposition to it was reaffirmed.

This Conference adopted a program for a bicentennial celebration in 1872.

The Board of Denominational History had received from 1,500 to 2,000 MSS. documents from Mrs. T. B. Stillman—Conference minutes, church records, biographies, letters, etc.

The year had been one of advancing interest in all departments of Christian labor; but there was increasing need of a diligent use of all means of growth in grace, for we must not be satisfied with present attainments.

A GROUP OF REPRESENTATIVE PASTORS.

Rev. Elston M. Dunn.
Rev. Joshua Clarke.
Rev. James Summerbell.
Rev. Julius M. Todd.

See *Biographical Sketches*, p. 1361.

1872.

SOUTHAMPTON (WEST HALLOCK), ILL.—One hundred and two delegates from 40 churches.

Uriah Smith was welcomed as delegate from the Adventists.

The following papers and essays were presented:

James Bailey, on the history of the settlement and growth of Sabbath-keepers in America;

N. V. Hull, on the history and exposition of the general doctrines of Sabbath-keepers in America;

A. H. Lewis, on the history and exposition of the doctrine of the Sabbath as held by Sabbath-keepers in America;

L. A. Platts, on the history of the Sabbath schools of the denomination;

W. C. Whitford (of Wisconsin), on the history and genius of the educational interests of the Sabbath-keepers of America;

D. E. Maxson, on the future duties and prospects of the Sabbath-keepers of America; and another by

D. E. Maxson, on the atonement.

The chairman of the committee on the subject of the communion, reported that the committee had secured but little discussion of the question in *The Recorder.*

Nathan Wardner, delegate to the Adventists, gave an account of the spirit and work of that body.

Resolutions were adopted relating to:

The publication of the bicentennial essays;

Our duty and privilege at this point in our history;

The propagation of the Sabbath truth as a fundamental doctrine of religion;

The organization of a Sabbath School Department of the Conference;

The Theological Department in Alfred University;

The importance of thorough literary and religious education; and to

The indorsement of the action of the Associations for raising a Memorial Fund of $100,000 or more, with special regard to a centennary educational fund; and the appointment of a Board of Trustees.

The Board of the Education Society reported to the Conference encouraging progress in the raising of the Memorial Fund; and letters from the churches suggested thoughts of gratitude, hope, courage and consecration.

1873.

WESTERLY, R. I.—From 39 churches, 174 delegates.

J. N. Andrews was cordially received as delegate from the Seventh-day Adventists; and an interesting letter from William M. Jones, of London, was read.

Stephen Burdick, delegate to the Conference of the Adventists, reported concerning the work and organization of that people.

There were essays by:

A. B. Prentice, on system in raising funds, read by George E. Tomlinson;

H. P. Burdick, on tobacco, read by Mr. Tomlinson;

D. E. Maxson, Nathan Wardner and Lucius Crandall, on the communion; and one on the same subject prepared by S. S. Griswold, two years before, was requested for publication with these in *The Recorder;* and by D. E. Maxson, on secret societies.

It is interesting to note that the Conference Committee on Religious Exercise included in its report the annual sermons of the Missionary and Tract Societies.

Resolutions were approved relating to:

Work for missions, out of love to Christ;

The duty of sacrificing stewardship in the use of our substance;

The brightening prospect of education, and the need of endowments;

The disciplining of ministers and people who use the Sabbath for unnecessary work, visiting, or ordinary journeying;

The support of *The Sabbath School Gem;*

The encouragement of young men to prepare for the ministry;

The unchristian treatment of the Chinese in this country; and to

The appointment of a special committee to report upon denominational reorganization at the next annual meeting—

the committee to have in mind a definite basis of representation in Conference; a constitution enabling Conference to manage legally all interests intrusted to it; and a possible legal transfer to Conference by the Missionary, Tract and Education Societies, of their property and work.

The publication of the bicentennial essays was referred to the Tract Society.

The committee on the state of religion reported a clearer perception of our calling as a people; praiseworthy benevolence; peace in the churches; and a hopeful outlook for home and foreign missions, Tract and Educational interests, and Sabbath reform work, and emphasized the increasing demands made upon us in God's good providence.

1874.

DeRuyter, N. Y.—There were reported from 28 churches 129 delegates.

L. C. Rogers, delegate to the Adventist Conference, told of the enlarged missionary, publishing and educational work of that body.

N. V. Hull gave an account of the visit of about 150 persons to the old meeting house in Newport, R. I., after the Conference in Westerly, in 1873; and of the interesting exercises held in that historic place.

Essays were read by Jonathan Allen, on the divine life in the soul; and by George E. Tomlinson, on the New Testament doctrine of woman's political, moral and ecclesiastical status.

The committee on the reorganization of Conference presented, as its report, an amended constitution, which was like that of 1868 in principles and purpose, but more simple in form; and it was approved and referred to the churches.

It was voted at this Conference that the church ought to deal with a minister who teaches doctrines manifestly subversive of truth; and, neglecting this, should be disfellowshipped by the Association.

A memorial to be sent to Congress, should occasion require it, and one to the Pennsylvania Legislature, were adopted, against all enactments that favor the religious views of one sect above another.

Resolutions were approved relating to:

The progress of the Sabbath cause in Great Britain;

The pernicious practice of some churches, which, when looking for a pastor, address several ministers at the same time;

Business co-partnerships in which our capital is used on the Sabbath;

The use of intoxicants, whether alcohol or tobacco, and the faithful temperance work of women;

The evil tendencies of secret, oath-bound societies;

The need of an indwelling Christ;

The repairing of the meeting house of our mother church in the ancient city of Newport, R. I., and to

The appointment of a committee of seven aged ministers and seven aged deacons to draft a new expose of our Christian doctrines.

The committee to report a plan for aiding young men studying for the ministry recommended that churches, pastors, and parents encourage pious and talented youth to consider the claims of the gospel ministry; and that the Conference committee be given power to raise and disburse funds to aid students enrolled in some college or theological seminary of our own denomination.

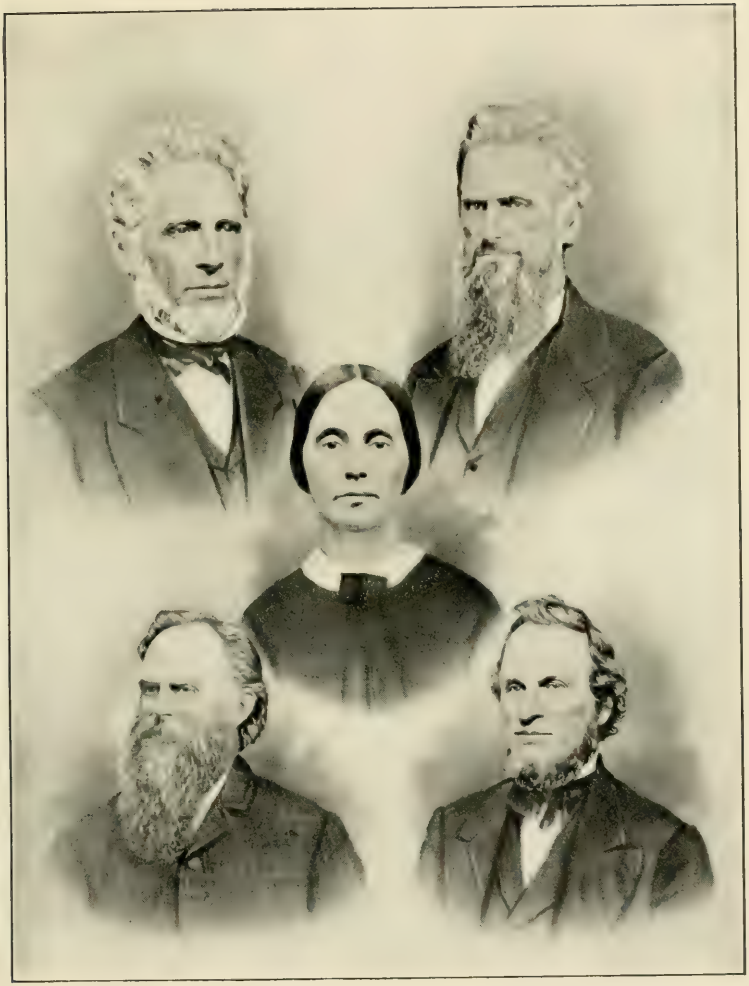
The committee on the state of religion reported increase in spiritual life and in numbers. Over 400 had been baptized; the Sabbath school cause was most hopefully advancing; and home and foreign missions had been blessed. But the benevolent contributions had been only $3,217.10; whereas one cent a day from each communicant would produce the greatly needed $30,065.05.

1875.

Alfred, N. Y.—Two hundred and two delegates from 50 churches; and Elder Canright, accompanied by Elder Smith, from the Adventists.

N. V. Hull, delegate to the Adventists, reported a cordial reception, and mentioned evidences of their prosperity.

Essays were read by L. C. Rogers, on the Scriptural idea of the denomination, and its relation to individual churches; and by T. R. Williams, on the Biblical doctrine of the future state.



THE HULL FAMILY.

Rev. Nathan Vars Hull. Rev. Varnum Hull.

Mrs. Martha (Hull) Ernst.

Rev. Hamilton Hull. Rev. Oliver Perry Hull.

See *Biographical Sketches*, p. 1361.

Resolutions were adopted relating to:

Our denominational vigor as depending on the life and work of each church, as a moral and spiritual unit;

Spirit-filled hearts and Christian living, as a supreme need, in our work; and to

Larger and more regular contributions.

The committee on an expose of faith presented a majority and minority report, both of which were recommitted.

A blank form for letters and reports from the churches was approved.

The committee to aid students for the ministry reported having helped seven young men to the amount of about $160: and asked for $500 for the ensuing year.

Fifty-one churches had voted on the new constitution—37 for and 14 against; and it was declared adopted.

Communications were received from two churches in serious trouble. The discussion of one was postponed indefinitely; and Conference declared that the other belonged to the Association, but offered special prayer for the help of God.

A committee was appointed with authority to publish a hymn and tune book, if thought best, and if it could be done without involving the Conference in a financial way.

1876.

WALWORTH, WIS.—Elder James White appeared as delegate from the Adventists, and, later, gave an address on the relations of the two denominations.

W. C. Whitford, delegate to that body, reported their activity and advancement, vigor and religious fervor.

There had been an interchange of communications between Conference and the Mill Yard church, London.

Essays were read by O. U. Whitford, on the New Testament doctrine of the resurrection; and by James Bailey on the philosophy of the Sabbath.

The Executive Board reported having procured a charter for the Conference, dated July 4, 1876; and that the doors of Conference were open for the incoming of the societies as constituent members, without the loss of legal rights or prerogatives.

Young men studying for the ministry had been aided to the amount of $104.53.

The new constitution was the occasion of much discussion and committee work, especially with reference to the election of officers and the conditions of membership in the Conference by churches.

Resolutions were approved relating to:

The increased attention given to the claims of the Sabbath;

The duty of ministers to grow in mind and heart;

The interchange of delegates with the Adventists, but not the consolidation of two bodies holding such opposite views concerning important doctrines; and to

The asking of one's church for a letter of standing only to join, at once, some sister church.

Resolutions and recommendations, characterized by great Christian wisdom and grace, were adopted with reference to a church sadly torn by dissensions; but the churches as a whole were in a prosperous condition, and Sabbath reform work had been greatly extended.

1877.

SALEM, W. VA.—From 26 churches, 68 delegates were in attendance.

Communications were received from William M. Jones, of London; and from the Hon. Horatio Gates Jones, of Pennsylvania, concerning the oppressive Sunday laws of that State; and R. S. Welch, of the Methodist Episcopal church, was invited to an honorary seat in the Conference.

The new constitution was amended so as to provide for the admission of churches by vote of Conference.

Resolutions were approved relating to:

The thanks due Mr. Jones for his efforts on behalf of religious liberty;

The fining of two men in Pennsylvania for working on Sunday, as an act in violation of the rights of conscience;

Our great need of consecration, faith, and self-denial for Christ and truth's sake, in view of God's care and the opening fields; and to

A GROUP OF REPRESENTATIVE PASTORS.

Rev. Leroy F. Skaggs.
Rev. Jacob Davis.
Rev. James B. Davis.
Rev. Andrew P. Ashurst.

See *Biographical Sketches*, p. 1361.

The advancing gospel temperance reform, the last being adopted by a rising vote.

A memorial to the Legislature of Pennsylvania was adopted, petitioning for the repeal of the oppressive Sunday law of 1794.

The committee on a hymn and tune book recommended, again, an adapted edition of the "Book of Worship," to be published by some one who would assume all financial risks.

A minority report, on a denominational expose, was presented, and action upon it deferred for one year.

A serious difficulty, involving two ministers and churches, was referred to a committee, from whose report the following is taken:

"On the part of both it would have been better if there had been a larger exercise of that charity which suffereth long and is kind, as described in 1 Cor. 13: 1-8. To the cultivation of that spirit the committee respectfully calls the attention of the parties concerned, and of all parties similarly situated, as the agency most likely to restore alienated feelings, and to promote individual piety and church prosperity.

The letters from the churches indicated that our people had been growing up into Him who is the Author and Finisher of our faith.

1878.

PLAINFIELD, N. J.—There were 172 delegates representing 43 churches; and Elder J. H. Waggoner was welcomed as delegate from the Adventists.

The committee on hymn and tune book reported that it had seemed best to depart from the letter of their instructions, so far as to substitute "The Service of Song" for the "Book of Worship."

Resolutions were adopted relating to:

The abridgment of business so as to have more time for other exercises;

The special need of unity of faith and action, in view of our scattered condition;

The vital importance of gospel discipline;

Our responsibility with reference to the Decalogue, the Sabbath, and Sabbath reform; and to

The substitution of a report prepared by the Secretary, for the reading of letters from the churches in full.

Hon. Horatio Gates Jones addressed Conference on the efforts to secure full religious liberty in Pennsylvania.

Essays were read by A. H. Lewis, on evolution; and by Varnum Hull on the differences between our denomination and the Adventists.

The expose presented in 1877 was referred to a committee of five to report in 1879.

Our cause was progressing, though slowly. Many small churches had neglected to report to Conference; and it was felt that our people were seriously lacking in the sense of individual responsibility.

The Executive Board of the Education Society reported, this year, to the General Conference, as an executive board of that body, under its new constitution; and the constitution of the Education Society was amended to conform to this new relation.

1879.

Brookfield, N. Y.—From 41 churches there were 190 delegates.

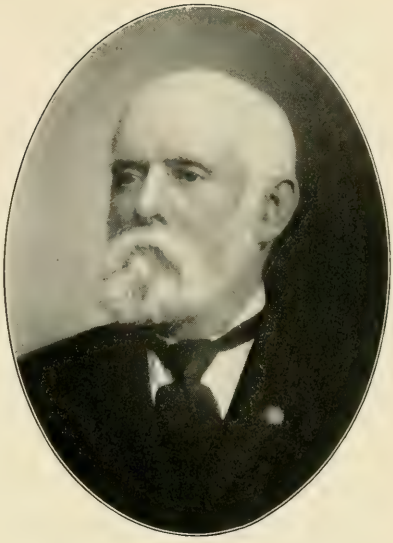
Of the 52 churches reporting to the Secretary, six or seven had enjoyed revivals; and many spoke of the value of the Sabbath school and prayer-meeting.

More than one-third of the churches made no report at all to Conference; and over three-fourths failed to report any denominational contributions.

A fervent and fraternal letter was read from Hon. Horatio Gates Jones, of Philadelphia, a State Senator, who was working bravely for religious liberty, and against the unjust Sunday law of 1794. Once, in the Senate, he lacked only four votes of securing the passage of his bill.

Nathan Wardner, delegate to the Seventh-day Adventist General Conference, expressed the opinion that that people were modifying in their sentiments; and that each change brought them nearer to us in belief.

Elder James White, of the Adventists, was introduced and welcomed to a seat in our Conference; and his report of



A GROUP OF REPRESENTATIVE LAY WORKERS.

Jacob D. Babcock.
Edwin G. Champlin.
George B. Carpenter.
Charles H. Stillman, M. D.

their prosperity was met by a resolution expressing fraternal joy.

A report from the Executive Board was adopted, looking toward a great improvement in the Conference exercises. The chief feature of this report was a program of subjects for general discussion, each subject to be first presented in a carefully prepared paper or address.

Essays were read by A. E. Main on "Influences which draw our young people from the Sabbath, and the best means of counteracting them;" and by T. L. Gardiner on "True Spiritual Freedom."

The resolutions approved related to "the abundant blessings of God;" to the nature and need of revivals of religion; to temperance work in connection with our churches; to a Sabbath school paper; to the good work by Senator Jones for greater liberty of conscience in Pennsylvania; to higher education for our ministry, and the theological department at Alfred, N. Y.; and to home mission work by our pastors for a month or more each year.

The work of the committee on denominational history still continues, as very important, but ever unfinished.

An expose of faith and practice was presented, and its discussion postponed for one year.

1880.

LITTLE GENESEE, N. Y.—Forty-six churches sent about 200 delegates.

The opening address was by the President, Rev. A. E. Main, upon "Our mission, and the best ways and means of accomplishing it."

According to the Secretary's report the contributions of the churches generally had greatly increased during the year. The prevailing spirit was hopeful; and the uplifting feelings of the last Conference had continued.

The important subject, "Duty of the churches in reference to the future supply of ministerial labor," was discussed by many brethren; and Rev. O. U. Whitford presented an essay upon "Denominational literature."

In answer to a letter of inquiry, Conference declared its

belief that night and the following daylight constitute the day of Scripture.

The committee on the state of religion made an encouraging report; and placed special emphasis on the importance of Missionary, Tract Society, and individual church work.

Resolutions were adopted calling for the repeal of existing Sunday laws in Pennsylvania, and expressing gratitude for the untiring efforts of Senator H. Gates Jones; indorsing the liquor prohibitory movement in Western New York; commending the labors of Rev. William M. Jones in London; recommending the use of "The Seventh-day Baptist Praise Book;" and suggesting that, hereafter, if practicable, an entire day be given to each of our societies.

1881.

FARINA, ILL.—From 40 churches there were 130 delegates. The opening address by Rev. Joshua Clarke, President, was upon "Denominational growth."

The report of a committee on civil and religious liberty in Pennsylvania, told of many earnest efforts, and how a Senate bill for the promotion of larger liberty failed to pass by only one vote.

Rev. A. H. Lewis gave an address on "The verdict of history concerning Sunday legislation."

It was voted to hold Conference among the Associations in the following order: Eastern, Western, Southeastern, Central and Northwestern.

The committee on the state of religion made encouraging mention of harmony, revivals, additions by letter, the dropping of unworthy members, and growth in missionary zeal.

The committee on denominational history dwelt upon the need and the probable preparation of a history of our denomination in England and America.

1882.

ASHAWAY (FIRST HOPKINTON), R. I.—Forty-five churches sent 250 delegates. Opening address by Professor A. R. Crandall, the President.

The importance of the Sabbath school was discussed with unusual interest.

A GROUP OF PRESIDENTS OF THE GENERAL CONFERENCE.

Rev. Earl P. Saunders, 1901.
Walton H. Ingham, 1896.
Sands C. Maxson, M. D., 1900.
Nathan H. Langworthy, 1862.

See *Biographical Sketches*, p. 1361.

There were two special sermons, one by Rev. A. B. Prentice upon "Future Retribution;" and an expository sermon by Rev. E. M. Dunn, on 1 Cor. 5: 14, 15.

Of the 70 churches sending letters, 30 reported baptisms; and grateful mention was made of larger church attendance; growing interest in Bible study; the erection of family altars; more contributions for denominational work; and labor by churches at neighboring outposts.

Concerning letters from the churches it was well urged that "they are absolutely essential to the work of the committee on the state of religion, which is one of the most important in the whole Conference."

One of the leading subjects discussed was the need of providing facilities for the education of our pastors and missionaries.

The Associations were asked to arrange, if found practicable, for the binding of their minutes in connection with those of the Conference and societies.

Conference thought it not best to appoint a day of fasting and prayer with reference to the securing of religious liberty in Pennsylvania.

Added interest was given to the anniversary by the presence of Rev. G. Velthuysen and daughter, of Haarlem, Holland.

1883.

Adams Centre, N. Y.—From 51 churches there were about 190 delegates.

Eighty-two churches reported, including 6 newly organized; and 19 neglected to report.

The opening address by Professor W. A. Rogers, President, related to the history of the Conference and its lessons for the present hour.

Rev. Nathan Wardner preached a sermon on "The duties of Seventh-day Baptists in view of the demands of the hour."

The committee on denominational history reported the publication by the author, Rev. Alexander Campbell, of his autobiography.

A committee was appointed to take preliminary action

upon the matter of establishing Seventh-day Baptist headquarters at Chautauqua, N. Y.

Resolutions were adopted relating to the importance of helping feeble churches, occupying opening fields, and praying for more laborers; and to prohibitory laws against the evils of intemperance and the wickedness of the liquor traffic.

1884.

Lost Creek, W. Va.—Thirty-six churches were represented by 120 delegates.

The subject of the opening address by Professor Albert Whitford, President, was "Progressive revelation of God."

Resolutions were adopted, changing the constitution so as to provide for the election of officers by the show of hands upon the report of a nominating committee; indorsing total abstinence and prohibition; commending a prohibition movement in West Virginia; providing for the appointment of a Ministerial Bureau and the election of a Woman's Executive Board; setting apart thereafter Fourth and Second days for the Conference, and the whole of Fifth, Sixth and First days for the Missionary, Education and Tract Societies, respectively; assigning the work of the committee on the state of religion to the Executive Committee; and requesting the Sabbath School Board to transfer, if practicable, its publishing work to the Tract Society.

The committee on the state of religion reported that while there was reason to hope for larger results in the near future than had been witnessed for a generation, still had the membership put themselves in a right attitude with God and men, much greater increase would have come.

The Conference was glad to welcome brethren J. B. and George B. Kagarise from the German Seventh-day Baptists of New Enterprise, Pa.

1885.

Alfred Centre, N. Y.—The 295 delegates represented 60 churches.

The subject of the opening address by the President, William L. Clarke, was, "Christianity the religion of progress."

A cordial message was ordered sent by telegraph to the

National Centennial Temperance Convention, in session at Philadelphia, Pa.

A memorial was received from the W. C. T. U. of Alfred Centre, urging that there be more temperance instruction from the pulpit and in the Sabbath school.

A temperance resolution, taking radical political grounds, was earnestly advocated and opposed, and at last adopted by a vote of 62 to 25.

Engrossed copies of a minute protesting against the unchristian treatment of Chinese immigrants in our country were ordered sent to the Chinese Legation and to the Secretary of State, at Washington, D. C.

Rev. W. C. Titsworth was appointed to furnish important Conference items to the *New York Independent;* and other papers, according to his judgment.

Resolutions were adopted leaving it with the church where Conference meets to arrange for the Sabbath services, and commending the progressive efforts of the societies.

A resolution stating a definite and literal doctrine of the second coming of Christ was laid on the table.

Mr. Edward Ronayne gave a Bible reading on the "Relation of Christ to the Sabbath;" and papers and addresses were given as follows:

The Topical Study of the Scriptures, Rev. A. McLearn; Our Educational Outlook, Professor E. P. Larkin; Our Reformative Outlook, Rev. A. H. Lewis; and Our Financial Outlook, Rev. George B. Utter.

1886.

MILTON, WIS.—There were 225 delegates representing 60 churches.

The annual address by the President, Mr. George H. Babcock, was on denominational growth.

Many speakers discussed the report of the Sabbath School Board; and it affirmed that our Sabbath School work needs revolutionizing, in the way of securing a higher grade of teaching.

A resolution sent by the Shiloh church, opposing the employment of traveling agents, on salaries, for the purpose of raising funds, and recommending that pastors be urged to la-

bor for more systematic and liberal giving for our cause, was approved by Conference.

Three important questions were discussed by many brethren:

Is denominational growth desirable? And if so, why?

What are the elements of denominational growth?

By what methods can denominational growth be secured?

As is so often the case the failure of many churches to send prompt and full reports had to be regretted; and then as now the great need was a deeper consecration of heart and life to Christian service.

Resolutions were adopted indorsing the doctrine of the certain and personal coming again of our Lord, and of the resurrection of the dead; repeating the strong no-license and prohibition sentiments of the year before, and favoring the appointment of a committee of five to correspond with persons outside the denomination known to be interested in the Sabbath; and with power to advise the organization of new churches; to recognize ministers coming from other denominations, and to recommend new laborers.

Rev. W. C. Titsworth read a paper on Young People's Work, in which he took high ground on the relation of children to the church, urging their early baptism, and participation in Christian worship, work, and giving.

The committee on denominational history dwelt upon the importance of historical sketches of our older churches, and recommended that the publication of *The Seventh-day Baptist Quarterly* be resumed as soon as practicable.

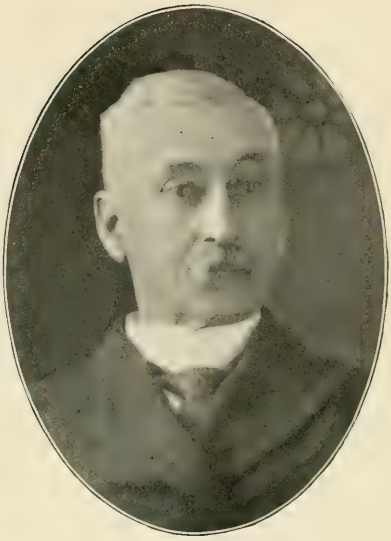
1887.

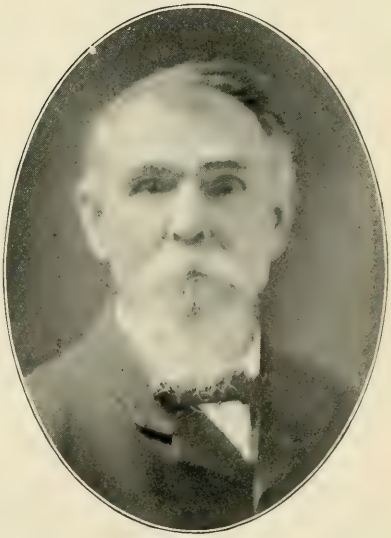
SHILOH, N. J.—From 34 churches there were about 140 delegates.

In his opening address, Vice-President Rev. A. B. Prentice spoke of the nature, value, and work of Conference; and said, We are not too denominational, but we need to be more consecrated to the one central aim and work of all Christian people.

Special prayer was offered for Rev. G. Velthuysen, of Holland, who was suffering from overwork.

A Baptist paper in London, it was learned from Rev. W.





A GROUP OF REPRESENTATIVE PASTORS.

Rev. Jared Kenyon.
Rev. Hiram P. Burdick.
Rev. George J. Crandall.
Rev. Calvert W. Threlkeld.

See *Biographical Sketches*, p. 1361.

M. Jones, had opened its columns to Sabbath discussion, and *The Memorial* was doing good work; but the Mill Yard church was passing through trials.

There had been a general manifestation of interest in non-resident and delinquent church members; and also a healthy religious condition and revivals in many places.

In the interests of denominational history and biography it was recommended that *The Seventh-day Baptist Quarterly* be revived, or a historical department be opened in *The Sabbath Recorder.*

The committee appointed to correspond with interested Sabbath inquirers, reported having reached by encouraging correspondence and the distribution of tracts about one hundred persons.

Resolutions were passed, of sympathy for Mr. Velthuysen; referring to a more complete report, through the Corresponding Secretary, of the general state of the churches; committing the Conference again to warfare against the liquor traffic; and recommending the celebration of the Lord's supper at the Conference, but leaving the matter with the entertaining church.

The following subjects were discussed in the closing session:

The Conference a bond of unity;
The Conference an inspiration;
The Conference a promoter of doctrinal unity;
The training of our young people in work;
Systematic contributions;
The Conference and our Sabbath school cause;
Conference and the Education Society;
Conference and Missions;
Conference and the Tract Society;
Closing words by the President.

1888.

LEONARDSVILLE, N. Y.—Fifty churches were represented by 235 delegates.

The annual address by Rev. L. A. Platts, President, was upon "Our resources and our opportunities."

An interesting letter was read from the recently organized Southwestern Association, Rev. J. F. Shaw, Corresponding Secretary, Texarkana, Ark.

In reply to a request from the Missionary Society that the anniversaries be held not earlier than September, Conference expressed the opinion that the largest attendance of young people, teachers, and business men could be secured in August.

The importance of collecting and preserving the historical and biographical material was again emphasized; and it was recommended, in view of the failure to revive the *Quarterly*, that a historical department be opened in *The Recorder*.

Resolutions were adopted, in recognition of the large attendance of our young people, and of their valued co-operation in organized work; approving the employment, by the Woman's Board, of a secretary who should devote her entire time to its work; expressing gratitude for the advance movements of the Missionary, Tract, and Education Societies; indorsing total abstinence for the individual and prohibition for the State; condemning legislation against rightful business on Sunday; recommending special contributions for the meeting house fund, in the hands of the Missionary Board; urging the necessity of complete and accurate statistical reports from the churches; commending the principles of international arbitration; recommending that the larger churches supply neighboring feeble churches with preaching, as far as practicable; providing for the appointment of committees to consider and report upon the question of holding the Conference in some place where delegates and visitors could obtain entertainment at their own expense; to report to the next Conference some plan for the organization of our young people for denominational work; to memorialize the Court of Chancery and the General Baptists of London, England, on behalf of the right of the Mill Yard church to certain property and funds left in trust; and to petition State Legislatures against Sunday legislation.

In the report on the state of religion special mention was made of the need of pastors in the Southeastern Association; of the pruning of the membership in the Central and Western;

and of the many missionary churches in the Northwestern Association.

Miss Jessie F. Briggs read a paper upon the Christian Endeavor movement; and Rev. A. E. Main was appointed a committee to correspond with pastorless churches, and with ministers without pastorates.

The committee on correspondence with interested persons on new fields, reported communication with 18 persons, and a visit by A. E. Main to Fayetteville, N. C.; Beauregard, Miss., and New Orleans and Hammond, La.

1889.

ALFRED CENTRE, N. Y.—There were 264 delegates from 50 churches.

The opening address was given by Mr. I. J. Ordway, President.

The committee to put into communication with each other unemployed ministers and churches in need of preaching, reported correspondence and *Recorder* articles, but no known results.

Upon the recommendation of a committee, Conference elected this year, the Permanent Committee on Young People's Work.

There had been correspondence with about 30 persons, most of whom had learned of the Sabbath through our publications.

The committee to memorialize legislative bodies reported the following items: (1) The names of about 7,000 petitioners against the Blair Sunday-rest Bill. (2) A hearing before the Senate Committee. (3) The death of the bill in that committee. (4) Petitions to the conventions held to adopt constitutions for the new States of North Dakota, South Dakota, Montana and Washington, against the petition from the American Sabbath Union that Sunday observance be constitutionally required, and against calling Sunday the Sabbath.

The opinion was formally expressed that the examination and ordination of candidates for the ministry would better take place in connection with the local church than at Conference.

By the adoption of a long and able report of a special

committee, Conference declared its judgment that the losses in having a permanent location for its annual meetings would far outweigh all advantages; and voted to procure a suitable audience tent from year to year.

It was decided that it would be impracticable to apportion among the churches the amounts they ought to raise for the Missionary and Tract Societies.

The historical and biographical department in *The Sabbath Recorder* was awakening interest.

The committee appointed to memorialize the Court of Chancery and the General Baptists of London concerning the Mill Yard church, reported having performed the task assigned.

Committees were appointed to memorialize Congress against the liquor traffic with Africa; and to consider and report upon the moral effects of lotteries in general, and of the Louisiana lottery in particular.

It was voted to recommend to the Associations that they consider the question of meeting in the late autumn or winter of each year.

Conference again testified against the liquor habit and traffic and social impurity, as enemies of home, community, church and State; and, in view of the importance of the Sabbath, exhorted our young people to be true to truth, and our business men to furnish all possible opportunity for earning places in the great world of industries.

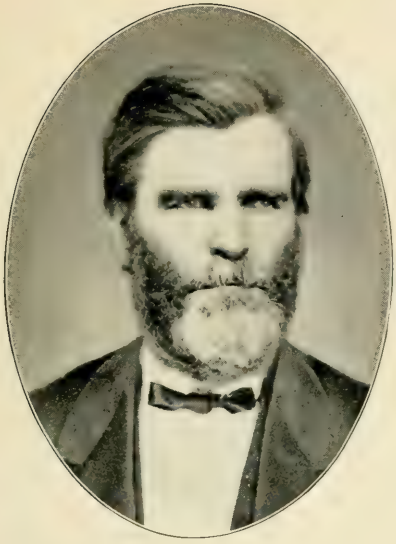
1890.

SALEM, W. VA.—Between 80 and 90 delegates represented 31 churches.

The annual address by the President, Mr. H. D. Babcock, was upon "Denominational Economy."

Forty-nine letters had been written to 29 persons interested in the Sabbath doctrine, 13 of these being new correspondents.

At this Conference arrangements were made for that great meeting now known as the Chicago Council of 1890. Great progress was being made in reporting the condition of the churches. Our growth in financial strength, opportunity and responsibility far surpassed our growth in numbers. From



A GROUP OF REPRESENTATIVE PASTORS.

Rev. Mordecai B. Kelly, Sr.
Rev. Anthony Hakes.
Rev. Oliver P. Hull.
Rev. Daniel Babcock.

See *Biographical Sketches*, p. 1361.

the closing words of the Corresponding Secretary I quote the following:

There is, no doubt, more demonstrative Sabbath teaching in the living example of one true Sabbath-keeping family in a Sunday-keeping community than could be accomplished in any other way. * * * Let us not be too severe with other people till we can experience in our own churches and business establishments, a real revival of conscience in vitality, fervor and happy obedience to the spirit of God's law. * * A more important and far-reaching work never came to any people. Are we sufficient for it? * * * * I am more than ever impressed with the conviction that we as individuals, as churches, as business men, as ministers of the gospel, as college faculties, as Christian students, need to bow our hearts before God and in repentance for all our past failures seek for a complete and continued consecration.

The committee appointed to memorialize Congress against the liquor trade with Africa reported having sent addresses to both Houses.

Resolutions were approved as follows: Against the "Chinese Exclusion Act of 1888," and in favor of honorable treatment for the Chinese; providing for the communication of this action to the President of the United States, to the Chinese Representative at Washington, and to the Government in China; against the opium policy of Great Britain in China, and providing for the report of this resolution to the Chinese Government; in favor of some unifying denominational head; in favor of uniform courses and degrees in our schools, and of some kind of supervision in this matter, by our Education Society; against the curse of intemperance; urging the adoption of the so-called five-cent plan of systematic benevolence; in recognition of the importance of reading the published minutes and reports of the Conference and societies; in favor of strengthening the work of the Tract Society; in condemnation of the persecution of Sabbath-keepers under the Sunday laws of Tennessee; and urging the more prominent and practical recognition, in our denominational gatherings, of the importance of religious education through home, church and Sabbath School.

It was voted to recommend to the Associations that they hold their annual meetings as follows: the Southeastern, the last week in May; the Eastern, the week following, and so on.

Sabbath day was appointed as a day of prayer for our denominational work.

1891.

WESTERLY, R. I.—Forty-seven church were represented by 190 delegates.

The subject of the opening address by the President, George B. Carpenter, was, "The Counting of our Forces."

The Executive Committee reported that the memorials sent to Washington were respectfully received and promised attention. In the case of those sent to China the American Minister at Pekin declined to present them to the Chinese authorities because they censured the governments of the United States and Great Britain and attacked a trade established and favored in China.

The report of the delegates to the Chicago Council, and one directly from the Council itself, were received. That truly great representative body was made up of delegates from the Conference, societies, boards and seventy-nine churches; and its published proceedings belong to one of the most important stages of our denominational history.

A resolution requesting delegates and visitors at this and future Conferences to pay twenty-five cents a day for their dinners, the money to be divided equally between the Missionary and Tract Societies, was laid on the table.

The number of churches reporting through the Corresponding Secretary was an increase over 1890 of twenty; and his report is a paper of great value, both general and special.

The committee on correspondence reported the sending of about 50 letters besides printed matter to 21 persons, the majority of whom had come to the observance of the Sabbath.

Resolutions were adopted, setting forth the importance of Sabbath reform work, missions, and higher education; condemning the licensing of the liquor traffic; declaring it to be un-politic and un-christian for our government to make distinctions among immigrants based on prejudice, race, or color;

FIRST BROOKFIELD CHURCH, AT LEONARDSVILLE, NEW YORK.

commending the importance of our studying the questions and issues raised by "higher criticism;" urging non-resident church members to join, if practicable, where they live; and expressing great satisfaction with the spirit and work of our young people.

1892.

NORTONVILLE, KAN.—There were 146 delegates, representing 45 churches.

The opening address was by Vice-President Professor Edwin Shaw, upon "Our outlook and our duties."

The committee on the state of religion made a hopeful report, and emphasized the importance of love and evangelism.

The committee on denominational history called attention to the department of history and biography in *The Recorder;* to historical papers relating to the Mill Yard church, London, and the church of Salem, W. Va.; to "Jubilee Papers" to be published by the Missionary Board; and to "Paganism surviving in Christianity," by Rev. A. H. Lewis.

Those interested in the history of *Our Sabbath Visitor* would find much information in the elaborate report of a special committee made at this Conference.

The Corresponding Secretary reported an "enormous per cent. of non-resident members," and made most fitting mention of our obligations to needy fields and small churches.

The committee on correspondence reported having written to 32 persons; and some of the cases were of great interest.

Resolutions were approved and votes passed, providing for denominational exhibits at the Columbian Exposition; urging the importance of teaching our children, by precept and example, in regard to the Sabbath and all matters of truth and duty; providing for addresses on the doctrine of the Sabbath as a bond of union, to be sent to the conventions, conferences, and assemblies of other Christian bodies; declaring that a New Testament Christianity must be missionary in spirit and effort; again putting Conference on record as opposed to the use and licensed sale of alcoholic beverages; providing for the appointment of a manager of an Employment Bureau; authorizing the sending of minutes to lone Sabbath-keepers; and in most fraternal and appreciative recognition of the life and

labors of Rev. George B. Utter, news of whose death had been sent to Conference.

1893.

MILTON, WIS.—Forty-eight churches were represented by about 280 delegates.

The subject of the annual address by the President, D. E. Titsworth, was "Our indebtedness."

Devotional exercises, in song and prayer, filled an unusually large place in the meetings of this Conference.

The committee on denominational exhibits at the Columbian Exposition or Word's Fair, reported that arrangements had been made for such exhibits, and representation secured in the World's Religious Congress and in its published proceedings.

"The church and business men" was the special subject of earnest and valuable discussion by two ministers and three laymen.

There had been great activity, during the year, in the various lines of denominational activity; and the increase of membership was unusually large.

The committee on denominational history gave a somewhat detailed description of our exhibit at the World's Fair.

The Labor Bureau reported having found places for nineteen persons.

The committee on addresses to other denominations made an interesting report and presented a copy of a most able address. In the history of our Sabbath reform efforts the work of this committee deserves an honored place.

Resolutions were adopted expressing special gratitude for the favoring circumstances of that Conference, for successful evangelistic labors, and for the spirit and work of our young people; urging our people to read all of our publications, and especially *The Sabbath Recorder;* condemning the protection of the liquor traffic by law; protesting against the attitude of our government toward the Chinese, as expressed in the "Geary law;" providing for an address to Congress on behalf of international peace; and recommending renewed and systematic efforts to raise the greatly needed money for our colleges.

About $1,200 were at once subscribed for Milton College.

1894.

Brookfield, N. Y.—Fifty churches were represented by 200 delegates.

Vice-President C. C. Chipman presided; but an address from the absent President, S. W. Maxson, was read, on "The relation of Seventh-day Baptists to the business world."

The committee on addresses to other denominations reported having sent about 700 copies, mostly to Baptist Associations; and that, as a rule, the least cordial treatment had come from the Baptists.

The special and important subject, "Our theological interests," was thoroughly discussed by ten or twelve speakers. There was added interest, because the University of Chicago was opening the way for different denominations to establish theological departments there.

Eleven churches reported special revival seasons; and both small and large churches were asking for the labors of evangelists.

By resolution and vote Conference committed itself again to all forms of work to which divine providence has called us, including aggressive opposition to intemperance and kindred vices; magnified the Bible school work as of vital interest, provided a place for its discussion in future programs, and recommended home classes and conventions; indorsed the position of the President's address that there is room for young Seventh-day Baptists in all honorable callings, provided, however, they possess the needful *faith, fitness, and firmness;* and declared that if our denominational position is according to Scripture and reason, it must be grounded in the history of the past and be making history for the future.

A resolution to close Conference on Sunday instead of Monday was lost by a vote of 32 to 17, in a substitute that set forth the importance of carefully prepared lists of delegates and statistical reports from the churches; of shortening the daily sessions so as to give more time for social enjoyment and necessary committee meetings; of having all regular annual reports presented in printed form for circulation so as

to dispense with their public and full reading as much as possible; and of making larger provisions for religious services, and for addresses and papers on great living questions.

1895.

PLAINFIELD, N. J.—There were present 270 delegates from 55 churches.

After formal and cordial welcome by Pastor A. H. Lewis, President George H. Utter gave the annual address upon "Evangelism."

Of 100 churches 94 sent reports; 13 had enjoyed revivals; great harmony prevailed; benevolent contributions had been larger than ever before; and the spirit of forward-looking and forward-moving seemed to prevail.

By resolution and vote, Conference appointed a committee to prepare a catechism for Junior Endeavorers; expressed gratitude to God for the good work and encouraging results of the year; recognized the home as one of the best schools of temperance; commended our denominational institutions of learning as of fundamental and essential value; extended sympathy to Sabbath-keepers in various States who were suffering from unjust Sunday laws; recommended to the Missionary Society that if found practicable, it send help to the Mill Yard church, in London; recognized the existence of sincere differences of opinion concerning amusements, but warned the churches of the danger of becoming lovers of pleasures more than lovers of God; asked that lists of delegates be furnished at the opening of the meeting; expressed gratitude for the temporal and spiritual blessings of the anniversary season; urged the envelope plan of systematic benevolence, and the giving of at least five cents per week by each church member, for the enlarging work of the Missionary and Tract Societies; provided for $300 toward the expense of a denominational exhibit at the Atlanta, Ga., Exposition; appointed a committee to consider and report upon the question of a popular and comprehensive history of the denomination; decided that, at present, no change in the plan of holding our anniversaries was desirable; appointed a committee, with power, to confer with the First Alfred Church in regard to manner of entertainment, and one to organize and conduct a Labor Bureau for the next

INTERIOR AND EXTERIOR VIEWS OF CHURCH AT
DE RUYTER, NEW YORK.

year; amended Article 2 of the constitution by inserting the words "or fraction of twenty-five," after the words "twenty-five members of the church;" declared its judgment that the time had come for new and forward movements in the way of trying to bring the church of Christ to the faith and practice of the Sabbath; and recommended that the Tract Board call the Rev. A. H. Lewis to devote the rest of his active life to this special and important work.

1896.

ALFRED, N. Y.—Fifty-four churches were represented by about 265 delegates.

Words of welcome by pastor J. L. Gamble were followed by the annual address of the President, W. H. Ingham.

It was announced that President William C. Whitford, of Milton College, had arranged with the Tract Board to place in their hands, within two years, the materials for an illustrated 400 page "Popular History of the Seventh-day Baptists" in this country and in Europe.

That this plan was not accomplished is occasion for deepest regret.

There were five short addresses on "The demands of our work and how best to meet them."

By resolution and vote, Conference decided to meet in the following order, by Associations: Southeastern, Northwestern, Eastern, Central and Western; that a church's invitation should come through its Association, the Association to be requested to arrange for assisting the entertaining church, as might seem best; that Conference meet the expense of dining hall or tent, rented crockery and purchased cutlery; and recommended that the bill of fare for public dinners and suppers be substantial and plain; provided for the sending of fraternal letters to ministers not at that Conference; discontinued the committee on correspondence; expressed thanks to God for the more than usual success attending missionary and Sabbath reform work; recognized our schools as indispensable to the fulfillment of our denominational mission; recommended that pastors preach at least once a year on the need of moral, political and social reform; urged again the importance of accuracy, completeness and promptness in the reports due to

boards and secretaries; called upon our government to intervene in behalf of the atrociously treated Christians of Armenia; protested against the oppression of Sabbath-keepers in some of the States and in Canada; recommended that the Sabbath School Board consider the question of publishing primary lesson helps; witnessed again in favor of total abstinence, and against legalizing the manufacture and sale of intoxicating liquor; and expressed grateful appreciation of the labors of the late Elias R. Pope, who, for a quarter of a century, had served as Treasurer of the Seventh-day Baptist Memorial Fund, with rare faithfulness and ability.

The Rev. A. H. Lewis reported having attended as delegate from Conference and addressed the National Purity Congress, held in Baltimore, Md.

A committee reported having secured the preparation of a catechism for Junior Endeavorers; and urged its use.

The reports of the committee on the state of religion, and of the Corresponding Secretary, exalted evangelistic work; and emphasized the cry of pastorless churches for help, the opportunities afforded by outlying preaching stations, and the great need of more laborers.

1897.

SALEM, W. VA.—Thirty churches were represented by 105 delegates.

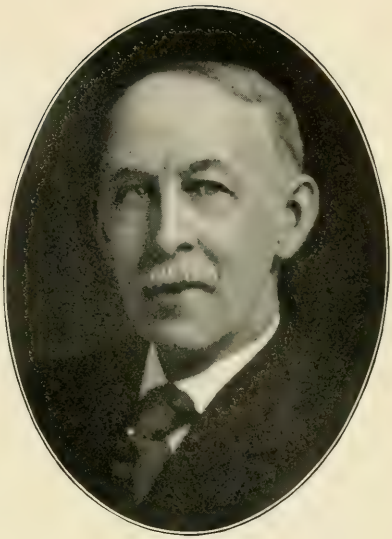
"Seventh-day Baptists as an Educational Factor" was the subject of the opening address by the President, Frank L. Greene.

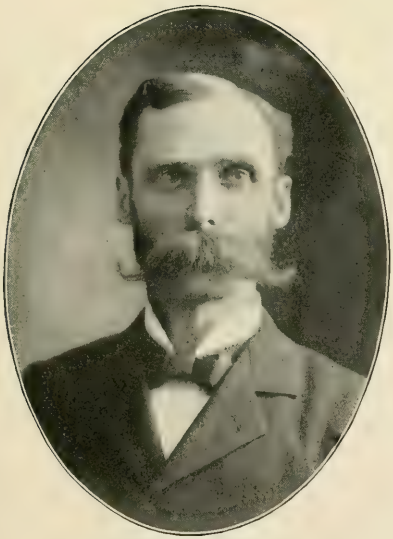
As had too often been the case before, so this year there was just cause for complaint by the Corresponding Secretary that so many churches failed to report—over one-fourth.

Church letters showed that the people desired a deeper consecration, and that small and isolated churches needed pastoral care.

Interest and effort with reference to denominational history and biography were evidently growing.

Addresses on the following denominational topics were given: Our future pastors; The social elements in our churches; The isolated brother; and A higher standard of education.





A GROUP OF PRESIDENTS OF THE GENERAL CONFERENCE.

N. Wardner Williams, 1898.
Frank L. Greene, 1897.
Henry D. Babcock 1890.
S. Whitford Maxson, 1894.

See *Biographical Sketches,* p. 1361.

The Conference minutes give larger space to records of religious exercises, such as morning prayer-meetings, preaching, the Sabbath schools and Endeavor meetings.

At the close of the young people's prayer-meeting the entire congregation went forward and shook hands with the venerable Elder and Mrs. S. D. Davis.

By resolution and vote the Conference added to its committees an Advisory Council consisting of representatives of the Boards and fifteen other persons; urged upon churches and individuals the importance of sending historical and biographical material to the libraries of our colleges; called the attention of the churches to our great and growing opportunities, and of our young people to the privilege and duty of fitting themselves for highest places in their chosen callings; recommended the disuse of tobacco, and placed itself on the side of abstinence and prohibition in the battle between the church and the saloon; approved of efforts to secure certain books published by the English Seventh-day Baptists about the sixteenth century; and authorized a uniform system of church record books, and the publication of a leaflet containing the Endeavor pledge, topics and daily readings.

The report of the Advisory Council, after surveying the work and needs of the societies and Conference Boards, recommended that each church or a group of churches send at least one delegate to Conference, defraying, if necessary, the expenses; that young people attend, as much as possible, our annual denominational meetings; that we cultivate a deeper interest in the cause we represent; that a standing committee be appointed to seek to secure from the churches the contributions needed by the Missionary and Tract Societies; that every church, however small, be urged to complete its organization, if now incomplete, by selecting a religious leader or elder from its own members; that young people be encouraged to exercise their gifts, and to do gospel work, and also to fit themselves for rendering valuable service in many fields of industry; that our foreign work be sustained, and home missions increased; and that Sabbath reform and evangelism be advanced, in closest fellowship.

1898.

MILTON JUNCTION, WIS.—There were 212 delegates representing 53 churches.

The annual address, following the welcome by Pastor George W. Burdick, was given by the President, N. Wardner Williams.

The excellent report of the Corresponding Secretary showed that the year had been one of more than average prosperity with nearly all the churches. There had been decided gains in the benevolent contributions, and an increase in the work done by the churches in surrounding neighborhoods. Harmony and efficiency in existing organizations prevailed; but the small and scattered churches needed permanent leadership and regular, even if not weekly preaching. And there were many Sabbath-keeping ministers and hundreds of others in America and other countries, not connected with the Conference.

The Advisory or Permanent Committee favored some pro rata plan for raising funds for the societies; reported having worked through their associational members with a fair measure of success, it was believed; and earnestly urged enlarged and more aggressive Sabbath reform efforts.

Great progress had been made in gathering historical and biographical material, and in realizing the extent of the field open to research.

One valuable part of this Conference was an unusually large number of short addresses upon various phases of our denominational life and mission, on the regular program, and on the special program of the Brotherhood.

The Bureau of Employment and Correspondence reported having received and written hundreds of letters, and placed many employers and unemployed in communication with one another, and believed that the organization was one of great possible usefulness.

By resolution and vote Conference indorsed the Tract Board and the Rev. A. H. Lewis, our leader in Sabbath reform, and expressed the belief that there was a widespread feeling that more field Sabbath reform work ought to be done among our own people and beyond the bounds of our churches;

recorded its appreciation of the President's address, pledged itself to greater unity of spirit, purpose, and labor, and approved of a denominational Advisory Committee to consist of the present Executive Committee increased by the addition of the Corresponding Secretaries of the three societies; referred the case of Mr. Joseph Booth, a returned missionary from British Central Africa, and a convert to the Sabbath, and his plan for an industrial mission, to the Missionary Board; cordially commended the work of our Boards, permanent committees, and schools; condemned the army "canteen," and the liquor traffic as a great moral, social and political wrong; approved of securing a special edition of some standard hymn book for the use of our churches; recommended to the Education Board the publishing of Rev. J. L. Gamble's paper on Christian Education; requested the Corresponding Secretary of the Tract Society to memorialize the Executive Committee of the National W. C. T. U. against Sunday laws; and expressed "most devout gratitude to God our Father for his great goodness and mercy; his we are, and him we would serve."

President Williams had devoted a great deal of time to the preparation of the program; and two prominent characteristics were a large amount of music; and an unusually large number of different speakers, from all parts of the denomination, before both Conference and the societies.

1899.

ASHAWAY, R. I.—By the appointment of 66 churches there were 313 delegates present.

A formal address of welcome by Pastor Clayton A. Burdick was followed by the annual address of the Conference President, Rev. O. U. Whitford.

There were addresses upon the following subjects:

The need of deeper spiritual life in view of our work in evangelism and Sabbath reform;

What ought our pastors to do to deepen spiritual life in their churches;

The influence of family and social life upon the spiritual life of the church;

How can money and business be made to promote spiritual life;

The Bible and the future of Seventh-day Baptists;

Training of the young, and the future of Seventh-day Baptists;

The importance of adult attendance at Sabbath-school, and how to secure it;

The common problem, a plea for sunshine;

Children and the church; and

The relation of the Christian Endeavor movement to the activity of our young people.

The Rev. A. H. Lewis, committee, reported a letter from the National Woman's Christian Union in which the Corresponding Secretary says: "I sincerely trust we may be able to come to some basis of agreement (with reference to the promotion of Sabbath observance) in the not distant future."

The Hymn Book Committee reported progress.

The Committee on Denominational History reported a growing interest in their work, and called attention to the increasing importance of preserving all matter, MSS. or printed, relating to our past; to the plan of the Tract Board to secure and bind six sets of all available publications, for the use of the Board and for our schools at Alfred, Milton and Salem; to the proposed dedication of a beautiful monument, by the First Hopkinton Church, to its earlier pastors, and located on the spot where a meeting house was built in 1680; and to the impressive fact that that Conference met on historic ground.

The minutes contain the dedication addresses and poem.

By resolution and vote Conference continued and enlarged the committee to correspond with the National W. C. T. U.; indorsed the Ecumenical Conference on Foreign Missions to be held in New York City in 1900; arranged to furnish, when needed, an auditorium tent, and to purchase more silverware; reaffirmed its opposition to the saloon and the "canteen;" appointed a committee to consider the advisability of organizing a Mutual Church Insurance Society; established a Board of Pastoral Supply; extended thanks to the Seventh-day Adventist New England Conference, owner of the auditorium tent; acknowledged all the mercies of God, and prom-

ised to "seek, for the coming year, a more consecrated devotion to the work committed to our hands."

1900.

ADAMS CENTRE, N. Y.—From 56 churches there were 214 delegates. The Conference was welcomed by Pastor A. B. Prentice, in behalf of the Central Association and the Adams Church; and the annual address was delivered by the President, S. C. Maxson.

The committee appointed to attend a meeting of certain Sabbath-keepers in Jersey City, N. J., reported that, although cordially received, their doctrines and customs were too far removed from our own for any close fellowship to be practicable or profitable.

The committee that was continued to appeal to the National Woman's Christian Temperance Union to treat the Sabbath question solely as a religious one, reported that two of their members attended and addressed the convention, and, it was believed, considerably modified the opinion of the W. C. T. U. as to Sunday legislation in general, and its relation to Sabbath-keepers.

Many churches had failed to send reports; but so far as these made it possible, the report of the Corresponding Secretary was a model outline survey of the state of our cause and the work of the churches.

The Committee on Denominational History reported correspondence by Mr. Charles H. Greene, of Alfred, N. Y., with Sabbath-keepers in South America, England, Denmark, Germany, Galatia, Norway, Holland, Italy, and Africa; and the securing of valuable materials for the history in course of preparation by President Whitford, of Milton College.

One evening was given to the newly organized Sabbath Evangelizing and Industrial Association, which had begun work in British Central Africa and on the Gold Coast.

The committee on the state of religion reported, for the Eastern Association, an encouraging condition; for the Southeastern, several churches revived and strengthened through the efforts of evangelists and the Salem College quartet; for the Central, small churches blessed by evangelistic work; for the Western, several precious revivals, pastors and Alfred

quartets laboring together; for the Northwestern, good work, also, by pastors and quartets; for the Southwestern, better organization and higher spiritual life; and for Holland, additions at both Rotterdam and Haarlem.

The Board of Pulpit Supply and Ministerial Employment reported having brought together several ministers and churches and needy fields; and were hopeful as to the Board's increasing usefulness.

There were addresses before Conference upon the following subjects:

The brotherhood idea;

How may our churches help one another?

How may we magnify brotherhood in Christ?

Industrial missions;

The Gold Coast, West Africa, by Rev. William C. Daland, lately from that field;

The Bible as the Word of God;

The Bible as our hand book;

The Bible as literature;

Denominational history and doctrine in the Sabbath school;

The practical side of the Ecumenical Conference;

China;

Emphasis;

Personal responsibility;

The kind of young people needed to-day;

The Junior Society; its place and work; and

The conditions of success in Christian Endeavor work.

By resolutions, votes, and adopted reports, Conference requested the Rev. A. H. Lewis to attend the meeting of the National W. C. T. U. in Washington, D. C., in November, 1900; recommended that the constitution be so changed as to give each church four delegates as a church, and two for every twenty-five members or fraction thereof; that every church be urged to send at least one delegate to every Conference, even though it have to be by special appointment and at the expense of the church; that all annual reports be given to Conference in printed form, if possible, and read in the briefest possible summaries; that only one full obituary sketch of the same per-

A GROUP OF MINISTERS.

Rev. Edward B. Saunders.
Rev. Oliver D. Sherman.
Rev. Lebbeus M. Cottrell.
Rev. James E. N. Backus.

son be printed, and in the minutes of the Conference or of a society, as may seem most fitting; "that representatives of the Conference proper, its Board and Permanent Committee, the denominational societies, and our institutions of learning, meet on the Tuesday before Conference and the Tuesday after Conference, for the purpose of fraternal and deliberate discussion of subjects of present and vital interest to our people, in the hope of increasing still more the unity and efficiency of all our agencies;" that the Conference meet in 1902, its centennial year, with the First Hopkinton Church, Ashaway, R. I., the place of its first meeting, and that a committee of arrangements be appointed, to consist of one member from each Association and one additional member from the First Hopkinton Church; decided that it was not advisable to organize a Denominational Church Insurance Association; appointed a committee to study and recommend ways and means of entertaining Conference, and report at the next annual meeting; pledged itself anew to the grateful support of our denominational boards and societies; and condemned all efforts to establish a "civil Sabbath."

1901.

ALFRED, N. Y.—There were present 380 delegates to represent 57 churches. In connection with a service of praise and prayer the Conference was welcomed on behalf of the Western Association and the First Alfred Church by Pastor L. C. Randolph; and the annual address was given by Rev. Earl P. Saunders, President of the Conference.

A Convention representing the Conference and nearly all the denominational societies, boards, and schools, called for the discussion of common interests, had been held at Alfred on the day preceding Conference, and was reported to that body.

The Corresponding Secretary reported correspondence with the representatives of about two hundred Sabbath-keeping Baptists then living principally in South Dakota and Oklahoma, and who were largely converts from the Lutherans. His report also showed the too common neglect of church

officials in the matter of furnishing statistical information; and the unfortunate condition indicated by a large number of non-resident members.

The trustees of the Memorial Fund reported an endowment for various denominational purposes of $323,013.15.

The Sabbath School Board reported the prosperity of the *Helping Hand;* the failure of efforts in the direction of primary leaflets and a Seventh-day Baptist Quarterly; a good financial condition; little institute work; the recommendation that a series of small tracts on denominational history and doctrine be published; and the hope of soon coming into the possession of *Our Sabbath Visitor.*

The Committee on Denominational History reported most encouraging progress in the work of collecting and binding all the publications of our people, past and present, for the use of our general societies and schools. President Whitford of Milton, Wis., was still engaged in the preparation of his popular and illustrated history of Seventh-day Baptists in England and America. And the committee referred to the great importance of the Centennial Conference to be held in Rhode Island in 1902.

One afternoon eleven group meetings were held, attended by representatives of different classes of Christian workers and departments of church work, such as ministers, superintendents, teachers, deacons, clerks, etc.

The Sabbath Evangelizing and Industrial Association, engaged in industrial missions in Africa, presented its third annual report. Notwithstanding difficult and perplexing problems the outlook then seemed by no means to be without hope.

On Sixth-day evening there were three prayer and conference meetings, and they were well attended and full of interest.

The Woman's Board was still showing itself to be an important factor in denominational work, for the promotion of which it had expended about $2,200.00.

On Second-day morning, in connection with the sunrise meeting, the Lord's Supper was celebrated for the benefit of isolated Sabbath-keepers.

The committee appointed in 1900 to prepare a program

for the Centennial Conference presented a comprehensive and elaborate report.

The report of the Committee on Obituaries contained the following names: Elder Peter Sorensen, a Dane, Yorkville, Wis.; Deacon H. H. Williams, West Edmeston, N. Y.; Deacon J. D. Rogers, Leonardsville, N. Y.; Ella F. Swinney, M. D., Shiloh, N. J., a medical missionary to China; J. A. Baldwin, M. D., Dover, N. J.; Elder J. P. Lindquist, a Swede, Concordia, Kan.; Deacon Geo. H. Lilly, Albion, Wis.; Deacon J. B. Whitford, Nile, N. Y.; Deacon Joseph West, State Bridge, N. Y.; and Deacon Eugene Ellis, Dodge Center, Minn.

The committee on a denominational hymn-book recommended "Life-Time Hymns" in a special Seventh-day Baptist edition; and the committee was continued.

The Finance Committee recommended an apportionment of $762.08.

It was voted to send Rev. F. J. Bakker of Rotterdam, Holland, on a mission to Denmark and Germany.

The second article of the constitution was amended so as to double the number of delegates that could be appointed by the churches.

The committee on pulpit supply and ministerial employment reported correspondence, help given, and the growing importance of its work.

Resolutions were adopted relating to the great mercies of God and to increased devotion to our work; to the good work done by the various societies and boards; to industrial missions; to the preparation of our children and young people for life's work under the best possible Seventh-day Baptist influences; to the unholy business of the saloon; and to the economical and moral evils of tobacco using.

The report of the committee on the entertainment of Conference, which was adopted, recommended special plans for the Centennial Conference of next year; and that a committee be appointed to canvass the whole general subject of Conference entertainment and report in 1902.

The treasurer of the Young People's Permanent Committee reported an expenditure of $547.60 for various denominational purposes. The secretary's report was an able, very

complete, strong, and inspiring statement and appeal. "We are cheered and encouraged," it said, "as we realize the earnest effort that many of our young people have put forth during the past year." The new Junior Superintendent made her first and an important annual report. The purpose in this line of effort was to promote "the religious training of the boys and girls." The Junior societies had raised $208.51, largely for missionary purposes; five new societies had been organized; and 26 Juniors had joined the churches.

The most encouraging statement was made that the sum of $10,500.00 had been pledged for the increase of the endowment of the Theological Department of Alfred University. This Conference was an important and far-reaching turning point in the history of theological education among Seventh-day Baptists.

Sermons, addresses, and papers were given on such subjects as the following: Industrial Missions in Africa; The Joy of the Harvest of Righteousness; He will not suffer thy foot to be moved; The Bible school, its ways and work; Tithing; Our China Mission; The Second Commandment; The Model Seventh-day Baptist Minister; The Outlook for Sabbath Reform; (the last three addresses were in the Brotherhood Hour); The Sabbath: a present crisis; The great responsibility resting upon our young people; and, Jesus gives drink to the thirsty.

As there had been a convention before Conference so one was held on the day following, when topics of general denominational interest were discussed, such as Industrial Missions, the *Sabbath Recorder*, and Theological Education.

Summary of Statistics:—Number of churches, 116; number reporting, 84; number of ministers and missionary pastors, 122; number of licentiates, 9; number of churches organized before 1800, 9; number organized between 1800 and 1850, 45; between 1850 and 1900, 59; in 1900-1901, 3; number of members reported, 9,257; additions, 334; losses, 288; resident Sabbath-keepers, 10,575; money raised, not including personal gifts, $50,409.27, an average per member of $4.77.

The Seventh-day Baptist General Conference always took a broad-minded and warm-hearted view of the world's work;

hence its influence and scope steadily increased. And at the end of a century we find it earnestly seeking to solve the old and the new problem of still further strengthening and unifying all lines of our growing work.

1902.

First Church of Hopkinton, Ashaway, R. I.—This meeting of Conference was called its One Hundredth Anniversary.[1] There were in attendance 428 delegates representing 58 churches; 32 from the Southeastern Association; 192 from the Eastern; 62 from the Central; 97 from the Western; 42 from the Northwestern; 1 from the Southwestern; and 2 from Shanghai, China.

Pastor Clayton A. Burdick gave the address of welcome; Rev. L. A. Platts, Corresponding Secretary, responded in behalf of the delegates; and the President of Conference, Henry M. Maxson, presented the annual address, his subject being "The Home." "Of all the discoveries of the age, the greatest is the discovery of the child. . . . If we hope to have a strong church twenty years from now, we must lay the foundation in our training of the children of today."

The Corresponding Secretary reported a roll of 108 churches, with reports from 86. Available statistics showed a membership of 9,292, with a gain of 98.

The Trustees of the Seventh-day Baptist Memorial Fund reported a total endowment fund held for the benefit of various denominational interests of $412,063.21.

The Sabbath School Board reported an average edition of the *Helping Hand* of 3,033; the purchase of the *Sabbath Visitor;* a good financial support from the schools; progress in the preparation of a series of tracts on denominational history and doctrines; and recommended more institute work, more home departments, and a general increase of manifested interest in the Sabbath school cause. The Tract Society had published the *Helping Hand* at a cost of $616.11, with receipts from subscriptions of $695.85. Other expenses of the Board had been $618.57.

1. There are those who think it was the One Hundred and Second.

The Woman's Board reported the receipt and disbursement of nearly $1,900, besides over $400 raised by local societies but not paid into the treasury of the Board.

The Board of Pulpit Supply reported helpful correspondence with some ten churches, and several young men and ministers.

In the report of the Committee on Obituaries appear the names of the following ministers: Austin H. Williams, Amos R. Cornwall, L. Elias Dilday, Henderson C. Brazeal, John O. Quillen, Julius M. Todd, Halsey Stillman, Orville D. Williams, and William C. Whitford (Milton, Wisconsin), and deacons Perry Cole, J. F. Morgan, C. J. Ericson, Willard P. Maxson, Frederick G. Jarl, Henry D. Burdick, and Samuel P. Griffin; and to the list was added the name of Mrs. Ruth Hemphill Whitford.

The report of a Committee on Ways and Means of entertaining Conference, which was adopted, recommended the so-called "Harvard Plan", delegates and visitors paying for their dinners and suppers; and that a committee be appointed to consider, and report at the next Conference, upon the question of having one or more fixed places for holding our Anniversaries.

Joint recommendations from the Executive and Finance Committees were adopted, relating to provisions for the publication in book form of the proceedings and historical papers of that anniversary of the Conference and the societies.

The report of a committee on the readjustment of our denominational organization, which was adopted, recommended that both women and men be elected as members of the various denominational boards; that the three societies (Missionary, Tract, and Education) be invited to so arrange their programs as to give all the evenings to the work of Conference; and that an Advisory Council be appointed, representing all lines of our work, which shall meet before the next anniversary for the purpose of carefully considering means and methods for unifying and strengthening all of our denominational interests.

The Sabbath morning sermon was preached by Rev. D.

HENRY M. MAXSON, D. PED.

See *Biographical Sketches,* p. 1361.

Burdett Coon, a great grandson of Elder Abram Coon, Moderator of the Conference from 1802 to 1806. The text was from Numbers xxiii, 23, *What hath God wrought!*

The Young People's Secretary reported 44 Endeavor societies; a membership of 1,994; and receipts of over $1,800. The report urged greater enthusiasm, greater devotion, and greater efficiency in the Lord's work.

The Junior Superintendent reported 31 Junior societies with a membership of 733; 4 Intermediate, with a membership of 81; the raising of $192; and that 179 Juniors were church members, 56 having joined the past year. "The hope of our future as a denomination is in our children."

The chief feature of the session was the celebration of the one hundredth anniversary of the reorganization, for which a special program had been prepared in accordance with the report of the special committee appointed for that purpose two years before. Their report presented and adopted a years ago is as follows:

To the Seventh-day Baptist General Conference:

Your Committee appointed in 1900, to arrange a programme for appropriate celebration of the Centennial of the General Conference, at Ashaway, R. I., in 1902, composed of the following: Deacon Charles C. Chipman, Eastern Association; Rev. Clayton A. Burdick, First Hopkinton Church; Rev. L. R. Swinney, Central Association; Pres. B. C. Davis, Western Association; Pres. W. Clarke Whitford, Northwestern Association; Pres. T. L. Gardiner, Southeastern Association; Dea. W. R. Potter, Southwestern, beg leave to report as follows:

CONFERENCE PROGRAMME, 1902.

1. Historical Sketch of the Sabbath from Christ down to its appearance in England, Rev. Abram H. Lewis.
2. Historical Sketch of Seventh-day Baptists in England, Rev. William C. Daland.
3. Historical Sketch of Seventh-day Baptists in America previous to 1802, Rev. William Clarke Whitford.
4. Historical Sketch of the Seventh-day Baptist General Conference from 1802 to 1902, Rev. Arthur E. Main.
5. Address, "Lessons from the Past," Rev. Stephen Burdick.
6. Address, "A Forward Look," Rev. Theodore L. Gardiner.
7. Work of the Board of Trustees of the Seventh-day Baptist Memorial Fund.

8. Work of the Woman's Board.
9. Work of the Young People's Permanent Committee.
10. Work of the Sabbath School Board, including all Sabbath-school work among Seventh-day Baptists.
11. Work of the Employment Bureau.
12. Work of the Committee on Pastoral Supply.
13. Work of the Brotherhood.
14. Historical Sketches of the Associations:
    a. Eastern, Hon. George H. Utter.
    b. Central, Rev. Asa C. Prentice.
    c. Western, Rev. William L. Burdick.
    d. Northwestern, Rev. Lewis A. Platts.
    e. Southeastern, Corliss F. Randolph.
    f. Southwestern, Rev. James F. Shaw.
15. Historical Sketch of the Seventh-day Baptist Home and Foreign Mission Work.
16. Historical Sketch of the American Sabbath Tract Society, including all Seventh-day Baptist Publications and Sabbath Reform Work.
17. Historical Sketch of the Seventh-day Baptist Education Society, including all educational work among Seventh-day Baptists.
18. Historical Sketch of the Sabbath Evangelizing and Industrial Association.

Acceptances have been received from all persons whose names appear on the foregoing programme. The plan of the Committee in preparing this, a largely historical programme, is with the belief that with a careful review of the past, future efforts along all lines of work will be greatly strengthened. Our young people know but little of our history, rich though it is, and a history which is highly prized and admired by those who are conversant with it. We believe this review of the past will quicken our young people in denominational pride and loyalty as nothing else will. This plan will also accomplish another thing which is very much needed, viz., preserve permanently our history in a popular and convenient form for general use.

Our plan is to gather up the history of all lines of denominational work from the date of organization to 1902, so that all subsequent history can date from that time. The papers and addresses will make a valuable historical collection and furnish data of inestimable value to future historians. They will be highly prized by the coming generations.

Every society and board has been invited to prepare its own historical paper and present it during its day or hour at the Conference.

For the sake of the record it is desired that all papers be carefully prepared and be full in detail, but concise; and where papers are too long for a public presentation, extracts covering the more important

CHARLES CLARENCE CHIPMAN.

See *Biographical Sketches,* p. 1361.

features can be selected and presented. All papers and addresses will be printed in full in the minutes of the Conference for that year.

HISTORICAL SKETCHES OF THE ASSOCIATIONS.

The Committee desires that these papers be historical of our people, in the various sections covered by the Associations, along lines of education, church and reform work, in the broad sense, and not confined to the exclusive work of the denomination. Each Association is rich with historical facts concerning our people, and historical events in which Seventh-day Baptists have been engaged. Our people have been among the leaders in the public school system, and in temperance reform movements. Take for example the Seventh-day Baptist influence in the colony of Rhode Island and later in the state. The Seventh-day Baptists coöperating with the Baptists of Rhode Island in founding Brown University, the fact that the Charter of the University was drawn by a Seventh-day Baptist, Samuel Ward, and Seventh-day Baptist representation on the Board of Trustees for many years of its early life, are facts worthy of record, and facts of which every Seventh-day Baptist, old or young, should be proud. Similar instances of Seventh-day Baptist influence and worth can be recorded of the other Associations.

It would be extremely interesting if each of these articles should record the names of the Seventh-day Baptist ministers who have come out from that Association together with the name of the church. Converts to the Sabbath should be indicated by star or otherwise.

The name and date of organization of each church established, and where churches have disbanded or become extinct the date they were dropped from the conference should be given. The two items, ministers and churches, could be handled by a statistical table with economy of space for publication and convenience for reference.

A brief mention of prominent Seventh-day Baptists who have lived in the Association and who were actively engaged or deeply interested in denominational work would be interesting. For example, in the Eastern Association, Thomas B. Stillman, George H. Babcock, Charles Potter, Prof. William A. Rogers, Mrs. Ann Lyon. In the Central Association, Rev. Alexander Campbell, Doctor C. D. Potter, Rev. Eli S. Bailey, Deacon Amos R. Wells, Mrs. Lucy Carpenter. In the Western Association, President William C. Kenyon, Jonathan Allen, Rev. Thomas D. Brown, Rev. Nathan V. Hull, Mrs. Melissa B. Ward Kenyon.

It is not contemplated by the Committee that the papers of the Associations will be read at the Conference, for want of time, interesting as they would be, but that they will be presented to the Conference for adoption and publication.

We feel confident that all persons selected and whose names are placed on the program will coöperate with the Committee to the

end that the Centennial Celebration of the General Conference at Ashaway, Rhode Island, August, 1902, may be a great success, and that the minutes of the session will be the most valuable collection of historical facts that have ever been compiled and published by our people.

For and in behalf of the Committee,
CHARLES C. CHIPMAN, *Chairman.*

220 *Broadway, New York, Aug.* 28, 1901.

The hand of death had claimed President William C. Whitford before the completion of his paper, and Rev. William C. Daland reported that he was unable to write the paper assigned to him. Arrangements were made for completing the one, and for writing the other of these papers.

A committee was appointed with instructions to have printed and published in book form these various historical productions.

What hath God Wrought—"In the World;" "In the Nation;" "In us personally;" "In our denomination;" "That will make us fruitful;" and "In this session of the Conference;" and *A forward look,* were subjects of early morning and of two evening meetings.

Other subjects of discussion or of addresses were: "Readjustment of our denominational organization;" "What the Sabbath School Board is doing;" "What the Sabbath School Board hopes to do;" "Communion and Transformation;" "True courtesy;" and "The future for women."

The resolutions adopted related to the value of the Christian home; to the importance of the Sabbath school; to the need of a purer press; to the evils of strong drink and tobacco; to the indebtedness of Conference to Mr. Charles C. Chipman and others for the Centennial programs; and to the gratitude due to the President of Conference, entertaining friends, and others, for efficient labor and valued help.

This survey of a hundred years can not better close than with the first resolution from the report of the Committee on Resolutions as follows:

Resolved, That this Centennial Anniversary of the Conference is an occasion for profound gratitude and sincere

Tent occupied by the *General Conference* on the ocasion of the celebration in 1902 of the *One Hundredth Anniversary* of its organization, with the First Hopkinton Church in the background.

thanksgiving to God for his mercies, and for the good measure of success that has attended the labors of our people during the century. For enlarged borders, enlarged opportunities, and responsibilities, and a widening field, we render humble and hearty thanks, and pledge ourselves to renewed consecration and faithfulness to all our varied and important lines of work.

In Conclusion.

This paper, dedicated to the memory of one now gone, whose interest and sympathy were inspiration and strength and who herself began the preparation of some of the statistical parts, does not aim to be a history of individuals, churches, or the denomination; or of the societies; or of boards and permanent committees of the Conference, appointed for special and continued work through the year. But the purpose is to give such a general survey or outline sketch of every meeting of Conference as will help the reader to apprehend, fairly well, the spirit and work of each anniversary that was held, and put him in the way of further study, if he shall so desire.

The Conference Minutes have been, in the nature of the case, the principal source of information. Many things are necessarily omitted that would have been of interest; and, quite likely, there has been written what might well have been left out. The writer has received pleasure and benefit from the study; but no one can regret the imperfections in the result more deeply than himself.

Denominational statistics have not been reported, in the Minutes of Conference, with uniformity of method and completeness; and no more is claimed for the figures given here than approximate and working accuracy.

The help of others is gratefully acknowledged, especially the valuable work done by Prof. Gamble.

Our denominational fathers made mistakes, as we ourselves have done; nevertheless, they wrought nobly and made a grand history, one that ought to inspire us to render better service than we have ever given before.

OFFICERS OF CONFERENCE AND THE SOCIETIES.

1902.

GENERAL CONFERENCE.

President—H. M. Maxson, Plainfield, N. J.

Corresponding Secretary—Rev. L. A. Platts, Milton, Wis.

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

Recording Secretary—A. W. Vars, Dunellen, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Organized in 1842.

President—William L. Clarke, Westerly, R. I.

Corresponding Secretary—Rev. Oscar U. Whitford, Westerly, R. I.

Recording Secretary—Albert S. Babcock, Rockville, R. I.

Treasurer—George H. Utter, Westerly, R. I.

Board of Managers—George B. Carpenter, Ira B. Crandall, Rev. Samuel H. Davis, Joseph H. Potter, Albert L. Chester, Lewis T. Clawson, Rev. Simeon H. Babcock, Charles H. Stanton, Rev. Clayton A. Burdick, Sanford P. Stillman, Charles P. Cottrell, George H. Greenman, Rev. Oliver D. Sherman, Gideon T. Collins, Benjamin P. Langworthy 2d, Albert S. Babcock, George T. Collins, Rev. Lewis F. Randolph, Rev. Alexander McLearn, Eugene F. Stillman, Rev. Nathan M. Mills, Paul M. Barber, Rev. Arthur E. Main, Elisha C. Stillman, J. Irving Maxson, Rev. Ira Lee Cottrell, Rev. Lewis A. Platts, Rev. Theodore L. Gardiner, Rev. Lester C. Randolph, Irving A. Crandall, David E. Titsworth, Rev. Judson G. Burdick, Preston F. Randolph, Rev. William L. Burdick, Rev. Seth I. Lee, Rev. Geo. J. Crandall.

THE AMERICAN SABBATH TRACT SOCIETY.

Organized in 1843.

President—J. Frank Hubbard, Plainfield, N. J.

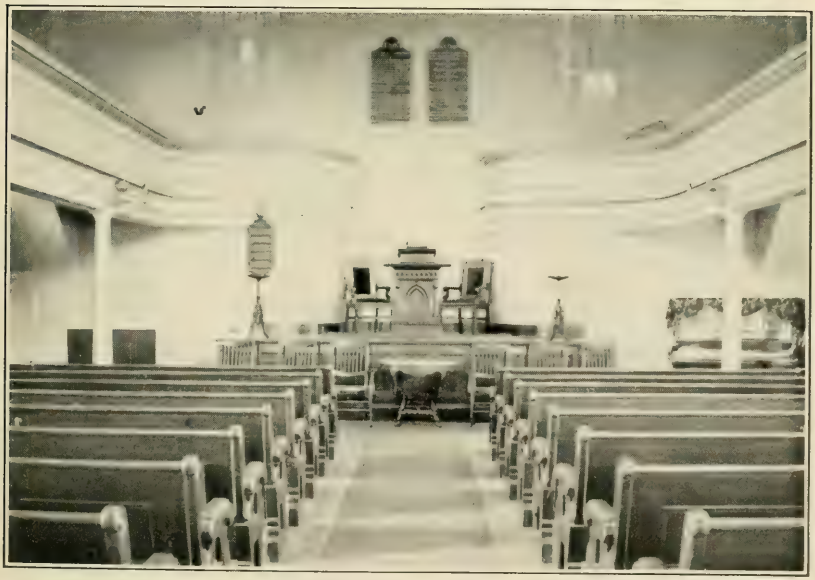
Vice-Presidents—Stephen Babcock, David E. Titsworth, Rev. Leander E. Livermore, Rev. Asa B. Prentice, Rev. Arthur E. Main, Rev. Edward B. Saunders, Rev. Samuel D. Davis, Rev. George M. Cottrell.

Corresponding Secretary—Rev. A. Herbert Lewis, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—William M. Stillman, Plainfield, N. J.



INTERIOR OF FIRST HOPKINTON CHURCH, AT ASHAWAY, RHODE ISLAND.

a. Looking toward the Choir Loft.
b. Looking toward the Pulpit.

Directors—J. Frank Hubbard, Stephen Babcock, David E. Titsworth, Rev. Leander E. Livermore, Rev. Asa B. Prentice, Rev. Arthur E. Main, Rev. Edward B. Saunders, Rev. Samuel D. Davis, Rev. George M. Cottrell, Rev. A. Herbert Lewis, Frank J. Hubbard, Arthur L. Titsworth, William L. Stillman, J. Denison Spicer, Rev. Frank E. Peterson, Rev. Stephen Burdick, Ira J. Ordway, Rev. J. Bennett Clarke, Charles C. Chipman, Edgar R. Greene, Joseph M. Titsworth, Henry V. Dunham, Joseph A. Hubbard, Rev. William C. Daland, Rev. Judson G. Burdick, William C. Hubbard, Frank S. Wells, Rev. Ira Lee Cottrell, Rev. Herman D. Clarke, Edwin H. Lewis, Rev. Oscar U. Whitford, Edwin Shaw, Corliss F. Randolph, George B. Carpenter, Henry D. Babcock, Henry M. Maxson, Edgar H. Cottrell, George H. Utter, Rev. Lester C. Randolph, Rev. George W. Lewis, Rev. Theodore L. Gardiner, Frank L. Greene, Alfred A. Titsworth, Rev. George B. Shaw, Alex. W. Vars, Uberto S. Griffin, George W. Post, Rev. Martin Sindall, Sherman E. Ayers, Orra S. Rogers, Will H. Crandall, Mrs. C. D. Potter, Mrs. H. D. Witter, Mrs. George H. Babcock.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

Organized in 1858.

President—Edward M. Tomlinson, Alfred, N. Y.

Corresponding Secretary—Rev. William L. Burdick, Independence, N. Y.

Recording Secretary—Terrence M. Davis, Alfred, N. Y.

Treasurer—Alpheus B. Kenyon, Alfred, N. Y.

Vice-Presidents—Rev. Lewis A. Platts, Rev. Leander E. Livermore, Rev. Theodore L. Gardiner, Rev. Stephen Burdick, Albert Whitford, Rev. James F. Shaw, Rev. Boothe C. Davis, Rev. J. Bennett Clarke, Rev. William C. Daland.

Directors—Elwood E. Hamilton, George H. Utter, David E. Titsworth, Henry M. Maxson, Ira B. Crandall, Rev. W. Calvin Whitford, S. Whitford Maxson, Rev. Earl P. Saunders, Jesse F. Randolph, Rev. George J. Crandall.

WOMAN'S EXECUTIVE BOARD.

Organized in 1884.

President—Mrs. S. J. Clarke, Milton, Wis.

Vice-Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. G. J. Crandall, Milton Junction, Wis.

Corresponding Secretary—Mrs. Albert Whitford, Milton, Wis.

Recording Secretary—Mrs. L. A. Platts, Milton, Wis.

Editor Woman's Page—Mrs. Henry M. Maxson, Plainfield, N. J.

Associational Secretaries—Mrs. Anna Randolph, Plainfield, N. J.; Miss Elsie Bond, Salem, W. Va.; Miss Cora Williams, New London, N. Y.; Miss Agnes L. Rogers, Belmont, N. Y.; Mrs. A. H. Booth, Hammond, La.; Mrs. Nettie West, Milton Junction, Wis.

SABBATH SCHOOL BOARD.

Organized in 1872.

President—Rev. George B. Shaw, Plainfield, N. J.
Recording Secretary—Corliss F. Randolph, Newark, N. J.
Corresponding Secretary—J. B. Cottrell, Brooklyn, N. Y.
Treasurer—Frank L. Greene, Brooklyn, N. Y.
Vice-Presidents—Mrs. Henry M. Maxson, Plainfield, N. J.; Rev. I. L. Cottrell, Hornellsville, N. Y.; M. H. Van Horn, Salem, W. Va.; Rev. L. R. Swinney, DeRuyter, N. Y.; Rev. H. D. Clarke, Dodge Center, Minn.; Mrs. Elizabeth A. Fisher Davis,

YOUNG PEOPLE'S PERMANENT COMMITTEE.

Organized in 1899.

President—Rev. M. B. Kelly, Milton, Wis.
Secretary—Miss Mizpah Sherburne, Chicago, Ill.
Editor of Young People's Page—Rev. L. C. Randolph, Alfred, N. Y.
Treasurer—J. Dwight Clarke, Milton, Wis.
General Junior Superintendent—Mrs. H. M. Maxson, Plainfield, N. J.
Associational Secretaries—Roy F. Randolph, New Milton, W. Va.; Miss L. Gertrude Stillman, Ashaway, R. I.; G. W. Davis, Adams Center, N. Y.; B. Frank Whitford, Nile, N. Y.; Miss Abbie I. Babcock, Albion, Wis.; Miss Leona Humiston, Hammond, La.

CONFERENCE STATISTICS.

1801.

At the beginning of the century, and with Conference yet incompletely organized, there were 8 churches in fellowship, located in Rhode Island, Connecticut, New York, and New Jersey, and having a membership of nearly 1,200.

1811.

Twelve churches, 1,782 members.

1821.

Sixteen churches, 2,547 members.

1831.

Twenty-nine churches, 3,793 members.

1841.

Fifty-two churches, 5,432 members.

1852.

(No meeting in 1850 or 1851.)

Seventy churches, 6,345 members.

1861.

Sixty-seven churches, 6,700 members.

1871.

Eighty churches, 7,750 members.

1881.

Ninety-three churches, 8,720 members.

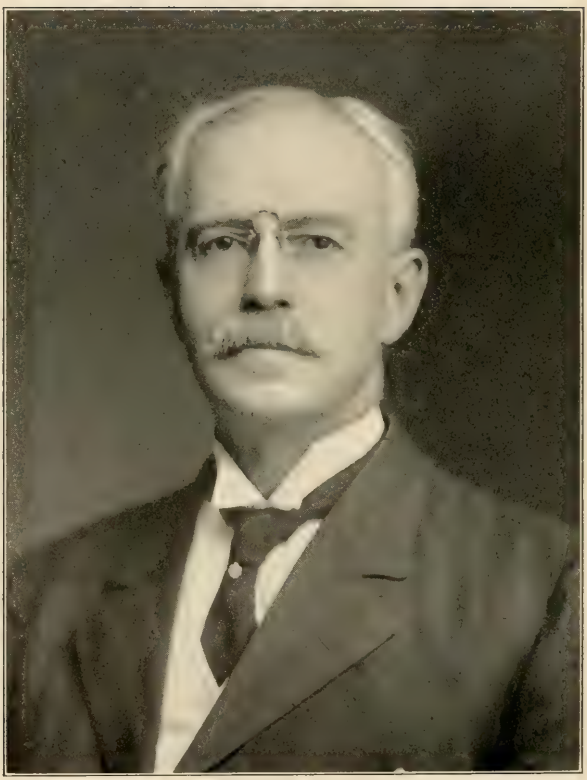
1891.

One hundred and two churches, 8,675 members.

1901.

Conference begins the 20th century with a list of 116 churches, reporting a membership of 9,340.

SEVENTH-DAY BAPTIST MEMORIAL FUND.



DAVID E. TITSWORTH.

See *Biographical Sketches,* p. 1361.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

David E. Titsworth.

At the session of the Seventh-day Baptist General Conference, held at Shiloh, N. J., in 1869, President William C. Whitford, of Milton College, Milton, Wis., called the attention of the Conference to the fact that on Dec. 21, 1871, the Seventh-day Baptist Church in this country would reach its two hundredth birthday, and proposed that the Conference for that year hold some suitable memorial service. Acting upon this suggestion a plan for these services was matured at the session of the Conference held at Adams Centre, New York, in 1871. Soon after this session it was proposed by President Whitford, of Milton College, and ably seconded by President Jonathan Allen, of Alfred, through the *Sabbath Recorder,* that in addition to the memorial services our people should commemorate this important event in our history by raising a Fund of not less than $100,000.00 for the endowment of our Schools, and for aiding our Denominational Societies in prosecuting their respective labors.

This proposition met with the hearty approval of leading members of the Denomination. At the session of the Eastern Association, held with the First Church of Hopkinton, at Ashaway, R. I., in June, 1872, the Committee on Education

reported a plan for raising a "Memorial Fund." This plan was adopted and forwarded by the delegates to the other Associations, all of which concurred in the plan.

In the interim between the sessions of the Associations and the meeting of the General Conference, Rev. Jonathan Allen, Rev. Thomas R. Williams and President William C. Whitford, acting under instructions from the Seventh-day Baptist Education Society, made an extensive canvass of the churches of the denomination and received more than one-half of the sum named, either in money, notes, or some other form of obligation.

At the Conference held at Southampton, Ill., in Sept., 1872, the following plan, which had been previously recommended by the Association, was adopted unanimously by the General Conference.

Whereas, the five Associations of our denomination have adopted, with great unanimity, a proposition and plan for raising funds for Educational and other denominational purposes; and have invited this body to concur with them in their action; therefore,

Resolved, That we unite with our Associations in the adoption of their proposition and plan as follows: This being the Bi-centennial year of the Seventh-day Baptists in America, it should be remembered with devout thanksgiving and by liberal thank-offerings. The gratitude of the heart ever seeks expression in some appropriate outward act. We therefore invite, as a spontaneous thank-offering to our Heavenly Father, contributions from each one, as God has prospered him, to be so appropriated as to render more efficient, in the centuries to come, those institutions and agencies to which we, as a people, as well as the whole Christian world, are so deeply indebted, in the past and present. To this end, the General Conference concurs with the Associations in the recommendations:

1st. That a Memorial Fund be raised of at least *one hundred thousand dollars.*

2d. That, while each individual be allowed full freedom in determining the object to which his subscription shall be devoted, yet we recommend that a *centennary educational fund* be made the prominent object of those contributions, as it is, of all the objects before us, most clearly monumental and enduring, as to its methods and uses.

3d. All funds subscribed directly for our benevolent societies, or for our literary institutions, shall be passed over to those societies or institutions, as the donors may direct.

4th. All funds subscribed to the Centennary Educational Fund, as well as all others that may be so directed by the donors, shall be placed in the hands of a Chartered Board of Trustees. These funds shall be

GEORGE HERMON BABCOCK.

See *Biographical Sketches,* p. 1361.

securely invested in bonds and mortgages on real estate of not less than twice the value of the mortgages, or in United States, State, County or City bonds or other equally safe securities; and the interest only shall be used for the specified purposes. This Chartered Board of Trustees shall consist of the Treasurers of the societies and institutions which may share in the benefit of the fund held in trust, and nine others, to be elected by the General Conference. These shall be divided into three classes of three each, and the first class shall hold their office for one year, the second class for two years, and the third class for three years, the vacancies thus annually occurring to be filled by annual elections.

The following brethren were appointed by the General Conference as the first Board of Trustees of the Seventh-day Baptist Memorial Fund:

FOR ONE YEAR.

Thomas S. Greenman, Mystic, Conn.
Clark Rogers, Plainfield, N. J.
Isaac D. Titsworth, New Market, N. J.

FOR TWO YEARS.

Charles Potter, Jr., Plainfield, N. J.
Rev. Lewis A. Platts, New Market, N. J.
Geo. H. Babcock, Plainfield, N. J.

FOR THREE YEARS.

Rev. Darwin E. Maxson, D. D., Plainfield, N. J.
Calvert C. Cottrell, Westerly, R. I.
Elias R. Pope, Plainfield, N. J.

This Board was instructed by the General Conference "to organize and become incorporated in the State of New Jersey at its earliest convenience."

The authority for the original canvass for funds, before referred to, is found in the following report made to the General Conference by the Executive Board of the Education Society, which contains the general plan of the canvass and the form of notes and receipts used:

The Executive Board of the Education Society would respectfully submit to the General Conference, through their Corresponding Secretary, the following report:

The Board was recommended by the several Associations, at their last annual sessions, to employ two or more agents to secure subscriptions for as much of the proposed Memorial Fund, before the Bicentennial Meeting, as possible.

In conformity with the above recommendation, the Executive Board of the Education Society appointed J. Allen, W. C. Whitford and T. R. Williams, General Agents, with George Greenman, J. B. Clarke, A. R. Cornwall, and Preston F. Randolph, as Associate Agents for the Eastern, Central, North-Western and South-Eastern Associations.

The following resolution was adopted by the Board:

"*Resolved,* That these agents shall receive pay for their services upon the audit of the Board of Trust, to be drawn from the several organizations benefitted, in the ratio of the benefit received by each, at the rate of eight hundred dollars a year and expenses, for the time actually employed in this service."

The following was adopted as the form of the subscription notes:

I do hereby obligate myself, my heirs and assigns, to pay to the Treasurer of ——— within — years from date, the sum of ——— dollars, with annual interest, payable on the first day of September of each year.

"The avails of this subscription shall be accounted a part of the Seventh-day Baptist Memorial Fund, and shall be appropriated as follows: ———.

"[This subscription is made with the understanding and agreement, on the part of the maker, that in case the object of the subscription herein named shall ever, in the judgment of the Chartered Board of Trustees, fail, the sum obtained from it shall pass entirely under the control of said Board, and the income from said sum shall be applied to promote such objects, connected with the Seventh-day Baptist denomination, as they may deem most closely allied to the object named herein.]

"Received from ———, — dollars, to be accounted for as a part of the Seventh-day Baptist Memorial Fund, and applied as follows: ———.

"[It is understood and agreed, by the person paying as above, that in case the object named in this receipt shall ever, in the judgment of the Chartered Board of Trustees, fail, the sum shall pass under the entire control of said Board, and be applied to promote such objects connected with the Seventh-day Baptist denomination as they may deem most closely allied to the object named herein.]

——— ———, *Agent.*"

The first meeting of the Board was held at the Seventh-day Baptist parsonage, Plainfield, N. J., on Oct. 27, 1872, seven members being present. The Board was temporarily organized by the election of the following named officers:

President, Charles Potter, Jr., Plainfield, N. J.

Secretary, Rev. Lewis A. Platts, New Market, N. J.

Treasurer, Elias R. Pope, Plainfield, N. J.

A committee was appointed to secure a charter from the State of New Jersey.

It was voted to accept the work already done by the Reverend Messrs. Jonathan Allen, Thomas R. Williams and William C. Whitford, and to appoint them to complete the canvass of the denomination.

At a meeting held on June 15, 1873, the following charter granted under the Laws of the State of New Jersey was presented and accepted by the Board of Trustees:

ACT OF INCORPORATION.

An Act to incorporate the Board of Trustees of the Seventh-day Baptist Memorial Fund, of Plainfield.

(1) Be it enacted by the Senate and General Assembly of the State of New Jersey, that Darwin E. Maxson, Calvert B. Cottrell, Elias R. Pope, Charles Potter, Junior, Lewis A. Platts, George H. Babcock, Thomas S. Greenman, Clark Rogers, Isaac D. Titsworth, and their successors are hereby ordained and declared a body corporate and politic in fact and in law, by the name of "The Board of Trustees of the Seventh-day Baptist Memorial Fund," and by that name shall have perpetual succession and shall be capable of purchasing, holding and conveying any lands, tenements, hereditaments, goods and chattels, necessary or proper for the objects of the corporation.

(2) And be it enacted, That the above named persons or a majority of them shall be the first Board, and shall be divided or allotted into three equal classes, as follows: One class of which shall hold office for three years; one class for two years; and one class for one year (or until their successors are elected, by the General Conference of the Seventh-day Baptist denomination at the regular annual meeting thereof), and said Board of Trustees shall make annual report of the proceedings to said Conference.

(3) And be it enacted, That the Business of said Board of Trustees shall be to hold in trust the Memorial Fund of the Seventh-day Baptist denomination, and to expend the principal or interest accruing therefrom in accordance with the object for which the Fund is raised; and in pursuance of this object shall have power to hold real estate by purchase, by bequest, by will or otherwise, and to have power to make good and legal title and conveyance in law for same; they shall sue and be sued, and make and use a corporate seal and alter the same at pleasure.

(4) And be it enacted, That the said Trustees shall have power to fill all vacancies that may occur in their Board, except by expiration of term of office, to make all by-laws, rules and regulations necessary for the government of their members, and as may be necessary for carrying out the object of said corporation.

(5) And be it enacted, That a majority of said Board shall reside in the State of New Jersey, and five shall constitute a quorum for the transaction of business.

(6) And be it enacted, That the treasurers of the several societies and institutions which may receive benefits arising from this Fund, shall be ex-officio members of the Board and be entitled to participate in its deliberations, but not to vote upon questions affecting the investment of the Fund, or the disposition of the interest accruing therefrom.

(7) And be it enacted, That the said trust board shall invest no money in any public stocks, other than such as are created under the laws of the United States, or the States of New Jersey, New York, Connecticut, Rhode Island, Wisconsin, Kansas, Minnesota, Virginia, Illinois, or Iowa, and stock and bonds of the different cities and counties in the states above mentioned or such other bonds or stocks as the Board of Trustees should deem expedient.

(8) And be it enacted, That the annual meeting of this Board for the election of a president, secretary and treasurer or such other officers as may be necessary to carry out the provisions of this act shall be held in October of each year.

(9) And be it enacted, That this act shall be deemed a public act and take effect immediately.

Approved March 21, 1873.

The officers who had been elected temporarily were then duly elected as the officers of the Incorporated Board, and the classification of Trustees with respect to their terms of office was made the same as that made by the Conference in appointing them. The canvassing agents were reappointed and the Board entered formally upon its work.

The original Fund, known as the Bi-Centennial Education Fund, included sundry subscriptions made by individuals direct to the several schools, which subscriptions were by agreement to be considered as part of the Bi-Centennial Fund, although the moneys never entered into the accounts of nor under the supervision of the Trustees of the Memorial Fund.

Quite a portion of the original subscriptions are still unpaid, owing to the changed circumstances of the donors making it impossible for them to meet the obligations. Since the founding of the Fund there have been a number of gifts and bequests which have largely increased the Fund.

During the 29 years of the existence of the Fund the following brethren have served as Trustees:

Thomas S. Green, Clark Rogers, Isaac D. Titsworth,

Charles Potter, Rev. Lewis A. Platts, George H. Babcock, Rev. Darwin E. Maxson, Calvert B. Cottrell, Elias R. Pope, Joseph A. Hubbard, J. Frank Hubbard, Rev. Leander E. Livermore, Rudolph M. Titsworth, George B. Utter, Joseph M. Titsworth, Henry V. Dunham, William M. Stillman, David E. Titsworth, Joseph Denison Spicer, Clark T. Rogers, and Henry M. Maxson. Of these 11 are living and 10 have gone to their reward. But one member of the original Board is now living, the Rev. Lewis A. Platts, D. D., the field secretary.

The officers of the Board have been as follows:

Presidents,

Charles Potter, 1872-1899.
(Died Dec. 2, 1899).
J. Frank Hubbard, 1900- .

Vice-Presidents,

J. Frank Hubbard, 1898-1900.
Joseph M. Titsworth, 1900- .

Secretaries,

Rev. Lewis A. Platts, D. D., 1873-1877.
Rev. Darwin E. Maxson, D. D., 1877-1879.
(Died Feb. 22, 1895).
Rev. Leander E. Livermore, 1879-1883.
J. Frank Hubbard, 1883-1888; 1890-1896.
Henry V. Dunham, 1888-1890.
David E. Titsworth, 1896- .

Treasurers,

Elias R. Pope, 1873-1896.
(Died Aug. 10, 1896).
Joseph A. Hubbard, 1896- .

Thus it will be seen that two officers served the Fund from its foundation until they were called to higher service and richer rewards in the Life Eternal. It is worthy of note that Brother Elias R. Pope handled the finances of the Fund for 23 years without pay and in all that time he was not absent from a meeting of the Board, excepting the one held on Aug. 9, 1896, the day before his death.

The Geo. H. Babcock Bequest of $200,000.00 so largely increased the Fund and added so much to the care of moneys and investments that a salary was fixed for the Treasurer.

Aside from this the labor of the other Trustees has always been a voluntary service, a service of large responsibility and sometimes of great anxiety, yet cheerfully borne for the cause for which they stand.

The endowments confided from time to time to the care of the trustees of this fund now amount to $412,063.21, as shown by the list appended below.

During the existence of the Fund our Schools and publishing interests have been largely helped by the income from the Fund, and it has been said by two of our college presidents that this Fund has kept their institutions alive, and thus those who by sacrifice and self-denial have given to the Master, and those, who from their abundance have poured riches into His treasury, have united in founding that which shall go on long after they have ceased to live, bringing blessing to many and great honor to the cause of Him in whose name the gifts were made.

SUMMARY OF ENDOWMENT FUNDS, AUGUST 6, 1902.

Plainfield Chair of Doctrinal Theology	$ 9,767 01
Babcock Chair of Physics	22,030 15
Chair of Greek Language and Literature	1,000 00
Chair of Church History and Homiletics	6,665 00
Chair of Pastoral Theology	50 00
Alfred University	212 50
Missionary Society	1,469 47
Charles Potter Chair of History and Political Science	28,931 44
Milton College	22,602 00
David P. Rogers Fund for Milton College	2,567 66
American Sabbath Tract Society	1,115 22
Bi-Centennial Education Fund	6,663 98
Delos C. Burdick Bequest	10,293 12
Delos C. Burdick Farm, 243 acres	
Young men preparing for ministry, 10 acres land	
George H. Babcock Bequest	289,690 24

OFFICERS AND MEMBERS OF THE BOARD, 1902:

J. Frank Hubbard, President.
Joseph M. Titsworth, Vice-President.
Joseph A. Hubbard, Treasurer.
David E. Titsworth, Secretary.
Henry V. Dunham.
Joseph D. Spicer.

William M. Stillman.
Clark T. Rogers.
Henry M. Maxson.

Ex-Officio Members:

Will H. Crandall, Treas. Alfred University.
Albert Whitford, Treas. Milton College.
George H. Utter, Treas. Seventh-day Baptist Missionary Society.
Frank J. Hubbard, Treas. American Sabbath Tract Society.

THE WOMAN'S BOARD.

MRS. EMMA TEFFT PLATTS.

See *Biographical Sketches*, p. 1361.

THE WOMAN'S BOARD.

Emma Tefft Platts.

So far as can be learned from the earliest records, the first person upon this continent to begin the observance of the Bible Sabbath, March 11, 1671, was a woman, Tacy Hubbard, wife of Samuel Hubbard, who commenced its observance a little later. The two became prominent members of the first Seventh-day Baptist Church of Newport, but before their separation from the First-day Baptist Church, when they, with several others, were called to account for absenting themselves from the "breaking of bread," it was Tacy Hubbard, who, before the stern assemblage, "gave in the grounds," numbered consecutively 1, 2 and 3, with great clearness and force. Among the forefathers of our people, men of sterling worth, intellectually and spiritually, eminently fitted to stand shoulder to shoulder, as they did, with Roger Williams, in the maintenance of religious liberty, let this pre-eminent foremother retain her first place—ever first, down through the generations of loyal successors, in reverence and affection.

Since that auspicious beginning, the women of our denomination have never ceased to stand fearlessly for their conscientious convictions of right and righteousness, and side by side with their brothers, to work valiantly and efficiently for all

that has made for the strengthening and enlargement of the interests of our people.

In the first company of missionaries to China, it was the gifted pen of Mrs. Lucy Clarke Carpenter, pointed with the devotion of a pure, lofty, consecrated spirit, which touched the entire denomination with a thrill of missionary ardor which has never been, and, we trust, never will be, lost.

Mrs. Ann Lyon, in her grief at the loss of her talented, only son, made the first large gift to Alfred University, in the establishment of the Industrial Mechanics Department as his memorial. Other and larger benefactions have since been received; hers led the way.

Outwardly, Milton College was founded by Joseph Goodrich; the real, true foundation was laid in the prayers of the saintly woman, his wife, Nancy Goodrich, of blessed memory, whose devout spirit is preserved in the institution to this day.

In later years, a desire has been growing in the minds of many of the most active and progressive of our women that we, like the women of other denominations, might be organized, especially for missionary work; that we, too, might have our Woman's Board,—believing that by this means we would be more universally enlisted in the work being carried on by our people at large.

This thought had entered into conversation and correspondence among the women of the denomination. Early in the session of Conference at Lost Creek, W. Va., 1884, Mrs. A. K. Witter, who had been very much interested in the movement, spoke upon the subject, and an informal meeting of the women in attendance was called.

Previous to this session thus called for, that there might be something definite upon which the meeting should take action, Mr. and Mrs. L. A. Platts, then Secretaries of the Conference, drew up a very simple plan for the organization of such a Board. This was approved by the meeting, which was fully attended by both ladies and gentlement, and was presented by Miss Mary F. Bailey, Secretary of the meeting, to the Conference, which adopted the plan and referred the nomination of the contemplated Board to its own regular Committee on Nominations. This plan, with some slight modifications as to the officering, has remained the working plan of the Board

in its relations to the Conference during the past twenty years.

Since its organization the Woman's Board has been courteously and cordially recognized by similar bodies, and has been ably represented in International and World Conferences by such delegates as Miss Bailey, Dr. P. J. B. Wait, Mrs. George H. Babcock, and others.

LOCATION.

The Board was located for the first two years at Alfred, during which time, as stated in its first Report to Conference, 1885, the effort made was pricipally to secure the co-operation of existing Ladies' Societies, the organization of such Societies in all churches where they did not already exist, and to make of these Societies strong radiating centers for the work of the Master in the home churches and outward throughout the denomination. The first Report showed a creditable amount of work accomplished and several new Societies organized. During the second year it became more apparent that the ruling spirit of the movement represented in the founding of the Board was Miss Bailey, of the Northwest; that she was privileged with rare opportunities for observing the workings of similar organizations in other denominations, and that her native abilities and force of character developing powerfully through this channel, were making of her the natural leader of our body of women. Accordingly, an urgent request was forwarded to the Conference at Milton that the Board might be located there, with Miss Bailey as Corresponding Secretary. This was done by the Nominating Committee, and for eighteen years Milton ladies have done the work of the Board; Miss Bailey filling the position of Corresponding Secretary with extraordinary ability until a few months before her death in the spring of 1893.

RECORDER WORK.

About the time of the removal to Milton the Tract Society was publishing that bright little paper, *The Light of Home,* and the Woman's Board procured for it large lists of names, and addressed them for mailing, relieving the Society of considerable expense and much routine work. Miss Bailey also became connected with it editorially, having charge of the Home Department. This little paper was discontinued after

a time, but during the spring of '88 a Department of Woman's Work was opened in the *Sabbath Recorder*, occupying about one page of that paper. This was very ably conducted by Miss Bailey, chiefly along missionary lines, her fertile pen furnishing most of the material for the page, and her own personal enthusiasm arousing general interest and zeal. After her death, the Board appointed as its editor of the page, Mrs. Rebecca Titsworth Rogers, who greatly endeared herself to our women by her gentle, loving fidelity. After seven years of faithful service, failing health compelled her to relinquish the work, in which, like her predecessor, notwithstanding its exactions, she had taken great pleasure. The Board was again fortunate in securing the present incumbent, Mrs. Henry M. Maxson, who, joining culture and refinement to a broad view-point, continues to hold firmly this silken cord that binds us more closely together and keeps Societies, isolated Sabbath-keeping women and all in touch with each other.

MISSIONARY TO SHANGHAI.

The pressing need upon the China field for a lady to have sole charge of the girl's school work appealed strongly to our women, and Miss Bailey opened correspondence upon the subject with Miss Susie Burdick, of Alfred. Under date of Jan. 21, 1888, Miss Burdick, then at Wellesley College, writes: "If it is the work for me I am sure that I shall do it gladly, joyfully." In November of the same year she committed herself fully to that work. Carefully defined agreements had been made between the Woman's Board and the Missionary Board relative to their mutual relations and obligations in sending out missionaries, and in February, '89, the Missionary Board duly appointed Miss Burdick to the China field as teacher of the girl's school, the women of the denomination, through the Woman's Board, becoming responsible for her support. At the Annual Session of the Missionary Society at the Second Alfred Church, in August, '89, in a tender farewell service, Miss Burdick was consecrated to the foreign missionary work, leaving the home land for her field of labor in November of that year. Since then she has been the successful and beloved missionary of all our people, though we women claim her as belonging, in a very near and dear sense, to us.

MRS. HARRIET E. (SAUNDERS) CLARKE.

See *Biographical Sketches*, p. 1361.

FOREIGN AND HOME MISSION BOXES.

Early in the history of the Board, regular systematized correspondence was taken up with our China missionaries. This led to the wish to do something practical in their work, and this to the sending of what was called the Christmas Box, including articles for the missionaries themselves, and such things as might be useful to them, for others, in the prosecution of their work. Miss Sarah Velthuysen, of Haarlem, Holland, has been remembered in the same way. Acknowledgment of the good cheer and practical help thus received naturally turned the eyes of our women toward the Home Mission fields, where occasional work of that kind had been done and where it would be equally as beneficent as upon the foreign field. Accordingly, boxes, or Christmas gifts of money, under the direction of the Board, have been sent to different points, by different Societies, changing about from year to year, and in the year 1890 aggregating in value on the home field over one thousand dollars. In carrying forward this work, mention should be made of the following ladies who have been especially helpful: Mrs. O. U. Whitford, Westerly, R. I.; Mrs. I. A. Crandall, Leonardsville, N. Y.; and Dr. P. J. B. Wait, New York City.

THANK-OFFERING BOXES.

For several years, thank-offering boxes were distributed by the Board and used with much spiritual profit to the individual worker and also with material benefit to the treasury of the Board. They have gradually fallen into disuse since their novelty has worn away, but the box-openings held regularly in many Societies were occasions of special interest, and the rich experience gained in their use must have led to a more conscientious laying aside of means for the work of the Master.

NATIVE HELPERS.

Our women have always been deeply interested in the Medical Mission, at Shanghai, and contributed from the first to the support of Dr. Swinney. Her work increased upon her hands, until she was carrying a burden of labor almost superhuman; and a request to send her a nurse for hospital work bore heavily upon all hearts. Under the urgency of this call Miss Rosa Palmborg was impelled to offer herself with the

understanding that she be given time to take the training necessary to fit herself for the position. She finally took a full course of medical study, and so qualified herself not only to be the helper of Dr. Swinney, but to take her place, which she is doing so nobly at the present time. The Woman's Board wished her to go out for them, but the Young People, through their Permanent Committee, insisted that she be considered their charge and special representative on the foreign field, and our Board yielded.

Early in '91, two native Chinese women of marked ability and experience gave themselves unreservedly to the help of Dr. Swinney. These were Lucy Tong and Mrs. Ng, the sister of Erlow. These two women had been accustomed to receive high wages as amahs, or nurses, in the families of foreigners. As helpers and Bible women, they wished to receive a comparatively slight remuneration, that their influence with their countrywomen might not be lessened through the imputation of any mercenary motive. The payment of the salary of these two women has been joyfully met by the Woman's Board, year by year. Others now take the place of Mrs. Ng, who is incapacitated for active service by partial paralysis. Living near Dr. Palmborg's new station, she is regarded by her as a dear friend and counsellor.

EDUCATION FUND.

The young women among our people who are dependent upon their own resources in obtaining an education are compelled to surmount greater difficulties than our young men, for reasons which are evident. The time required for a young woman to complete a course of study in either of our schools, when she must needs earn her own means, is so great as many times to discourage to the extent of the abandonment of the purpose. This is particularly true of the Northwest, where the location of the Board has given abundant occasion for observation. Four years ago, in 1897 and 1898, the Board asked for contributions to a fund for the assistance of such persons in paying tuition in each of our schools, and has continued this line of work since that time.

The sums raised for this purpose have not been large, but by this means many most worthy young ladies have been enabled to begin and to remain in school who must otherwise

have been compelled to prolong indefinitely their school course, if not to drop out of it altogether. Pres. Whitford, who was always on the alert for occasions to inspire, encourage and help students, told the writer that, during a certain recent term, sixteen young women in Milton College, some of them our very best students, and who must be helped in this way if they remained in school, were being assisted. We strongly commend this line of work to all our women.

FINANCES OF THE BOARD.

Despite the difficulty experienced from the beginning, of securing the entire co-operation of our Ladies' Societies, and the fact that personal gifts from many of our women are not made through our treasury, the financial showing of the Board for the twenty years of its existence has been, we are profoundly confident, far beyond what would have been done by our women without this organized agency. It has united our forces, directed in our planning and given a new and powerful impetus to our efforts. For the first few years, while organization was necessarily incomplete, estimates of value and actual money expended were not carefully kept distinct. Including these estimates, the amount raised by our women aggregates $53,877.45, while the amount of money passed through our treasury, beginning with the report in 1887, is $39,869.71.

The general fund of our denominational societies has received regular unappropriated contributions, and many special sums have been raised, such as $1,000 to increase Dr. Swinney's dispensary facilities, the sum necessary for her return to the home land for rest, outfits for missionaries, a fund of over $1,100 to the teacher for the Boys' School, $1,000 to diminish the debt of the Missionary Society, various amounts to send *Recorders* to lone Sabbath-keepers, the work for African women, and others which need not be mentioned, but which have touched the hearts and busied the hands of our women in cheerful acquiescence to repeated calls for increased giving.

ASSOCIATION HOUR.

At the sessions of the Associations in the spring of 1886, the interests of the Woman's Board were presented success-

ively by Mrs. O. U. Whitford, in the Eastern; Rev. Perie F. Randolph, in the Central; Mrs. Platts, in the Western; and in the North-Western was held a "Deliberation on the Organization of a Woman's Missionary Board," led by Miss Bailey. In the following spring presentations of efforts and aims were again made before these bodies, and these have continued, until the "Woman's Hour" is a recognized, legitimate part of each Association program, arranged for and presided over by the Associational Secretary.

CONFERENCE SESSIONS.

The first report of the Board to the Conference, 1885, was made as a part of the business of the evening of Wednesday. The Corresponding Secretary included in her own the Report of the Treasurer, only a very small sum of money having passed through her hands, the work of the Societies being almost entirely reported to the Board. Much had been accomplished in the first year, and a most hopeful outlook was expressed. The second report, in 1886, was made on the evening of the first day of Conference, and was accompanied by a program, in which Mrs. A. H. Lewis treated ably of "How the Woman's Board Can Aid in the Work of the Tract Society;" and Mrs. O. U. Whitford, of "What Can the Woman's Board do for Missions?" On the adoption of the report, Dr. A. H. Lewis spoke, emphasizing the importance and possibilities of woman's work for the Master. So began the series of woman's sessions in the Conference, to which has been given the best thought of the ablest minds among our women, and which is anticipated by the lady delegates to Conference as a means of information, inspiration and encouragement in olr own special work. For several years, the evening after the Sabbath has been given to this department of the Conference.

CONCLUSION.

Such, in briefest outline, is the history of the Woman's Board. Of the unwritten history, the anxious planning, the painful solicitude, the earnest, united prayers of our body of women, secured through the use of the prayer-calendars, the glad fruition of hope long deferred, the looking forward to the oncoming future with unfaltering trust, who shall speak?

With unshaken faith in the purpose and ability of our

women, born of the manifold experience of the past, we confidently leave the unfoldings of the future in their hands; believing that they will be directed and blessed by Him who is all-patient, all-loving and all-powerful.

MANAGING OFFICERS OF THE BOARD.

Presidents—Mrs. L. A. Hull, 2 years; Mrs. H. S. Clarke, 8 years; Mrs. O. U. Whitford, 2 years; Mrs. J. B. Morton, 3 years; Mrs. L. A. Platts, 3 years.

Honorary President—Mrs. H. S. Clarke, 4 years.

Corresponding Secretaries—Mrs. L. A. Platts, 2 years; Miss Mary F. Bailey, 6 years; Mrs. O. U. Whitford, 1 year; Mrs. Albert Whitford, 9 years.

Recording Secretaries—(Made a separate office in 1889)—Mrs. C. M. Bliss, 3 years; Mrs. E. M. Dunn, 5 years; Mrs. E. D. Bliss, 5 years.

Treasurers—Miss Susie M. Burdick, 2 years; Mrs. M. E. Post, 1 year; Mrs. Nellie G. Ingham, 6 years; Miss Elizabeth Steer, 1 year; Mrs. E. B. Saunders, 1 year; Mrs. George R. Ross, 5 years; Mrs. L. A. Platts, 2 years.

THE YOUNG PEOPLE'S PERMANENT COMMITTEE.

MISS AGNES BABCOCK.

See *Biographical Sketches*, p. 1361.

THE YOUNG PEOPLE'S PERMANENT COMMITTEE.

Agnes Babcock.

Young people's work and young people themselves are now such prominent factors in the Christian church that we often lose sight of the fact that the conditions of twenty-five years ago were totally different from those of the present time. The last quarter of a century has witnessed the development of this branch of the church's work, and it has been in many ways a remarkable instance of the rapid growth, the enthusiastic grasp after new methods, and the putting forward of younger men and women to places of responsibility, which characterizes the twentieth century in matters secular as well as sacred. And while the movement has not proved the unmixed blessing which the reading of mere statistics might indicate,—that it has marked a decided advance step as to methods in Christian work and has been a power for good, there can be no question.

In the early days the activities of the church were in the hands of men and women of mature years; the ministers were the dignified and very often venerable counsellors and admonishers of the youth; the pillars of the church were men and women of sober maturity; and it was the voices of these which

were heard in the prayer meeting—not those of the younger people. Later the Sabbath School was instituted for the specific instruction and guidance of children and youth, but it is within a comparatively recent time that young people have taken active part in church work. Now the younger men are sought for the ministry, young men and women take the lead in church affairs, and the presence of young people in the prayer meeting is the rule, not the exception.

The conservation and direction of the energies and enthusiasm of the young people of the church was the unsolved problem which faced the pastors and leaders of two decades ago. Among our own people, the attempt at solution was made by a man who was known as a progressive leader, and who afterwards proved himself, by his generous gifts to our educational institutions, a true friend to young people—Mr. George H. Babcock. He worked out the idea of a young people's society which should be identified with church work, at the same time giving place for social enjoyment and literary activity. This society was called the Excel Band, and through his influence was instituted in many of our churches about the year 1881. It had a pledge, and in purpose if not method, was quite parallel to the Y. P. S. C. E., which began in the Congregational church at about the same time.

The beginning of the Y. P. S. C. E. was quite unpretentious,—the plan originating in the mind of a pastor who wished to find a channel for the enthusiasm of his young people. When, in February, 1881, the Rev. F. E. Clark put his idea for this purpose into effect by the organization of the first Y. P. S. C. E. in his church in Portland, Me., he was building better than he knew. The plan was one which appealed to those interested in the welfare of young people, as a practical solution of the problem, and it was tried in other churches with decided success. From the local and experimental stage, the growth of the Christian Endeavor idea presents a well known, but, nevertheless, almost phenomenal, picture of the success of a movement which numbers its adherents by the millions, whose influence has been felt in nearly every religious denomination and has extended around the world.

It was in October, 1884, three years after the original society was organized, that the first Seventh-day Baptist Y. P.

S. C. E. was formed in Westerly; this was followed by Waterford, Ashaway, West Hallock, and Alfred, within the year, so that the close of 1885 found us with five societies having 219 members.

Meanwhile, the Y. P. S. C. E. had been extending in other denominations, and the United Society had been formed, so that, although originating in a Congregational church, it was not looked upon as belonging to that denomination exclusively, but all churches felt free to adopt the plan, the methods being quite general in their application. Among our own churches, the Excel Band, previously mentioned, had been filling the need which the Y. P. S. C. E. met, and many churches not having the Exel Band had held prayer-meetings for young people, so that the transition to the Y. P. S. C. E. was not an abrupt one. For two or three years several churches maintained both the Y. P. S. C. E. and the Excel Band, but the latter soon gave way, as the Y. P. S. C. E. grew in popularity and as the merit of its methods came to be recognized.

It is interesting to notice that while the churches of the East were the first to adopt the Christian Endeavor idea, its growth in the earlier years was most rapid in the Northwest, from 1886 to 1888 nine Societies having been formed in that Association.

Considering the denomination as a whole, the greatest growth was from 1887 to 1894, when, on the average, six Societies were organized each year. During this time the number increased from 11 to 55, and the total membership from 494 to 2,619, this marking its highest point, according to not always reliable reports.

In 1891 the first Junior Society was formed at North Loup, Neb. The following year saw the Juniors established at Milton, Ashaway and Alfred. From that time the growth has been steady, until now there are reported 35 Societies, Junior and Intermediate, having a membership of 813. The Junior work has been largely systematized and strengthened since the addition to the Permanent Committee of a General Superintendent of Junior Work, Mrs. Henry M. Maxson having been appointed to that office in 1900.

As to the present distribution of the Young People's Societies, the North-West has the largest number of Senior Societies, 15, with next to the highest average membership, 49; the average membership of the Socities of the Western Association being 50. The North-West also has more Junior Societies than any other Association, the number being 13. The activity of the young people of this section is attested not alone by these figures, but by the reports of the work of their Societies.

In the South-Eastern Association the young people have been especially active, and, since the formation of the first Seventh-day Baptist Christian Endeavor Society in that section in 1889, they have appreciated the help and impetus of organization. The Salem Society has been prominently identified with the state work and was instrumental in forming the West Virginia State Union. Upon its invitation, the Y. P. S. C. E.'s of all denominations met with the Salem Society when the state organization was perfected in 1891.

The Rhode Island Societies have also been prominent in the State Christian Endeavor work, at one time the Ashaway Society being the largest in the state. In 1895, the Rev. W. C. Daland, who was pastor of the Westerly church at the time, was President of the Rhode Island State Union.

The Milton Society, with the other Societies of Southern Wisconsin, has been prominent in district union work; the Alfred, Westerly and Plainfield Societies have figured largely in the Christian Endeavor work in their localities. In fact, all our Societies have co-operated in local union, district and state Christian Endeavor affairs, and have worked side by side with the Endeavorers of other denominations in making these organizations successful.

The International Convention of 1892, held in New York, was especially marked for us by the large number of Seventh-day Baptists in attendance, and the Seventh-day Baptist Rally, held in Plainfield. Meetings of the different denominations, which later became a feature of the International Conventions, were first held on an extensive scale at this time, and that of the Seventh-day Baptists was held at Plainfield. Upon the invitation of that Society, all of the Seventh-day Baptists in attendance at the Convention spent the Sabbath at Plainfield,

REV. MORDECAI BARTLEY KELLY, JR.

See *Biographical Sketches,* p. 1361.

where a most inspiring rally was held, addressed by our most prominent Christian Endeavor workers. This was the most enjoyable feature of the great Convention to those who were present, and was a source of courage and inspiration in Christian Endeavor work for our denomination.

Following the New York Convention there was an interesting correspondence between Dr. A. H. Lewis and the officers of the United Society, growing out of the fact that our Christian Endeavor Societies were not recognized in the official program by a place on the roll of denominations. Dr. Lewis called the attention of Dr. Clark, the President of the United Society, to this, and the subsequent correspondence developed the fact that the omission was intentional. An official letter from the General Secretary stated that, while the United Society welcomed the Seventh-day Baptist Christian Endeavor Societies, it could not consistently grant them recognition, officially, in conventions, nor give them representation on the Board of Trustees, stating as reasons for such decisions that we had refused to sign petitions for the Sunday closing of the World's Fair, and that our position on the question of the Sabbath was directly opposed to that of the United Society in its efforts to promote better Sunday-observance. This statement from an official source in the Christian Endeavor Society, for a time, threatened to antagonize many of our young people, but, upon mature thought, considering the fact that the United Society had refused us as a denomination that for which we had never asked; and, feeling secure as to the points in question, those who had the matter in hand dropped it, and the affair was ended. Since then the Christian Endeavor movement has had as loyal support, locally, among Seventh-day Baptists as before, and the Society has held its place as the recognized form of organization for young people throughout the denomination.

The influence of the Christian Endeavor movement in developing the interest of young people in church and denominational affairs was felt even before the organization of Societies became general among our churches, and it was largely in deference to this recognized tendency that the General Conference changed the date of holding its session from September to August, in order not to conflict with the school year. The first Conference in August was held in Leonardsville in

1888, and the attendance of young people was marked. Since that time there has been an increasing interest in denominational work upon the part of the young people, shown by their presence at Conference and their participation in its exercises.

At the Conference of 1888, a committee was appointed to consider the matter of denominational organization of the young people, which should tend to strengthen their interest and make united action in denominational work possible. Among those who urged this action were B. C. Davis, L. C. Randolph and Miss Susie Burdick, prominent Christian Endeavor workers. The following year, 1889, this committee, whose chairman was Dr. A. E. Main, presented to the Conference a report which recommended the appointment of a permanent committee of young people, which should consist of three members, located near each other as the executive officers, and Associational members representing the different sections. This committee, besides seeking to promote general Christian culture among our young people, was to endeavor to promote united action in lines with our various denominational enterprises. In accordance with the recommendation, the Conference appointed the first Permanent Committee, locating it in Leonardsville, N. Y., with W. C. Daland, President; Agnes Babcock, Secretary; W. C. Whitford, Treasurer.

The work of the committee at the beginning was, to a great extent, tentative and experimental, as the ground was new; but the interest of the young people in denominational matters was strengthened, and they were soon prepared to unite their efforts in enterprises which were afterwards successfully carried on.

In 1891, the Permanent Committee pledged the support of Rev. J. L. Huffman, who was employed by the Missionary Board, as a missionary evangelist. He gave special attention, in connection with his work, to the young people and organized a number of Christian Endeavor Societies in the one and one-half years that he was thus engaged.

In 1892, the Tract Depository work in New York and Chicago received the particular efforts of the young people, through the Permanent Committee, both in contributions and

in the work of securing mailing lists and in the distribution of Sabbath literature.

In 1893, the Student Evangelistic Movement claimed their attention, and in 1895, one-half of the salary of Dr. Rosa Palmborg, Medical Missionary to China, was pledged.

These are the distinctive lines of work in which the Permanent Committee has lead our young people during the past thirteen years. These alone would have justified its existence; but not less important have been its constant efforts to increase the contributions of the young people to the general benevolent work of the denomination, to keep them informed as to all lines of work and the resulting growth of unity and denominational spirit among the young people.

The funds reported by the Treasurer of the Permanent Committee are to a certain extent an index of the work accomplished. Beginning with $148.64 the first year, the amounts rapidly increased, until in 1897, there was reported $1,211.46 passing through his hands. This does not represent the total amounts raised by the Young People's Societies, as all does not go through the Permanent Committee treasury. For the last ten years the reports show a total average of $1,737.16 paid out each year by all our young people's societies.

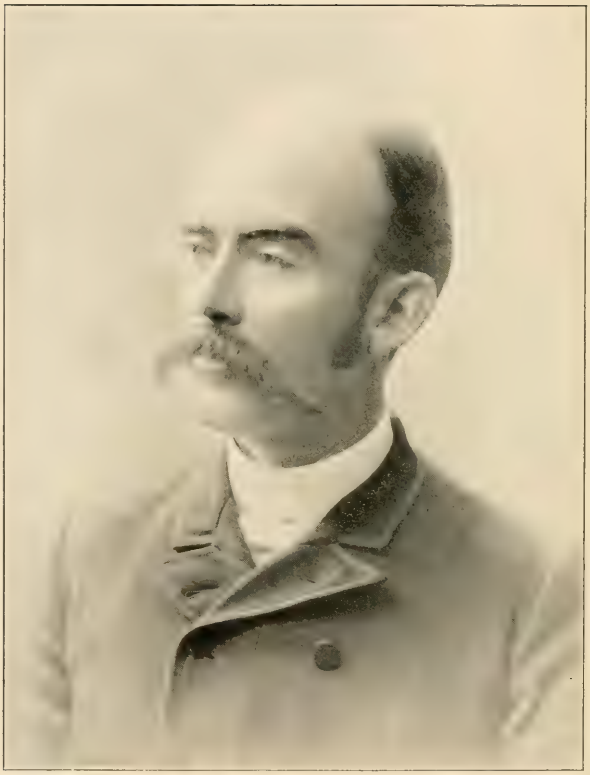
The funds have been used by different Societies in carrying on special work in addition to that supported by the Permanent Committee. Individual Societies have taken up the various lines of denominational enterprise; the Gold Coast Mission, Sabbath Evangelizing and Industrial Association. Student Evangelist Work, Mizpah Mission for Sailors, have all received special contributions at different times. The Societies also contribute to local work; one Society clothes and educates a girl at Alfred; another helps support a Bible woman in Holland; another publishes a little paper in the interests of Christian Endeavor; another starts a building fund. and has the satisfaction of seeing a church building completed. largely through its efforts.

The local work which has had the greatest development and which should receive special mention is that of the Societies having their center at Milton. In 1889, the Local Union of Seventh-day Baptist Christian Endeavor Societies of Southern Wisconsin appointed a committee to assist in organizing

Y. P. S. C. E.'s, and to do work in needy churches. This committee did excellent work along this line, helped to re-establish at least one church, and gave very welcome assistance to other weak ones. The Union paid the traveling expenses of L. C. Randolph and E. B. Saunders in carrying out this work. Growing out of these efforts and under the patronage of a friend of young people, Mr. I. J. Ordway, in the summer of 1892, six young men, students at Morgan Park Seminary, went out to spend their vacation in evangelistic work. They were L. C. Randolph, G. B. Shaw, T. J. Van Horn, F. E. Peterson, D. B. Coon and W. D. Burdick. Their work was so successful that the following year three quartets were sent out from Milton. This work was then taken up by the Missionary Board, and from it their evangelistic work has been largely extended. In 1900, nine quartets, representing Alfred, Milton and Salem, spent the summer vacation in the field.

As the Student Evangelistic Work is the direct product of the Christian Endeavor, it can also claim workers in other lines. Alfred has sent out three missionaries from its ranks: Susie Burdick to China, Peter Velthuysen to Africa, Jay Crofoot to China; Hannah Larkin Crofoot, his wife, while a member of the Alfred Society at the time of their departure, had been an active worker in the New Market Christian Endeavor; Plainfield gave Jacob Bakker to East Africa, and Milton, Dr. Rosa Palmborg to China. These fellow-workers, who received their training in Christian work in part in the Christian Endeavor, have bravely devoted their lives to the Master's service. The grave of the one who gave up his life for the colored people whom he had come to love, as well as the lives of the others, speak of the power of united service and the influence of association in developing the spirit which is ready to give the best of life and talents in the service of others.

THE SABBATH SCHOOL BOARD.



REV. IRA LEE COTTRELL.

See *Biographical Sketches,* p. 1361.

THE SABBATH SCHOOL BOARD.

Rev. Ira Lee Cottrell.

Dr. Trumbull in his Yale lectures on the Sunday-school says, "It was in the city of Gloucester, England, on July 1, 1780, that Robert Raikes, the editor and proprietor of the *Gloucester Journal,* who had already interested himself in philanthropic efforts at prison reform, gathered the poor children of a manufacturing quarter of that city, into the rooms of a private house of the neighborhood, for their Sunday instruction in reading and in the elementary truths of religion * * and this was the beginning of the modern Sunday-school movement. This was the revival under new auspices, of the divinely appointed Church Bible School. This was the starting point of a new period of life and hope to the Church of Christ, and through the church to the world."

It is especially interesting to us to know that a Seventh-day Baptist Sabbath school was organized about 1740, forty years before Robert Raikes' Sunday-school. This Sabbath school was organized at Ephrata, Pa., by Ludwig Hocker among the Seventh-day Baptist Germans, and continued until 1777, when their room with others was given up for hospital purposes, after the battle of Brandywine, and the school was never afterwards re-organized. For the encouragement of girls and lady helpers in Sabbath school work, I wish to quote from Mr.

Julius F. Sachse's book, "The German Sectarians of Pennsylvania." "All traditions, however, appear to agree that Brother Obed (Ludwig Hocker) was seconded in his efforts by his daughter, Maria (Sister Petronella), who is described as a lovely and beautiful girl, not only comely in form, but lovely and beautiful in her Christian character, as ardent and active in the Sabbath school as she was in every Christian virtue. Maria Hocker was undoubtedly the first female Sabbath school teacher of whom we have any record. Another thing which makes it evident that the Seventh-day Baptists were among the first promoters of Bible school work, is a catechism published in 1761, twenty years after this first Sabbath school in modern times, of which we have any record, and nearly twenty years before Robert Raikes called together his memorable Sunday-school. A manuscript copy of this book is now in the Alfred University library; made by Elder W. B. Gillette, in 1849, from the only copy then known, which was found in New Brunswick, N. J., in the possession of some of the descendants of Mr. Dunham, and they permitted Elder Gillette to take and transcribe it, which act he dates, New Market, February 1, 1849. This catechism is entitled, "*A Brief Instruction in The Principles of the Christian Religion,* by way of questions and answers, for the general use of all persons both young and old, by Rev. Jonathan Dunham." "Train up a child in the way he should go, and when he is old he will not depart from it." Woodbridge. Printed by James Parker, 1761. There are one hundred and sixteen questions and as many answers.

CONFERENCE QUESTION BOOK.

In the minutes of the Seventh-day Baptist Conference for 1836, held at Alfred, N. Y., September 7-9, one item of the report of the "Committee on Publications" reads as follows: "We recommend the appointment of a committee of three to compile a volume of questions of convenient size, embracing the prominent historical facts, doctrines and duties, contained in the New Testament for the use of Sabbath schools and Bible classes in our connection. The recommendation was adopted." Elders A. Campbell, W. B. Maxson and John Davis were appointed the committee to compile said volume, and it was voted that their remuneration shall be received from sale of the

book, and whatever that may fall short be made good by Conference at its next session. This is a small book of 206 pages, mostly simple questions on the facts of the four gospels, and Acts of the Apostles. One or more questions are asked on nearly every verse of a given chapter, and numbered by the chapter and verse, so that any ordinary child could find the answer in the chapter and verse corresponding thereto. A few questions are found with answers, and but a few. These are usually about persons, places, dates, etc., not found in the text of the Bible or in other portions from the one under consideration.

This "Series of Questions on the Historical Parts of the New Testament," etc., may have been a helpful stepping-stone in Sabbath school teaching, but would seem to possess no great merit for our present times, except to show the development of Sabbath school teaching. The questions are similar to those on the lessons in our ordinary Bible School Quarterlies. It seems to have come into very general use by the denomination. A copy of this book also may be found in Alfred University Library.

SABBATH SCHOOL INSTITUTE ORGANIZATIONS.

It seems that there were in the sixties, and up to 1873 separate organizations of Sabbath schools for promoting their interests, by conducting normal classes, and doing institute work, but as these were not connected with the associations and so far as we know, the minutes of these institutes are not preserved, our knowledge of them is incidental, and from recollections of persons who knew something of their work. There are reports of the annual meetings of the Sabbath School Institute in the bounds of the Western Association, in the files of the *Sabbath Recorder* of 1867 and some later years. In the minutes of Conference for September, 1873, the Sabbath School Board in making its first report says: "The Sabbath School Institute of the Western Association took measures at its last annual association in August, for transferring the work of the institute to the Western Association, thus placing the Sabbath school work on the bosom of the church where it belongs." This appears to have been done at the next session of the Western Association in June, 1874. The same report, speaking of the Eastern Association, has the following: "From

the reports sent us by this association, it appears that the separate organization which has hitherto had in charge the Sabbath school interests of the Association, has this year given place to a Sabbath School Board appointed by that body. Some very interesting institute exercises were held in connection with the meeting of the association in Plainfield, during the first week in June (1873), at which time the change referred to was made. Speaking of that meeting the report says: 'The spirit that pervaded what was said and done, indicates a growing appreciation of the importance of Sabbath school work. One most prominent thought was—that the membership of our churches is taking a more active part in Sabbath school interests. This is healthful, for the Sabbath school is not distinct from, but vitally connected with the church itself.'" The Southeastern Association had no special Sabbath school organization, but the work from the beginning was recognized as part of the associational work, and "Sabbath school teachers' institutes were held with very encouraging results."

The Central Association had a Sabbath School Executive Board, centrally located. In 1873 the Sabbath School Board of the Northwestern Association was represented as "doing a vigorous work," holding two or three institutes or conventions each year. Good work was evidently accomplished by these special organizations or through the different associations or their boards, which aroused and quickened the Sabbath school interest, years before the organization of the Sabbath School Board of the General Conference.

THE SABBATH SCHOOL BOARD OF CONFERENCE.

At the Conference at Little Genesee, 1870, O. D. Sherman presented a preamble and resolutions in which reference was made to the "Sabbath school as a most efficient means of developing Christian growth and culture, especially in the hearts and minds of the young, thus sustaining and building up our churches," and favored the formation of a Sabbath school department of the General Conference. This resolution specified the duties of said department and the form of an organization similar to our present Sabbath School Board. The vote on the resolution was taken by churches. There were 57 churches represented; thirty-eight votes, or two-

thirds of the churches present, were required for adoption. Thirty-four churches voted for it, twenty against it, and three did not vote, so the matter was defeated for the time, but two years later substantially the same resolution was adopted by the General Conference in session at Southampton (West Hallock), Ill., and the following named persons were elected the first Sabbath School Board in 1872: President, D. E. Maxson; Vice-Presidents, C. Potter, Jr., C. H. Maxson, O. D. Sherman, O. U. Whitford, C. A. Burdick; Treasurer, I. D. Titsworth; Corresponding Secretary, L. A. Platts.

The first annual report in 1873 showed that the secretary had conducted institutes, visited superintendents, teachers and other Sunday-school workers, and advocated the importance of normal classes "for the better qualification of teachers for the duties of their high calling." Since then the general Sabbath school work of the denomination has largely been superintended by this board.

THE SABBATH SCHOOL PUBLICATIONS.

(See Jubilee Papers for first three publications.)

The Sabbath School Visitor. The Board of the Seventh-day Baptist Publishing Society began the publication of *The Sabbath School Visitor* in January, 1851, with George B. Utter as editor. In the following September it had reached a circulation of 1,500, a self-sustaining basis. It was under the editorial management of Mr. Utter until the close of the seventh volume, December, 1857, and then came under the supervision of the editorial committee of the Publishing Board until the close of the tenth volume, December, 1860, when it was discontinued.

The Sabbath School Paper. This paper was edited and published by George B. Utter, Westerly, R. I., in 1863 and 1864.

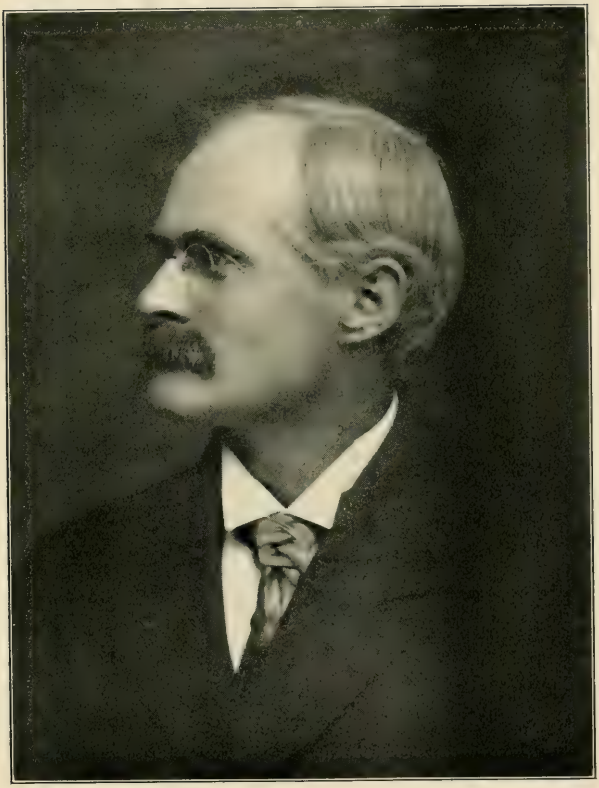
The Sabbath School Gem. Rev. J. E. N. Backus, assisted by his efficient wife, edited and published *The Sabbath School Gem,* at DeRuyter, Port Leyden and Scott, N. Y., and Albion, Wis., in 1861-62, then 1868-74. It won favor. Its receipts paid cash expenses, and from time to time it was endorsed by the Conference.

The Sabbath School Journal. The Sabbath School Board

at its first report recommended the publishing of a monthly Sabbath school journal for the use of superintendents, teachers and advanced pupils in the study of the International lessons. As an experimental test they issued at their own expense a specimen number of the proposed journal, embracing lessons for October, 1873. Denominational interests and doctrines, and Sabbath school work were to be presented by this means to our Sabbath schools. Samples of this journal were placed before the Conference for inspection and the recommendation was adopted. The Board accordingly commenced the publication of the *Sabbath School Journal* for teachers, and the lesson leaves for pupils, January, 1874. Rev. D. E. Maxson, D. D., and Rev. L. A. Platts were appointed editing committee, and the latter was also appointed publishing agent. At the end of two months Brother Maxson was obliged to give up all labor on account of ill health, after which the work fell entirely on Brother Platts. The lessons were prepared for one month at a time, mostly by different individuals. *The Journal and Lesson Papers* were used by nearly every school in the denomination. Seven hundred *Journals* and 4,500 *Lesson Papers* were used monthly. Six hundred and twenty-five copies of the *Journal* were taken at the regular price of $1.25, while the *Lesson Papers* were free. The income was considerably less than the cost of the *Journals* and left a deficiency of $165 after the first year. *The Sabbath School Journal* was discontinued on the completion of the first volume. It was a periodical of merit and strength, but the field was too limited to sustain it.

The Bible Scholar. (We are largely indebted to Brother O. D. Sherman for the following):

For several years prior to 1877 much had been said and written and expressed in resolutions at associations, of the need of a denominational Sabbath school paper. To meet this demand the Executive Board of the Sabbath Tract Society agreed that they would publish such a paper at cost, providing they were guaranteed against loss and the editing should be provided for outside the society. In response to this offer the following named brethren at Alfred accepted the proposition of the Tract Board on the conditions stated: O. D. Sher-



REV. GEORGE BLY SHAW.

See *Biographical Sketches*, p. 1361.

man, David R. Stillman, N. V. Hull, A. H. Lewis, A. B. Kenyon, B. F. Langworthy, J. G. Burdick, T. R. Williams, H. C. Coon, John M. Mosher, A. C. Burdick, I. L. Cottrell, L. M. Cottrell.

A notice was issued in THE RECORDER of May 31, 1877, that such a paper would be published when a subscription list of 1,500 was assured, and Rev. O. D. Sherman was invited to be the editor and David R. Stillman financial agent. Appended to this was an appeal, and a statement of what was proposed, that the paper should be a quarto 8x10 inches, issued monthly, and if the patronage would warrant it would be illustrated, and the price would be 25 cents a copy.

The *Recorder* of July 12 announced that subscriptions and pledges amounted to 1,276 copies, and the issue of July 26, that the paper would surely be published, commencing with the August number. It was called *The Bible Scholar.*

After the first year the paper was enlarged to 10x12 inches, so that larger type and more cuts could be used. This considerably increased the cost of the paper without increasing the patronage. This and the removal of the editor from Alfred, and a seeming decline of interest in the paper on the part of the denomination finally led to its discontinuance after completing the second year. It had reached a circulation of 1,600, and the income paid or nearly paid expenses.

OUR SABBATH VISITOR.

The Bible Scholar had been discontinued in 1879, and many felt that the demand of the 6,000 children in our Sabbath schools for a paper should be supplied, and that it should be one in which the Bible truths should be taught, unadulterated with poisonous errors and false teachings of those "who teach for doctrine the commandments of men" (Mark 7: 7). At the General Conference in 1880, the Tract Society instructed its board to publish a weekly Sabbath school paper. Soon after Conference the Tract Board invited the Sabbath School Board to edit the same, but the Sabbath School Board located in the East, felt it would be impossible to edit satisfactorily a weekly paper, published so far away as Alfred Center. The Tract Board finally consented to the publication of the paper in New York, but were unwilling that a paper printed as job

work should bear the imprint of the Publishing House of the Tract Society, although they offered to contribute $400 a year to its support. The Sabbath School Board, fearing that the paper thus published would appear as hostile to the denominational publishing house, thought best to submit the matter to the decision of the Conference of 1881.

Thus another year had passed without a Sabbath school paper. The interest throughout the denomination was focalized and stimulated even by these vain attempts and bore fruit at this Conference. The hearts of Brother Edwin S. Bliss and his wife had been touched, and they were led to make a very generous offer toward the establishment of such a paper.

At this Conference the writer was authorized by Mr. and Mrs. Bliss to offer the proceeds of certain oil lands near Richburg, New York, for the establishment of a fund for the support of a weekly Sabbath school paper. In the course of a few years this fund amounted to about $12,000. This liberal offer of Brother and Sister Bliss was thankfully accepted by the Conference, and the paper, *"Our Sabbath Visitor,"* an illustrated weekly, was first issued March 2, 1882, under the auspices of the Sabbath School Board. Mr. George H. Babcock was chosen editor and Miss E. Lua Clarke, assistant. It was published in New York at 60 cents a single copy; ten copies to one address, each 50 cents. Mr. Babcock and Miss Clarke edited the paper one year, and though earnestly requested to continue in that capacity, resigned the editorship and at their suggestion Miss Flora Randolph, of Plainfield, was engaged to fill the position for the second year. But the expenses of the beautiful and excellent paper were much more than the subscription. The first two years $3,814.78 of the bequest was consumed. At the session of Conference for 1884 a special committee appointed to consider the matter, suggested that since the annual expense of publishing *Our Sabbath Visitor* at the present prospects would be about $750 above the income from the permanent fund and the subscriptions, if Brother Bliss would give his consent to the use of the permanent fund for sustaining a paper issued once in two weeks instead of a weekly, until such time as the fund may become sufficient to support a weekly, such a paper could be supplied, with

the present circulation, and made self-supporting at the subscription price of 35 cents per annum. This report was adopted by the Conference, but Brother and Sister Bliss wished it to remain a weekly. Later in the session it was voted that we request the Sabbath School Board to consult with the Tract Board, and if found practicable, to transfer to them our Sabbath school publishing interests. The Tract Board did not see their way clear to accept the offer, and thus the Sabbath School Board came to the Conference of 1885. It was then decided to accept an offer of Mr. and Mrs. Bliss which was made with the condition that it would nullify their first offer and be substituted in its place, by which arrangement they were to continue the publication of *Our Sabbath Visitor* under the editorial management of the Sabbth School Board and pay all expenses of the same under conditions and specifications that may be found in full in minutes of General Conference of 1885. At this time the Board announced the resignation of Miss Flora Randolph to take effect September 27. Miss Randolph's services had been very acceptable. Mrs. L. T. Stanton, of Shiloh, N. J., was invited to take the editorship of the *Visitor* and was assisted by Miss Anna S. Davis, of Shiloh, and the paper was published at Alfred, N. Y. They were succeeded by Miss Edna A. Bliss and she in turn by Miss Laura Randolph, all of whom did good and acceptable work. The latter continued her services until the paper was transferred to the Sabbath School Board under the presidency of George B. Shaw, February, 1902, and published at the office of the Tract Society in Plainfield, N. J., with Miss Ernestine C. Smith as editor and Mrs. Henry M. Maxson consulting editor. It is now an eight-page illustrated weekly with primary lessons and a Junior Christian Endeavor column. The transfer of the paper was made by the payment of $500 to Mr. Bliss for the good will, subscription list and the cuts.

There are few of our schools in which *The Sabbath Visitor* is not taken and read.

LESSON LEAVES AND LESSONS IN SABBATH RECORDER.

The lesson leaves for scholars were issued monthly by the Sabbath School Board in connection with the *Sabbath School Journal*, and were furnished to schools free. As many

as 4,500 copies were published the first year. The second year, 1875, they were published by the Tract Board at 75 cents per hundred. The *Sabbath School Journal* being discontinued at the end of 1874, the lessons were published in the *Sabbath Recorder,* edited in 1875 by C. A. Burdick, A. E. Main, S. R. Wheeler and L. E. Livermore. Since that time different ones have assisted in editing the lessons. For a time in 1879 and '80, the Sabbath School Board decided to omit the Scripture lessons from the leaf, giving only the reference and a few of the questions, and in place of giving brief notes, references and helps, intended to make the leaf more valuable. This change proved too radical for general acceptance, and was discontinued. It would seem that the lesson leaves were discontinued in 1884, upon the appearance of *The Helping Hand,* while the lessons have been continued in the *Sabbath Recorder* to the present time, taken from *Helping Hand.*

THE HELPING HAND.

The report of the Tract Board for 1885 has the following: "For some years there has been a growing feeling on the part of the Sabbath school workers, that the lesson leaves were an insufficient means of inducing study of the lessons, and a demand has been created for something more useful. Elder A. E. Main having offered to conduct a quarterly devoted to the Sabbath school lessons and aids to study, it was decided at the beginning of the year to publish such a periodical in place of lesson leaves. Three numbers of *The Helping Hand* have been published. It was well received by the Sabbath schools, some 1,700 copies being taken at 25 cents a year per copy. This will leave a balance of $5 or $6 profit over actual charges." The first issue was for the quarter beginning January 1, 1885. After the first year, owing to the sickness of Brother Main, the charge of this publication devolved on Brother L. A. Platts, editor of the *Sabbath Recorder,* and different ones were asked to help in preparing notes on the lessons. By request of the Tract Board the Sabbath School Board took the editorial charge, probably commencing with the first quarter of 1895, and the former method of soliciting different ones to assist was continued until 1898, when the services of Rev. W. C. Whitford, of Alfred, were secured to edit the comments on the

lessons which he has continued to do very satisfactorily to the present time. *The Helping Hand* has been appreciated and generally accepted by our people. The Tract Society in its report for 1901 says, "This quarterly has been published as usual with an average issue of 2,856 numbers, at a cost of $551.96, with receipts amounting to $576.26, leaving a credit balance of $24.30. More than 3,000 copies are now being issued. Primary notes on the lessons were published in *The Helping Hand* for a short time and then discontinued.

THE INTERMEDIATE LESSON LEAVES.

Under the auspices of the Sabbath School Board during the year 1900, the Tract Society published an intermediate lesson leaf, which reached a circulation of 846 copies. It was discontinued after the first year for want of support.

THE EXCEL BAND.

The report of the Sabbath School Board for 1881 says: "During the past winter the President of the Board (George H. Babcock) brought out a neat device combining a pledge, mottoes, monogram and certificate of membership for an organization within the Sabbath schools designed to enlist all the children, old and young, in works of temperance, kindness, love and personal purity. A copy of the certificate and statement of the plan were sent to all known superintendents and pastors for examination and action, if the plan met with favor. Thus far only ten organizations of Excel Bands have been formed." We have no means of knowing how many were organized in all. The writer was connected with two that continued for some years. They gradually gave way to the young and vigorous Christian Endeavor Society. The Excel Band probably preceded by a few months the Christian Endeavor, but like the Sabbath school of Ludwig Hocker, as compared to the Sunday-school of Robert Raikes, it did not have so strong support, and probably was not so thoroughly organized.

IN CONCLUSION.

(1) We have attempted not only to give this general history of Sabbath school work, but to gather a history of the separate schools. This proved to be too voluminous to be printed in this volume, but typewritten copies including this history of the general work, together with the individual

schools so far as we have succeeded in getting them, are placed in the libraries of Alfred University and Milton and Salem Colleges for reference. Many of these individual school histories have been contributed entirely or in part from the memory of aged people, where the records had not been kept or have since been lost. These histories contain much valuable matter that otherwise must have perished with this rapidly disappearing generation.

(2) We wish to urge upon the attention of our Sabbath schools the need of having all the acts of the scholars, together with items of school interest carefully recorded and preserved, as matters that will be of great value to succeeding generations. It has been impossible to find any reliable accounts of the beginnings of some of our important schools. We suggest that competent and faithful secretaries be selected to hold the office as permanently as possible.

(3) The following are a few condensed statements regarding our schools:

From the best obtainable evidence some of our schools were organized in the second decade of the last century. There was evidently a widespread interest in Sabbath school work, which increased and intensified until the last quarter, and formed one of the great religious movements of the Christian era.

(4) We have been assisted in this work by those who have kindly prepared the original school histories, which have sometimes been condensed or added to; to bring them into some degree of uniformity. The Vice-Presidents of the different associations: Moses H. Van Horn, of Salem, W. Va.; Rev. Lucias R. Swinney, DeRuyter, N. Y.; Rev. Herman D. Clarke, Dodge Centre, Minn., and Miss Elizabeth Fisher, of Fouke, Arkansas, have solicited and gathered histories from the schools of their respective associations, while Mrs. H. M. Maxson, of Plainfield, N. J., has also re-edited the reports from the Eastern Association, and others in various ways have contributed their assistance toward the work.

(5) The Bible school has often been the foundation of the church; it should always be its nursery, its strength.

(6) Read the Conference minutes and see how the

late George H. Babcock, in his report for the Sabbath School Board in 1878 and 1886 claimed that revivals followed in the associations where the sessions of the General Conference were held, showing the influence of Conference especially on our youth.

(7) The greatest lesson perhaps of all is the grand opportunity given Sabbath school officers and teachers of teaching God's living word and impressing the souls of thousands of Sabbath school scholars, largely our young people as they come weekly before them in our Bible schools.

I. L. Cottrell.

HISTORY OF THE SABBATH SCHOOLS OF THE EASTERN ASSOCIATION.

So few of our Sabbath schools have any record of organization and subsequent history that the account of the schools of the Eastern Association must of necessity be incomplete. We have had some report from thirteen of our sixteen schools, though some reports were too meager to be of much value and from others we were able to get no response. It is known by tradition, however, that Sabbath schools have been held at some time in connection with nearly all our churches.

WATERFORD, CONN. 1827 (?)

Though there is no written record of a school here before 1878, the older members are positive that one was organized about 1827. There is now a membership of fifty-six.

Cortland Rogers, R. C. Davis, Earle Darrow and Andrew Potter have been connected with this church and are well known as faithful ministers throughout the denomination. Miss Lena Burdick has been engaged in the work of a home missionary.

FIRST HOPKINTON, ASHAWAY, R. I. 1830.

The first school of which we have any written record is that of the First Hopkinton, which was organized in 1830. Previous to this time, the church had been using the Westminster Catechism for the instruction of the children in religious matters, but some of the church members thought this

did not contain just the right kind of teaching, for Seventh-day Baptists. They decided to have a school of their own where their children could receive instruction in Bible truths, and the principles of their own faith, and this Sabbath school was the result. A library of well-selected and instructive books was connected with the school and this as well as the school itself met with considerable opposition from the older church members.

According to the diary of Miss Maria L. Potter, one of the first teachers of the school, Mr. Boggs, of New Jersey, an agent of the Sunday-school Union, visited the church on June 5, 1830, for the purpose of interesting the people in Bible school work and with the hope of organizing a school in this place. Probably as a result of this visit, the school was organized with Hon. Jacob D. Babcock as leader. The early teachers beside the leaders were Miss Emeline Truman (Mrs. Joseph Crandall, of Westerly), Maria and Sarah Potter, Mary and Emily Babcock, Lavinia Lanphear, Miss Maria L. Potter, of Potter Hill; Peter C. and Silas C. Wells. "So, as the generations have come and gone, the school has, I think, been well sustained and all in all has been a strong supporter in church work." (Mrs. H. B. Cundall, a daughter of Hon. Jacob D. Babcock.)

SECOND HOPKINTON, HOPKINTON CITY, R. I. 1840.

This school was organized probably about 1840, during the ministry of Elder John Greene. It now has a membership of sixty, with five teachers.

MARLBORO, N. J. 1840.

In 1840, when Rev. David Clawson was pastor of the church, the Sabbath school was organized. Question books were in use during the early history of the school when the questioning was conducted by the pastor of the church. This method was followed by the regular lesson helps. The school now numbers about sixty. The names of Joseph C. Bowen, John G. Hummell, Eber Davis, Rev. Perie R. Burdick are a few of the names among the workers since 1860. (All records previous to this date have been lost.)

Miss Elizabeth A. Fisher (Davis), a member of the school, spent a year in mission work in Arkansas.

PLAINFIELD, N. J. 1841.

The Sabbath school at Plainfield was organized in 1841 by Mr. Thomas S. Alberti and conducted by him for four years. During this time he filled the offices of Superintendent, Secretary, Librarian and teacher of the Bible class.

The school has been fortunate in having superintendents who held the office for many years. William Dunn was Superintendent for fifteen years, beginning in 1846. George H. Babcock filled the office for nine years, from 1874 to 1883, and David E. Titsworth has been Superintendent, with the exception of one year, since 1883. This period of service is the longest in the history of the school, and to his faithful and untiring labor in that capacity is due the high standard maintained by the school.

The membership of the school is about one hundred, with sixteen teachers. Three of these are in the Primary Department with Mrs. John P. Mosher as Primary Superintendent.

In January, 1899, the Home Department began work under the efficient leadership of Miss Nan Randolph as Superintendent, assisted by ten visitors. Aside from interesting many in the systematic study of the Sabbath school lesson at home, the contributions from this branch of the work aid materially in paying the current expenses of the school and helping benevolent objects. Though this branch of the school is still young, the result already attained is most gratifying.

Since its introduction in 1873, the International series of lessons have been used. The following helps are provided for the school: *The Helping Hand, The Sabbath Visitor* and *The Sunday-school Times* is furnished for the teachers. In the Primary Department, *The Scholar's Magazine, Picture Lesson Leaves, Berean Leaf Cluster* and *Picture Cards* have been used. In 1895, the sand map was introduced and in 1898 Mrs. Craft's *Kindergarten Sewing Cards* and *The Primary Class* and *Kindergarten Illustrated Lesson Leaflets*, published by the M. E. Publishing House, Boston, Mass.

The school has contributed from the treasury, after paying the regular running expenses, to many objects of denominational and local interest. The Missionary and Tract Societies, State and County Sunday-school work, Children's

Home, Hospital, Relief Association, Fresh Air work, temperance work in Holland, hospital bed in Shanghai, evangelistic work, India famine fund, Y. M. C. A. army work, Sabbath Evangelizing and Industrial Association, and Southern Schools are some of the ways in which the interest has been shown in a material way.

Special services of the school are held on Decision Day, Easter and Christmas.

On February 16, 1901, Mr. Jacob F. Bakker, an active and faithful member of our school, was set apart to do mission work in British Central Africa.

Our Superintendent, Mr. D. E. Titsworth, has been prominently connected with the State Sunday-school Association, having been elected Vice-President of that body in 1898, and given a place on important committees.

PAWCATUCK (WESTERLY, R. I.). 1843.

On February 4, 1843, a meeting was held by the church to make arrangements for a Bible class. This Bible class soon developed into a Sabbath school, which was formally organized December 12, 1843, with Dr. Henry W. Stillman, now of Edgerton, Wisconsin, as Superintendent. His first report, dated February 17, 1846, gives the whole number of scholars as 78, and the attendance as 50. There were 150 volumes in the library and the total expenses to date had been $32.50 and the receipts $29.49.

The present membership is 160, with an average attendance of 100.

The Primary Department use chart and lesson leaves, the Intermediate use the Cook International Lessons with the *Sabbath Visitor* in both these departments. The other classes use the *Helping Hand.*

The following members of the school have been prominent in denominational work: Rev. L. A. Platts, Hon. George H. Utter, Henry M. Maxson, Charles Potter, George H. Babcock, Rev. O. U. Whitford, Rev. W. C. Daland, Dr. A. H. Lewis, Rev. George B. Utter, Professor W. A. Rogers, Rev. George E. Tomlinson, Rev. S. H. Davis.

NEW MARKET, N. J. 1844.

The Sabbath school at New Market was organized in 1844 during the pastorate of Rev. Walter B. Gillette, who was also Superintendent of the school. The following men and women were instrumental in organizing the school and were the first teachers: Rev. Walter B. Gillette, Jeremiah Dunham, Lewis C. Dunn, Isaac N. Dunn, Mrs. Rachael M. Davis, Mrs. Hannah A. Dunn, Susan Dunn, Mrs. Cornelia M. Dunn and Ann Dunn (colored).

At the time of organization the school had about sixty members. It now has sixty-nine. The largest enrollment, one hundred and ten, was in 1890.

The school is divided into eight classes, two of these (primary classes) occupying a separate room.

The Helping Hand, Peloubet's Notes, Cook's Publications for Primary Classes and *International Quarterly* are the lesson helps in use.

Wardner C. Titsworth was one of our faithful ministers of the gospel and a member of this school.

ROCKVILLE, R. I. 1845.

The school was organized in 1845, during the ministry of Rev. A. B. Burdick, who filled the office of Superintendent until 1849. Previous to 1871, the superintendents were appointed by the church, but since that time the school has elected its own officers. The school now has about fifty members.

MYSTIC, CONN. 1850.

There are no records of this school, though it is known that there has been one connected with the church, since its organization in 1850, with sessions held throughout the year.

NEW YORK, N. Y. 1876.

The Sabbath school of the New York church was organized probably January 16, 1876, with Frank H. Stillman Superintendent and Mrs. Phœbe J. B. Wait as Assistant Superintendent. At this time, Rev. Lucius Crandall was supplying the pulpit. The school was divided into two classes, with six or seven in the Junior class and ten or fifteen in the Senior. The school now has forty-one members.

SHILOH, N. J.

No record of a Sabbath school at Shiloh could be obtained previous to 1885, though it is probable that a Sabbath School existed there for many years before that time.

The school has Christmas entertainments and special services at Easter, Children's Day and Thanksgiving.

The Helping Hand is used in the Intermediate and a Primary Quarterly in the Primary Department.

The school now has a membership of two hundred and sixty-three with a Home Department of about forty-five members.

Rev. D. H. Davis and Mrs. Davis, Dr. Ellen Swinney, Rev. S. O. and Mrs. Carpenter in China and Elder William M. Jones in England have been members of the school.

DAYTONA, FLORIDA. 1890.

A Bible class composed of the winter residents was organized at Daytona about 1890, and has continued to hold its sessions since then during the four or five months of cold weather. As there is no church building or organization, the class meets at the home of the members. Since 1898 the class has been taught by Miss Amelia Potter and occasionally in her absence by Mrs. D. D. Rogers. A general attendance of winter residents and visitors has made the average attendance from eighteen to twenty. The contributions have averaged about $20 annually and have been used for denominational benevolent purposes. The lesson helps used are the *Sabbath School Quarterlies, Sunday-school Times* and others.

CUMBERLAND, N. C. 1891.

Previous to the organization of the Sabbath school in 1891, religious services had been held only once a month and it was largely due to the efforts of Elder J. L. Huffman, who had been holding revival meetings in the vicinity, that the people decided to meet every week for the study of the Bible.

June 6, 1891, the Cumberland Seventh-day Baptist Bible School was organized with fourteen members. Three of them are colored people who came to the Sabbath about the time of Elder Huffman's visit. They were Methodists, although they observed the Sabbath. (Only two of these remained faithful to the Sabbath.)

Elder David N. Newton, who was pastor of the church at the time the school was organized, was chosen Superintendent and Miss Emily P. Newton was appointed Secretary. Both have retained these offices ever since.

It was agreed at the organization of the school that each of the members in turn, if he wished to, should choose the topic and chapter for study for each Sabbath and should have the opportunity of expressing his views on the subject. Such subjects as The Moral Law, Obedience, The Word Made Flesh, Giving, What is Sin? and many others were considered. Sometimes the order is varied by having a Bible reading instead of the regular lesson.

It is thought that more good is gained by the direct study of the Bible than in any other way and the class is composed of those who love to search the Scriptures and manifest a good degree of interest in such a study.

The school now numbers fourteen, most of whom are church members. When the Bible school was first organized there was only one class, as the members were all adults, but in 1892, a small class of four members was formed with Miss Emily P. Newton as teacher. These are now in the Bible class, so there is again only one class, except on rare occasions. Three members of this Primary class have since become members of the church.

CENTRAL ASSOCIATION.

SCOTT, N. Y.

The early records of the Scott Sabbath school have been lost and much of the following is necessarily from memory. The school was organized by Dea. John Maxson about 1828, who was its first Superintendent. His successor was Jerome R. Babcock, who served many years. Other Superintendents have been Alonzo D. C. Barber, John Barber, Thomas Dye, Rev. W. M. Jones, Rev. J. E. N. Backus, Rev. A. W. Coon, Rev. J. B. Clarke, S. T. W. Potter, Rev. B. F. Rogers. E. H. P. Potter, George M. Frisbie, Stennett C. Stillman, Mrs. A. T. Stillman, Rev. J. White, Mrs. M. A. Burdick, Miss Estelle Babcock, Rev. F. O. Burdick, C. F. Cobb, Rev. J. A. Platts, Mrs. Adelia Maxson, Ernest L. Barber, Mrs. D. D. L. Burdick

and Rev. J. T. Davis. This list is made up from very imperfect records, but supplemented by the memory of Dea. E. H. P. Potter, now over eighty years old. In the fifties an essay and a declamation formed a part of the weekly exercises.

Several revivals have passed through the Sabbath school into the church, notably in 1861. Rev. J. B. Clarke and Rev. A. H. Lewis, as well as many prominent laymen came from the Scott Sabbath school. The school is now quite small, as compared with former years, but its members are brave and hopeful.

FIRST BROOKFIELD (LEONARDSVILLE, N. Y.)

The first record obtainable of the Sabbath school of this church is from the minutes of a church meeting at which $15.70 was appropriated for the Question Book compiled and sold by order of the Conference, from which it would appear that the school was organized about the year 1840. The first Superintendent was Amanda, wife of Rev. W. B. Maxson. Other Superintendents to the present time have been William A. Babcock, Ransom T. Stillman, Amos B. Spalding, J. Delos Rogers, John T. Rogers, Norman L. Burdick, Sands C. Maxson, Edwin Whitford, Francis L. Clarke, Abert Whitford, Alfred T. Stillman and Ethel A. Haven.

Members of the school who afterwards became ministers were Charles M. Lewis, Henry B. Lewis, Joel West, William Clarke Whitford, George J. Crandall, Oscar U. Whitford and Henry D. Clarke. The following have been Presidents of Conference: Amos B. Spaulding, Henry D. Babcock and Sands C. Maxson.

ADAMS CENTER, N. Y.

The Sabbath school of this church was organized on May 1st, 1852, by Rev. James Summerbell, the pastor of the church. The officers at that time were: Superintendent, James Summerbell; Assistant Superintendent, Nelson Babcock; Chorister, Librarian and Secretary, O. D. Greene. The school was organized with thirteen classes. In 1901 the school consisted of seventeen classes with a membership of 196 and an average attendance of 115. The present officers are: Superintendent, O. D. Greene, Jr.; Assistant Superintendent, Grant W. Davis; Chorister, Roy D. Greene.

BROOKFIELD, N. Y.

This school was organized probably in the first years of the pastorate of Rev. J. M. Todd, between 1858 and 1861. As early as 1865 there were two schools in active operation, one at the site of the old North Church, four miles north of the village of Brookfield, where the first church building was erected in 1822; and the other in the village. Rev. J. M. Todd and Dea. Collins Miller were Superintendents of the old North Church school, and C. V. Hibbard and DeWitt C. Coon of the village school. The list of Superintendents since 1868 is as follows: Edwin Whitford, C. E. Clarke, J. M. Todd, H. L. Spooner, W. J. Whitford, H. C. Brown, W. C. Whitford, C. A. Burdick, L. P. Curtis, O. S. Rogers and E. E. Whitford. Some of the secretaries have been Mrs. J. A. Clarke, Julia C. Babcock, R. B. Church, Hattie Greene, Alice Miller, Hattie Stillman, Fannie E. Clarke, Merletta Langworthy, Mabel Langworthy, William Bond and Clarence Beebe. Members of the school who have become ministers are: George J. Crandall, David P. Curtis and William Calvin Whitford. The present membership of the school is 98.

SECOND VERONA, N. Y.

This Sabbath school was organized August 12, 1876. Its first officers were: Francis Mills, Superintendent; George Hunt, Assistant; Mrs. E. Witter, Treasurer; Mrs. Francis Mills, Secretary, and Frank Williams, Chorister. The school has suffered much by reason of many removals from the society, but still maintains its regular work. The few who remain are strong in their faith in God and their love for the Bible.

UTICA, N. Y.

The Seventh-day Baptist Sabbath school of Utica had its beginning in the spring of 1888. There were a part of four families that could be depended on to gather on Sabbath afternoon at the home of some Sabbath-keeper to study the Sabbath school lesson. The prime mover in this work was Dr. Sands C. Maxson. Slowly the company grew. After some years it was thought best to have the assistance of a minister and arrangements were made with the Verona churches to have the pastor of those churches, Rev. Joshua Clarke, visit

Utica on one Sabbath of each month. This plan was continued till the death of Elder Clarke, who preached his last sermon in the parlor of Dr. Maxson at 22 Grant street.

A similar arrangement was continued through the pastorates at Verona of Rev. Martin Sindall and Rev. George W. Lewis. At the present time, 1902, Rev. W. C. Daland visits this Sabbath school occasionally, coming from Leonardsville. The membership July 20 was 17. The Bible school in Utica has been and still is a source of great good.

WATSON, N. Y.

In 1873 the school at Watson is reported to Conference as follows: Superintendent, Thomas R. Reed; number of pupils, 40; number of teachers, 7; number of officers, 5; average attendance, 30; volumes in library, 75; copies of children's paper taken, 7.

At the present time there is a small school with Rev. Madison Harry as Superintendent and teacher.

FIRST VERONA, VERONA, N. Y.

This Sabbath school was organized in 1842, or possibly a year or two later, by Mr. C. M. Lewis. It was known as the Bible class. The Bible was used as a text book. The records have been lost. On May 5th, 1877, the school was reorganized with E. S. Bennett as Superintendent and William H. Lewis as Assistant. On June 8th, 1878, the school was visited by the Sabbath School Board, consisting of Stephen Burdick, E. P. Larkin, D. K. Davis, J. Clarke and J. L. Huffman. At that time the membership of the school was 60. In December, 1879, Rev. O. D. Sherman visited and addressed the school. At that time there were six classes. The following is the list of Superintendents: E. S. Bennett, Rev. J. E. N. Backus, W. C. Perry, Harriet Greene, O. A. Williams, H. W. Palmiter, A. A. Thyer, O. J. Davis and Mrs. E. C. Lea. At present there are about eighty scholars enrolled in eight classes. E. S. Bennett is the Superintendent. The outlook as reported is very encouraging.

SYRACUSE, N. Y.

Seventh-day Baptist Bible class work began at Sherman Park, in the southeastern part of the city, in 1894, when Miss G. A. Cross gathered together on the Sabbath some of the

children of the neighborhood and taught them from the Bible. In May, 1895, Rev. L. R. Swinney, of DeRuyter, began preaching at Sherman Park and a new Bible class was formed. With a few breaks this has continued to the present time (1902). The meeting is held at some private house, on Sabbath afternoon or on Friday night.

A second effort at Seventh-day Baptist Bible class work in Syracuse began May 7th, 1898, at the office of Dr. F. L. Irons, who had recently located at 117 Grace street. These meetings were also held at private houses on Sabbath afternoon. Sometimes there have been union meetings of the Central class with the Sherman Park class and they are usually reported as one school.

DERUYTER, N. Y.

The Seventh-day Baptist Sabbath school of DeRuyter has a large and honored place in our Sabbath school history because of the prominent persons who have been its leaders and teachers. The early records have been lost and the faithful workers of those early days have all gone to their reward. Soon after the erection of the church building in 1833 there was a revival. It was felt that the converts and especially the children should be taught the Bible. These were invited to stay after the morning service and were taught in one class by one teacher. About this time the question of Sabbath schools was being agitated in the public papers and a school was organized at DeRuyter with two classes, one for adults and one for children. The leading spirit in this was Rev. Alexander Campbell. In 1837 DeRuyter Institute was opened and the Sabbath school quickly felt the effect of the presence of many men and women of the highest ideals. The Sabbath school at DeRuyter was indeed fortunate. Listen to the roll call of those honored names—Alexander Campbell, Henry Crandall, Solomon Carpenter and wife, Giles M. Langworthy, James Bailey, James R. Irish, Josephine Wilcox, Miranda Fisher, Ella Weaver, W. C. Whitford, Albert Whitford, L. C. Rogers, E. M. Dunn, O. U. Whitford, B. G. Stillman, J. B. Wells, D. Delos Wells, George E. Tomlinson, John Maxson, C. H. Maxson, H. D. Maxson, Stephen Burdick, William A. Rogers, L. E. Livermore, Henry C. Coon, S. W. Maxson,

Joshua Clarke, J. H. Babcock, L. R. Swinney, Mrs. George W. Burdick, George A. Stillman, Mrs. Marie S. Stillman, C. J. York and many others of whom time would fail to tell.

As would be expected, this school was, especially during the years of the prosperity of DeRuyter Institute, the best of its time. In the 70 years of its history there have been three distinct periods marked by different methods of Bible instruction.

The first extended to about 1870 and might be called "The Memorizing Period." In this method the Bible study consisted almost entirely of committing to memory and reciting the Holy Scriptures. The small children learned one verse each week and the older ones seven or more. The bright ones would often learn a whole chapter. Verses of hymns were also learned and recited. Thus the time of the class was largely taken up by hearing the members recite to the teacher. This plan has its advantages and should not be entirely given up, but another and better method took its place, a method which required thought and study. This new period, which lasted in the DeRuyter school for about ten years, might be called "The Question and Answer Period." The thoughtful teacher who did not want to hear the scholar repeat mechanically the Scriptures began to ask questions on its deeper and spiritual meaning. This soon led to the adoption of printed question and answer books. In this exercise the whole class joined. The DeRuyter school began the study of Matthew about 1860 and followed it 15 years. Then they used the question books printed by the American Tract Society and also the Mimpriss Series. The adoption of a definite passage for study by the school, or of a question book, made it easy and natural to have a teachers' meeting and also weekly and quarterly reviews in which the DeRuyter Sabbath school has done noble work through the following years.

As the memorizing method prepared the way for the question and answer method, so this in turn was a preparation for the uniform International Series with its selections from the whole Bible, its vast array of helps and all the blessed spiritual results that have followed. The DeRuyter school adopted the new system about 1877 and has used it heartily ever since. At-

tention ought to be called to the publication, at DeRuyter, for many years, by Rev. J. E. N. Backus, of *The Sabbath School Gem*. The school reached its greatest numbers under the pastoral care of Rev. Joshua Clarke, when there were more than one hundred scholars enrolled and an average attendance of seventy-five. Though greatly reduced in number the school is still doing good work.

WESTERN ASSOCIATION.

HARTSVILLE, N. Y.

In 1834 or 1835 H. P. Burdick, a member of the First Alfred Sabbath school, gave out notice in the school house near his home of his plan to form a Bible class. Six persons responded. From year to year the class grew. Miss Eliza Potter and A. R. Cornwall were added as assistants. In 1847 the Hartsville Church was organized with twenty-three members, all of whom were from the Bible class. About this time Horace W. Palmiter was Superintendent. The school was held at 4 o'clock. Among its leaders were W. C. Kenyon and Jonathan Allen. About 1866 Daniel Whitford became Superintendent. He gave the school its real organization with a roll, graded classes, officers, etc. He also kept up the school throughout the entire year. Other Superintendents have been D. K. Davis, who organized the Young Married People's Class; E. B. Fisk, Matthew Potter, F. S. Whitford, H. E. Crites and C. P. Ormsby. The present Superintendent is Mrs. Hulda Whitford. The enrollment is 83 and the average attendance 50.

FIRST ALFRED, ALFRED, N. Y.

There are no records of this school earlier than 1863, yet it is known that there was a school long before that date. About 1838 Dea. Amos Crandall organized a school at Five Corners, about two miles from Alfred. He was Superintendent of this school for thirty years. He had heard of a Sabbath school, but had never seen one. A few years after the beginning of the school at Five Corners one was formed at the village of Alfred by Rev. Ray Greene. No records were kept in those days. The first record of an election is in 1863 and the following is the list of Superintendents to the present time: O. D.

Sherman, S. C. Burdick, Albert Whitford, T. R. Williams, H. C. Coon, A. H. Lewis, I. L. Cottrell, A. B. Kenyon, Charles Stillman, E. P. Saunders, V. A. Baggs, E. M. Tomlinson, E. H. Lewis, O. S. Rogers, L. E. Livermore, J. W. Crofoot, B. F. Rogers.

The first record of the school contains one hundred and fifty names, and there are now on the roll three hundred and forty-six names, besides the one hundred and thirty-five who are members of the Home Department recently organized by Rev. A. E. Main. In the early history of the school literary entertainments were common. For revenue class collections are depended on. The money is spent by and for the school. Decision Day was observed for the first time in February, 1902, with the result that several joined the church. The lesson helps used are *The Helping Hand, The Sabbath Visitor* and *The Sunday-school Times.*

Those who were children in the Sabbath School and have since become ministers are Jonathan Allen, Earl P. Saunders and Judson G. Burdick.

INDEPENDENCE, N. Y.

There are no records of the early history of the Independence Sabbath school. There are references to the school in the very early church records. The school may have existed before the church was organized in 1834. About 1840 we meet the name of N. R. Crandall and find that the school meets each week during the summer months. About 1850 a good library was in use. Since 1868 the school has been well attended throughout the entire year. For some time we have had a good primary department. The school is loyal to our own papers and "helps." The school meets following the preaching service with an attendance of about sixty-five.

SCIO, N. Y.

A Sabbath school was organized in Scio in 1842 or 1843 with Stephen Coon as leader. There was little organization about it. The school was not continued during the winter months. The school now numbers about forty and is in good working condition. Once in two months the school unites with schools from the Methodist and Disciple churches, under the name of the Bible School Association, in presenting a liter-

ary program, which is followed by the discussion of some question. The list of Superintendents is incomplete, but includes the following names: J. S. Flint, Thomas Williams, A. A. Place, E. D. Cartwright, Mrs. A. A. Place, A. E. Rogers, John Canfield, Alfred Benjamin, Minnie Tuttle, Myrtle Hull and E. B. Davis.

SECOND ALFRED, ALFRED STATION, N. Y.

About sixty years ago a Bible school for adults was conducted in Pleasant Valley. Among those who led was the late E. P. Larkin. The children were first gathered in a school in the pastorate of Rev. Nathan Wardner, Mrs. Wardner being the Superintendent. Other Superintendents have been Selina Burdick, Lyman Lewis, F. W. Hamilton, N. N. Forbes, A. H. Lewis, D. E. Maxson, James Summerbell, W. S. Edwards, Warren Walker, Will Edwards, Mrs. F. W. Hamilton, Mrs. J. C. Edwards, L. C. Rogers, L. W. Lewis, Eola Hamilton, Charles Palmer, Mrs. S. E. Potter, Mrs. Rachel Burdick, Mrs. Eva Champlin and Mrs. Nettie M. Prague.

Special record should be made of the faithful service throughout the entire history of the Sabbath school of Deacon and Mrs. F. W. Hamilton. The school has been carried on about as other schools and has had little of special historic value come to its records. It is a wide-awake, up-to-date and loyal school.

HEBRON, PA.

The Sabbath school of the First Seventh-day Baptist church of Hebron, Pa., was organized July 21, 1849. The following were officers: Superintendent, E. S. Main; Asst., J. A. R. Greenman; Secretary and Treasurer, G. W. Stillman. On December 1 of the same year a constitution and by-laws were adopted and the following trustees were elected: William Hydorn, Isaac Brock and A. R. Stillman. At the same time the school was "classified" and the following teachers were appointed: Orpha Stillman, Isaac Brock, Cordelia Hydorn, Joel P. Crandall, William Hydorn, Electa Stillman, and Almina Brock. Even before the constitution had been adopted this school had purchased a library of one hundred volumes. This has since been enlarged from time to time and has always been a strong factor in the intellectual and spiritual life

of the neighborhood. On October 19th, 1867, a new constitution was adopted, which changed the name and other features, which made it a strictly denominational school. The sessions are held following the church service and are continued throughout the entire year. On July 28, 1902, there were sixty-six names on the roll divided into five classes.

RICHBURG, N. Y.

The records show that there was a Sabbath school in Richburg as early as 1849 under the leadership of Pastor Andrus. A written constitution was adopted in 1864. The first Superintendent was O. A. Kenyon. Miss L. M. Burdick was Secretary. The following quotations are from the record book: 1846. "The greatest number of verses learned by any one scholar during the year was 543. The greatest number learned by a scholar at one session was 104. The whole number of verses learned during the year was 3,295." 1865. "Moved and carried that we have essays from the ladies, at the end of the quarter, subject, 'Repentance,' and that we give a prize for the best essay." May 20th of the same year: "Moved and carried that we have essays from the gentlemen, subject, 'Forgiveness,' prize one dollar." May 27, "Voted that we change the order of exercises and have declamations from the children." July 15th, "Voted that Mrs. Fuller relate a Bible story in two weeks, and that Mr. Dye have an essay, 'How to Keep the Sabbath,' at some future time."

Teachers made quarterly reports of attendance, progress and deportment. The list of Superintendents is as follows: William S. Burdick, Edwin Daniels, E. S. Bliss, A. B. Cottrell, M. D. Crandall, E. M. Mix, Ellen A. Lyon, Mrs. M. G. Stillman, Walter Brown, Mrs. Sarah Gardner and Stanley Brown.

HEBRON CENTER, PA.

The Hebron Center school was organized February, 1871, with J. A. R. Greenman as Superintendent. Other Superintendents have been F. K. Welch, L. W. Dible, C. D. McKee, Mark Rosboom, Fanny Greenman, S. Greenman, S. P. Hemphill, M. J. Clare and Joseph Clare, Jr. The present membership is thirty.

ANDOVER, N. Y.

The Andover Sabbath school was doubtless organized about 1870. No records. The Superintendents have been: D. L. Langworthy and the present Superintendent, John M. Mosher. The school has done and is doing about the usual work of the small and loyal school.

PORTVILLE, N. Y.

This Sabbath school was organized January 9th, 1875, with sixty-five scholars and with S. L. Maxson as Superintendent. He has been followed by R. A. Barber, A. H. Crandall, B. A. Barber, A. C. Sanford, J. P. Remington, Mrs. B. A. Barber, Mrs. Georgia Langworthy, Delwin Crandall and Mrs. H. A. Place. The present enrollment is fifty-three. The school subscribes for *The Helping Hand* and *The Sabbath Visitor*.

HORNELLSVILLE, N. Y.

The Hornellsville Sabbath school was organized in 1876 with about twenty members. The meetings for some time were held in private houses. The session room of the Baptist church was soon hired. There are now forty members of the school. Dea. O. G. Stillman was Superintendent in 1878. The present Superintendent is C. A. Stillman.

WELLSVILLE, N. Y.

This school was organized in 1885. It has always been a small school, especially in its Primary Department. The first officers were: Superintendent, A. W. Sullivan; Secretary and Treasurer, Mrs. J. W. Coller; Chorister, Dr. J. W. Coller. Other Superintendents have been Mrs. A. A. Almy, Mrs. Dr. Crandall, J. W. Crofoot, Dea. I. S. Crandall, Agnes Rogers and E. E. Hide. The attendance has been from ten to twenty, taught in one, two or three classes. The school has always been loyal to our publications and has contributed in a small way to the Missionary and Tract Societies. In connection with the Wellsville school, honorable mention should be made of the late Rev. Henry L. Jones. For many years he was the main dependence of the school. He was a teacher of unusual ability. A brave, kind, hopeful, Christian gentleman, whose death was a very great loss to the Wellsville Sabbath school.

NILE, N. Y.

The Nile Seventh-day Baptist Sabbath school records can not be found of the school prior to the year 1854, but early in the thirties a school was organized and probably has continued to the present time. A branch school in Wirt Township was also held for several years. A. A. Place, S. P. Witter and Dr. B. Babcock were leaders in the branch school. I am unable to learn who the leaders in the organization were, except W. B. Gillette and Mrs. Keziah Noble—the latter was one of the earliest teachers. Mrs. A. A. Allen was one of the earliest scholars in the school.

For many years the older classes studied various Scripture passages, while the children committed to memory Bible verses which were repeated during the class hour. In 1861 the children committed to memory 5,081 verses—106 to each child. In 1862 they learned 5,888 verses. Since December 25, 1886, the school has been studying the International Series of lessons.

For many years the school had anniversary programs. At one time papers were read at each session of the school. Picnics are now usually held at some time during the summer, and Christmas exercises during the holiday week. Memorial services are now held each year, when memorials are read of each of the scholars who have died during the year.

The Helping Hand, The Sunday-school Times, Peloubet's Notes, David C. Cook's helps, and various other helps have been used in the study of the lessons. For many years $25.00 has been spent every year for this purpose.

The Superintendents of the Nile Sabbath school since 1854 have been: Avery Lanphere, Joel G. Saunders, S. P. Witter, J. C. West, E. R. Clarke, W. W. Gardiner, W. D. Crandall, A. A. Place, W. B. Gillette, L. H. Kenyon, C. R. Gardiner, George A. Stillman, George W. Burdick, Mrs. Lora Stillman.

On the list of names of those who have gained considerable denominational distinction, who once were members of the Nile school, the following should be placed.

Elder W. B. Gillette was baptized and united with the church, was ordained to the ministry and served as pastor many years. Prior to 1840 he was an earnest worker in our Sabbath school.

Elder A. A. F. Randolph was ordained here and was also a worker in the Sabbath school.

Rev. E. A. Witter was a member of the Sabbath school, and was baptized and united with the church September 16, 1865.

President T. L. Gardiner was a member of the school and was baptized and united with the church in '66. He was afterwards licensed to preach by the church.

Rev. A. G. Crofoot was also a member of the school and was baptized and united with the church April 2, 1870.

Jay Crofoot was a member of the school several years.

Professor C. E. Crandall was also.

Professor F. S. Place was for years a member of the school and was here baptized.

Henry N. Jordan was a member of the school and was baptized in 1885.

Mrs. Abigail A. (Maxson) Allen was one of the early members of the school. She united with the church after baptism in April, 1843.

The following persons were also members of the school: Mrs. E. M. Dunn, Mrs. O. U. Whitford, Mrs. Elnora A. Crofoot, Mrs. D. H. Davis, Mrs. Horace Stillman, Mrs. Eva G. Jordan.

Prior to the time when the school subscribed for the Seventh-day Baptist Sabbath school papers, they were taken by individuals in the school. Besides collecting money for school purposes, money has been raised for the Missionary and Tract Societies. For several years money was raised in the classes for our China Mission School, but in 1887 the school adopted the birthday offering plan, inviting each scholar to give after his birthday, as many cents as he is years old. In this way about $30.00 has been raised each year for the support of a scholar in the China Mission School.

The school has probably raised from $50 to $75 each year for twenty years.

The total enrollment in 1854 was 62. The enrollment in 1901 was 116. The greatest enrollment was in the year 1892, when 180 names were on the roll.

The greatest average attendance for any year was in 1885, when the average Sabbath attendance was 98.

NORTHWESTERN ASSOCIATION.

MILTON, WIS.

The Milton Seventh-day Baptist Sabbath school was organized March 9, 1839. It consisted almost entirely of the families of Joseph Goodrich and Henry B. Crandall, who had reached Du Lac Prairie five days before, moving from Alfred, N. Y. They formed articles of agreement covenanting to meet weekly for worship and for the study of the Scriptures. The inspiration for this movement, under God, came from Nancy Maxson, wife of Joseph Goodrich. Twenty-two persons signed these articles. At first the school consisted of but a single class, but two years later a young people's class was also formed, and shortly after classes for the smaller children. The superintendents for several years for the most part were the pastors of the church, Stillman Coon and Zuriel Campbell. During some of the earlier years the school was not always regularly maintained, but was reorganized in 1855 upon a more permanent basis. Albert Whitford, a teacher in Milton Academy, was chosen its superintendent. Over a hundred, old and young, divided into about a dozen classes, attended its sessions. He was succeeded by A. C. Spicer, Principal of the Academy. His successor was William C. Whitford, pastor of the church. The membership of the church up to this time was largely rural, no small part of it coming to its place of worship a distance of four or five miles and so the sessions of the school followed the church service. But soon after the setting off of the Rock River church, the plan was adopted of holding the school in the forenoon, a plan that has ever since been followed.

During the Civil War the attendance upon the school was considerably lessened. More than a score of its members, among them its Superintendent, H. M. Havens, enlisted in the army of the United States, and nearly half a score never returned. They gave their lives in the battlefield, or in camp or hospital, for their country. At this period, A. H. Lewis, S. R. Wheeler, L. A. Platts and the pastor of the church, D. E. Maxson, served as Superintendents.

At first the Sabbath school lessons were selected from the New Testament and a study was made of each book, chapter by chapter, in consecutive order. But it adopted the International course of lessons soon after their first publication, and in this way enlarged its scope of study and increased its facilities in the use of the books and periodicals edited for this purpose.

For several years after the close of the Civil War the school was in a very prosperous condition. Its numbers were over two hundred. Solomon Carpenter took charge of the weekly teachers' meeting and by his zeal, tact, and knowledge of the Scriptures contributed greatly to its success. The Superintendents at this time were C. H. Greenman, W. C. Whitford, L. C. Rogers, the pastor of the church, and Albert Whitford.

In the spring of 1889 the school celebrated the fiftieth year of its organization. The meeting was largely attended, not only by the mother church, but also by the membership of the churches of Rock River and Milton Junction. Letters, reminiscences and addresses made the occasion one of great interest.

Of the nineteen superintendents of the Milton Seventh-day Baptist Sabbath school during the sixty-three years since its organization, William C. Whitford has served fourteen years, Albert Whitford eleven, and Edwin Shaw seven years. Mrs. Ruth H. Whitford has been a teacher in the school for twenty years, Mrs. Ezekiel B. Rogers for about the same length of time, and E. P. Clarke for more than thirty years. The average number of members of the school for the past fifty years has been about one hundred and fifty. It was somewhat less during the Civil War, and again for a few years following 1875, a third greater some thirty years ago, also a third greater for the last few years.

The exercises of the school from the first have been regarded by the society as next in importance to the preaching service. Sixty years ago the church voted that "it highly approves of the support of the Bible class and that it recommends its members to endeavor to induce their children to attend the study of the Scriptures." Ever since it has religiously observ-

ed this recommendation, and its members have been faithful laborers in this field. Their labor has not been without its reward. Hundreds have been trained in the school for membership in the church, and such to-day are its main strength and support, and its hope for the future.

WALWORTH, WIS.

The Walworth Sabbath school was organized in February, 1851. The place of meeting was a school house two miles east of Walworth, known as the Cobblestone school house. Alfred Maxson and L. M. Heritage were Superintendents and William S. Clarke was Chorister. In 1856 Nelson Smith was elected Secretary and Librarian. In 1862 the office of Treasurer was created and N. J. Reed elected to that place. In 1871 George Walters was elected Assistant Librarian and Ella Covey Organist. A temperance pledge with 155 signers was secured in 1873. Much has been made of the library. Teachers' meetings have been held. The school has been financially independent and loyal to denominational interests. The list of Superintendents is as follows: Alfred Maxson, O. P. Hull, W. H. Redfield, W. B. Maxson, Daniel Maxson, E. R. Maxson, A. C. Spicer, L. M. Cottrell, W. H. Randolph, James Bailey, L. E. Livermore, W. C. Titsworth, O. U. Whitford, Mrs. O. U. Whitford, T. A. Saunders, M. G. Stillman, S. H. Babcock, Mrs. Lillie Greene, N. D. Maxson and W. R. Bonham.

UTICA, WIS.

The minutes of the Northwestern Association in 1853 report a Sabbath school at Christiana, since called Utica. There had been a Bible class meeting after church service for some time. The first statistics are given in 1856, when there were thirty scholars reported with William B. West as Superintendent. The following year there were fifty scholars and the Superintendent was Rev. R. G. Burdick. Three years later Daniel B. Crandall was made Superintendent. About this time the school changed its name to Utica, and became independent of the church in its organization and management. In 1867 the school for the first time ran through the entire year. Credit for this is given to W. B. West, R. G. Burdick, A. B. Prentice and H. E. Miner. During this year the school studied the life of Christ, and the membership was almost doubled.

The next year the subject was the life of Paul. This was, of course, without any such helps as we now have. In 1872 F. O. Burdick became Superintendent. He was successful. The next year the school attained its maximum membership of 74, with an average attendance of 64. From that time on the school declined on account of removals from the community.

The last report was made in 1890. The list of Superintendents may not be complete, but should contain the names of A. P. Stillman, W. B. West, D. B. Crandall, R. G. Burdick, James A. Coon, F. O. Burdick, A. B. Prentice, Clayton A. Burdick and D. B. Coon.

WEST HALLOCK, ILL.

In 1848 two brothers, Daniel and A. Hakes, were living at West Hallock. They and their wives met each Sabbath and together they studied the Bible. Others joined with them and in 1853 an organization was formed, with officers and teachers. Daniel Hakes has been connected with the school throughout its whole history. He has been Superintendent for twenty-four years. Other Superintendents have been: A. Hakes, William Spicer, C. Estee, C. H. Thompson, H. Estee, Mrs. C. C. Socwell, M. Crosley, W. M. Simpson, E. B. Saunders, A. U. Potter, H. C. Stewart, L. McWhorter. The highest number on the roll was 180 in 1876. The number has been largely reduced by removals. Present enrollment is 91.

WELTON, IOWA.

It is confidently believed that an organized Bible class has been maintained at Welton since the first Seventh-day Baptists settled there in 1853. It is known that Rev. Lewis A. Davis was Superintendent of such a school in 1854. The school was reorganized in 1858 or 1859 with Thomas Babcock as leader. Since 1860 the school has been reported regularly to the Northwestern Association. In 1864 the Welton Sabbath school took a life membership certificate of $25.00 in the Soldiers' Orphans' Home of their State, located at Davenport. Among the earlier Superintendents may be mentioned Elder L. A. Davis, Thomas Babcock, Elder C. A. Burdick, Elder Benjamin Clement, Dr. Charles Badger, Elder Varnum Hull, J. O. Babcock, L. A. Loofboro and Elder H. B. Lewis.

ALBION, WIS.

The Albion school was organized by Elder Thomas E. Babcock in 1855. During the early history of this school its sessions were held before the preaching service; and for some years the meeting was in the chapel hall of the academy. In more recent years the session is held following the Sabbath morning service. During the best days of Albion Academy this school was an unusually strong and interesting one.

Teachers' meetings have been held throughout these years. The school now has an average attendance of 55; and is doing good work. The following is an incomplete list of Superintendents: Thomas E. Babcock, Joshua Clarke, S. R. Potter, J. E. N. Backus, R. B. Thomas, B. I. Jeffrey, C. A. Emerson, M. J. Babcock, Mrs. D. L. Babcock, D. L. Babcock.

ROCK RIVER, WIS.

At the organization of this school in 1856 there were 40 pupils. Ten years later there were 93; and in 1871 the school numbered 135. In 1901 there were 43 pupils. In 1871 there were 30 baptized; in 1877, 20; and in 1901, 11; and many at other times. In the earlier years the school was suspended during the winter months. The following Superintendents have served the school: Rev. V. Hull, Dea. A. C. Burdick, Rev. R. Hull, B. F. Rogers, H. L. Coon, Henry Ogden, James Price, P. M. Greene, W. H. Monroe, J. L. Huffman, W. L. V. Crandall, Rev. J. C. Rogers, George N. Coon, William Lillejohn, Jasper J. Noice, E. D. Van Horn, W. J. Loofboro, C. D. Balch, Mary Rose. Besides these E. B. Saunders, G. B. Shaw, C. S. Sayre and W. C. Whitford have been prominent in the history of the school.

DODGE CENTER, MINN.

This Sabbath school was organized in 1857. The first settlers met in covered wagons, groves or their log cabins and together studied a portion of Scripture. Singing and prayer made up the service that could be called a Sabbath school. For some time the meetings were in private houses. All classes did not study the same lesson.

The plan for the children and young people was to commit to memory as much as possible. At the roll call each person would respond with a verse of Scripture containing a cer-

tain word which had been given out the week before. This plan was continued till the school became too large to give the time to it. In 1871 there were seven classes and seventy-eight scholars. The first record of lesson helps is in 1872, when "The Gem Lesson Leaf" was used. The year following we find "The National Lesson Leaf" in use. In 1874 the school for the first time continued the entire year. In 1875 the name was changed from "The Wasioja and Ashland Seventh-day Baptist Sabbath Shcool" to "The Dodge Center Seventh-day Baptist Sabbath School." In 1876 the number of scholars was 121. The International Lessons were adopted in 1877. In 1880 the first collection of each month was devoted to home missions. In 1883 the missionary money was given toward the expense of Dr. Ella Swinney.

In 1882 it was taking 50 copies of *Our Sabbath Visitor.* A teachers' meeting was first held in 1886. The same year at a special meeting held for that purpose a Sabbath school temperance department was created "to take charge of the pledge book, secure signers, distribute literature." This department of work has been to this day a strong factor for good in the village of Dodge Center.

The school has been denominational. It helped the Boulder Church, took stock in the African Industrial Mission, contributes to the Tract and Missionary Societies, etc. The membership was never larger than now. Old and young stay after church to the Bible school. The Superintendents have been: A. Jones, H. R. Maxson, Charles Hubbell, S. R. Orcutt, G. W. Hills, G. M. Cottrell, O. S. Mills, G. W. Lewis, E. S. Ellis, Giles Ellis, Flora Tappan, E. A. Sanford, F. E. Tappan and K. R. Wells.

TRENTON, MINN.

A Bible school was organized about 1859 and was a very important feature in the religious work of Freeborn township for many years. The meetings were held in private houses for a time and afterwards in different school houses. The first teacher is said to have been Mrs. Lemuel Scovil. Other workers in the school have been: Elder Joel West, Elder Phineas Crandall, Henry West and wife, A. P. Stillman and wife, H. S. Olin and wife, Dighton Burdick and wife, J. L.

Shaw and wife, John Wilson and wife, and very many other faithful ones whose names are written in the "Lamb's Book of Life," which will not be lost as the last record of the Trenton school has been. The school was closed in 1896. This school may be like the body of John Brown, but its influence is like his soul, "marching on."

NORTONVILLE, KAN.

In 1863, when the Nortonville church was organized, the members used to remain after service and study the Bible. This they did in two classes. In 1864 a small library was donated to them by Mrs. Hannah Wheeler, of Salem, N. J. Meetings were held in private houses till the first school house was built in 1866. In 1869 a more formal organization was made and the 40 scholars were placed in four classes. Mrs. Nellie Titsworth was the first organist. In 1877 the school numbered 85. In 1880 a temperance society was formed in the school and very many signed the pledge. Isaac Maris was the first President of this society. The school reached its highest number in 1899, which was 226. The number of classes for some years has been 13. The sessions are held following the church service. Of those who were members at the beginning in 1863 there are left Mrs. Maria Wheeler, Eunice W. Petty, Eliza Griffin, Emily F. Randolph and Kate E. Perry. Among the faithful teachers of long standing in the school may be mentioned Joshua Wheeler, S. R. Wheeler, Mrs. N. E. Buten, Sarah Tomlinson, Kate Perry, O. W. Babcock, R. J. Maxson, Nelson Stillman, U. S. Griffin, B. O. Burdick, L. E. Hummel.

Those who have served as superintendents are: Daniel Stillman, J. H. Titsworth, R. J. Maxson, U. S. Griffin, Joshua Wheeler, Elder S. R. Wheeler, Isaac Maris, C. H. Babcock, L. E. Hummel and Fred. Maris.

In 1870 Elder Wheeler and Isaac Maris were prominent in the organization of the Atchison County Sabbath School Association, and the school was prominent in the county work until the school, by the removal of the church building in 1900, came into Jefferson County.

At the present time the school is doing good work. Good seed is being sown. May it bring forth many fold.

NORTONVILLE (BRANCH SCHOOL), KAN.

From 1892 till the removal of the church building to the village in 1900 there was a branch school in Nortonville. It began by Mrs. Susan Clarke inviting children to her house on Sabbath afternoons to study the lesson, but grew till a hall was hired and a regular school organized. It was a branch school from 1897 and so supported, governed and reported. The Superintendents of this school were: L. E. Hummel, W. E. M. Oursler, Mrs. Ida Stillman. The teachers were: H. E. Babcock, L. E. Hummel, W. E. M. Oursler, Jacob Brinkerhoff, Mrs. H. D. Burdick, Mrs. Lucy Knapp, Mrs. Mary Sayre and Mrs. Nettie Perry. In 1898 forty scholars signed the following pledge: "God helping me, I solemnly promise to abstain from the use of alcoholic drinks, including wine, beer and cider as a beverage, and from the use of tobacco in any form, and I will abstain from profane and impure words."

NEW AUBURN, MINN.

In the summer of 1864 several Seventh-day Baptist families settled in Sibley County, Minnesota. Among these were Wells K. Greene, A. C. Coon, C. A. Coon, Z. W. Burdick, O. C. Burdick, Roswell Crandall, Nelson Stillman and G. G. Coon. A Sabbath school must have been organized at once, for in September of this year Elder B. F. Rogers, the missionary pastor, was chosen Superintendent. At that time there were 12 scholars and 2 teachers. In 1867 Elder H. W. Babcock was chosen Superintendent. The school now has 30 scholars and 3 teachers. In 1876 the school was given up, but was reorganized in 1877, when G. G. Coon became Superintendent. The same officers conducted the school for 8 years. The church being without a pastor, was largely indebted to the Sabbath school for its life and power. The Superintendents in more recent years have been: Rev. A. G. Crofoot, Miss Cleora Ramsdall, Elder E. H. Socwell, and Frank Hall. Rev. D. B. Coon was one of our Sabbath school boys. The school has always been a strong factor in the religious life of the church.

FARINA, ILL.

In May, 1865, a Sabbath school was organized at Farina

in the home of Anson Goodrich, with Arnold C. Davis Superintendent, Hattie Goodrich "melodianist," A. S. Coon teacher of the Bible class and Mrs. Carrie Davis teacher of the primary class. The school numbered 25.

During the same year Mr. Davis moved away and A. S. Coon was chosen Superintendent. The house of Mr. Goodrich was soon too small for the school and the upper room of a grain elevator was secured. In 1866 the school was reorganized with Rev. L. M. Cottrell as Superintendent. No records have been found dating earlier than 1868, and these are very unsatisfactory. During the 37 years there have been 14 Superintendents, as follows: A. C. Davis, A. S. Coon, L. M. Cottrell, O. B. Irish, J. F. Greenman, Mrs. M. E. Rich, E. W. Irish, O. U. Whitford, W. R. Potter, T. P. Andrews, B. F. Titsworth, A. A. Whitford, C. H. West and H. P. Irish. For about 20 years the plan has been followed of electing a superintendent and having him name the other officers. About 15 years ago the school adopted the plan of furnishing every family in the society with *The Sabbath Visitor* and *The Helping Hand*. The average number of sessions a year since 1875 is 49, the average weekly attendance is 92, and the average enrollment 160.

About 180 members of the Sabbath school have united with the church during its history.

BOSCOBEL, WIS.

Beginning about 1870 and continuing for some years there was a very successful mission Sabbath school conducted by Miss M. M. Jones at Boscobel, Wis. At one time there was a Band of Hope, and a Gem Temperance Army, including 140 boys and girls. Much lasting good was done.

STONE FORT, ILL.

In the early days of the Stone Fort church the Sabbath school and the church were so nearly the same that it does not seem to have been thought necessary to have separate organizations. After church service most of the congregation remained to study the Bible lesson. The lesson would be read verse by verse and questions asked by the pastor or some other appointed leader. The lesson was taken from *The Sabbath Recorder*. This public study began about 1871. Everyone

in the society was considered a member of the school. The church records state that on June 12th, 1887, Elder F. F. Johnson was chosen Superintendent for one year.

Since 1890 the records have been kept. Among those who have contributed much to the life and success of the school are: Rev. and Mrs. Robert Lewis, Mr. and Mrs. Matthew Bracewell, B. D. Grace, M. B. Kelly, Sr.

The school now numbers 44, with an average attendance of 28. The Superintendents have been: F. F. Johnson, Robert Lewis, B. D. Grace, Howell Lewis, Oliver Lewis, Mary Bozarth, Paul Johnson, Pierce Bracewell.

CHICAGO, ILL.

In June, 1875, Elder James Bailey came to Chicago and organized a Sabbath school and a Woman's Auxiliary Tract Society. At first the meeting of the school was held in private houses, but was soon removed to one of the ante-rooms of the platform of Farwell Hall; and the time made 11 o'clock in order to give the class the benefit of the "Noon Meeting" that would follow. Added interest came from the fact that Rev. E. M. Dunn, who was a student in the city, usually stayed in the city over the Sabbath and taught the class. The school grew slowly but steadily. In 1882 Brother N. O. Moore conceived the idea of organizing a Sabbath mission school. On the 25th of March, 1882, that was accomplished. Through the generosity of Colonel George R. Clarke, formerly a Seventh-day Baptist, this school was held in the Pacific Garden Mission, 100 Van Buren street, for the nominal sum of $50.00 a year. The officers first elected were as follows: Superintendent, N. O. Moore; Chorister, George W. Post; Organist, Ella Covey; Secretary, C. C. Eaton; Treasurer, J. M. Maxson; Aisle Manager, Ira J. Ordway. The school grew and soon became a prominent factor in the church work. The children were largely from the families of the Jews of the neighborhood south of Van Buren street. Many strong men and women received training as workers in the school, which was carried on for 12 years. For much of the time Mr. Moore was Superintendent. The school has had much help from students, medical, dental, theological and others.

In 1889 a separate school was started for the children of

Seventh-day Baptist families, which has since been kept up in connection with the church services.

CARTWRIGHT, WIS.

In the winter of 1878-9 Mrs. Perry Sweet organized a Sabbath school of about a half dozen children. In March, 1879, Mrs. Sweet was elected Superintendent. At that time there were 26 members. At one time there were 50 members. The average attendance at the present time is 25.

PLEASANT GROVE, S. D.

This school was organized in December, 1887. For some years members of Seventh-day Baptist families had been meeting to study the Bible lesson together. At one time the school had 60 scholars, but has been discontinued on account of removals. The Superintendents have been: H. H. Severance, George Lanphere, Rev. D. K. Davis, R. J. Maxson and Stiles Lanphere. The school closed in 1900.

BIG SIOUX, S. D.

This school was organized in 1890 with 23 members. There were three classes. For several years the Superintendent was Miss Anna Nelson. Other Superintendents have been: James Jenson and Charles Nelson. Miss Alice Nelson (now Mrs. C. A. Davis) and Mr. George Georgeson have also acted for brief periods in this capacity. This school has never been a large one, but has been made up of faithful, earnest students of God's word and will. It now numbers 18.

BOULDER, COL.

In 1891 Elder G. M. Cottrell made a missionary trip through the West. He called a meeting of the Seventh-day Baptists in Boulder. The meeting was held in the Christian church. About 40 were present. Elder Cottrell presided. This was April 4th, and a school was organized to be known as "The First Seventh-day Baptist Sabbath School of Colorado." The following officers were elected: Deacon A. G. Coon, Superintendent; John Babcock, Assistant; Mrs. Mary Larkin, Secretary; Walter Rood, Treasurer; Will Davis, Chorister; Mrs. Mattie Burdick, Organist. The first session of the school was held on April 11 with an attendance of 36. The teacher of the infant class has been Mrs. Terry up to the present time. Before the Boulder church was built the meet-

ings of the school were in the Christian church, in private houses and in the Swedish church. The membership has changed very much, but the school has always been well attended and interesting. At one time the enrollment was as high as 70. On account of removals the number is much less at the present time. The school has been a financial help to the church, purchasing an organ, helping on the building fund, etc.

FARNAM, NEB.

In 1891 the families of R. L. Van Horn and A. A. Babcock met on the Sabbath to study the Bible lesson. In 1894 there were 7 families and a school was organized. The school has held its own through prosperity and through trouble. Mrs. Ella Davis is the present Superintendent.

COLONY HEIGHTS, CAL.

It was probably in November, 1895, that the Colony Heights school was organized. The meeting was at the home of Rev. J. T. Davis, who was chosen Superintendent. It opened with a membership of 24 and reached its largest number, 38, about two years later. The life of the school depended on the success of the colony, hence it died in 1901. Many of its members removed to the neighboring town of Riverside, where a Sabbath school has been organized, which is practically a continuation of the one at Colony Heights.

ROCK HOUSE PRAIRIE, WIS.

This Sabbath school was organized in 1896 by Rev. George W. Hills. There were 28 members. E. Atkins was Superintendent and Mrs. E. F. Babcock was Secretary. The members are widely scattered, but loyal to the school.

Mrs. L. Crandall is the present Superintendent and the school numbers 25. The Saviour is taken as the pattern and the children are taught his ways.

TALENT, ORE.

A Sabbath school was organized at Talent, Ore., January 16th, 1897. Previous to this time the same work had been done in an unorganized way. Mrs. M. C. Hendricks was made Superintendent and Ethelyn Hurley Secretary. The average attendance the first year was 19. At first the meetings

were held in the home of W. H. Hurley and later in the Anderson Creek school house.

This being the only Bible school in the neighborhood there have always attended it several from First-day families. It has been the custom to hold devotional services following the school, when there is no church service. The school was large in 1898, but has since been greatly depleted by removals. Like the Sabbath school in many other small churches it has been the center and strength of the church work.

HOLGATE, OHIO.

Rev. A. G. Crofoot, then of Jackson Center, Ohio, organized the Holgate Sabbath school in 1898. There were 28 members, with the following officers: Superintendent, Mr. Nollen; Treasurer, Mrs. Anna C. Mengersen; Secretary, Mrs. Maria Snyder; Chorister, Olla Nollan. The present Superintendent is Mrs. Mengersen, in whose home the school is held.

JANESVILLE, WIS.

For several years there have been meetings on Sabbath afternoon for the study of the Bible lesson. In November, 1900, a school was organized. Dr. A. L. Burdick is the Superintendent, at whose home the meetings are usually held. There are 16 members. This school is a great source of strength to the Sabbath-keepers living in the city.

SOUTHEASTERN ASSOCIATION.

LOST CREEK, W. VA.

A Sabbath school was organized at Lost Creek about the year 1865, by Rev. A. H. Lewis, who held a series of meetings here at that time.

After the organization of the Sabbath school, Moses H. Davis served as Superintendent.

In the absence of records, a satisfactory history of the school is difficult to give, but it is remembered that the following named persons have filled the office of Superintendent: A. R. Jones, Charles N. Maxson, Luther A. Bond and M. Berkeley Davis.

At the time of the organization in 1865, Rev. Samuel D. Davis was pastor of the Lost Creek church. Prominent among the members were the following: William Kennedy, Eli

Bond, Levi Bond, Jessie Davis, Joshua Davis, George Paugh, Boothe Bond, Abel Bond, Broomfield Bond. These with their respective wives were among the oldest members at that time.

In 1880 the school had grown to its present proportions, its membership numbering about 90.

The class method of instruction is in vogue, and the chief lesson help is *The Helping Hand.*

Owing to the scattered condition of the school, few entertainments are held. All money raised for benevolent purposes is secured by means of collections.

Two former members of the school have entered the ministry—Rev. Boothe C. Davis, President of Alfred University, and his brother, Rev. Samuel H. Davis.

SALEM, W. VA.

The Salem Sabbath school was organized in 1868 by Preston F. Randolph. At first its membership was composed almost wholly of children. Few of the older people attended, except Phineas F. Randolph and his wife, Marvel, together with their grand-daughter, Miss Columbia Jeffrey.

Among those who attended occasionally and encouraged the movement, were Fenton F. Randolph and Emily his wife, P. Chapin F. Randolph and Margaret his wife, Lloyd F. Randolph, and Mrs. Mary Davis, the widow of Silas Davis. At first these came as occasional visitors and afterward as regular attendants. They, together with their children; Walton F. and Belle F. Randolph, the son and daughter of Daniel and Nancy F. Randolph; and Lafayette Sutton, were the most prominent members of the Sabbath school.

Preston F. Randolph, who organized the Sabbath school in the first instance, served as its Superintendent almost continuously from the beginning down to about 1890, except at such time as he was away from Salem teaching school. On such occasions, the following served as Superintendents at different times: Jesse F. Randolph, Terrence M. Davis and Deacon Lodowick H. Davis.

Since 1890, the following have served as Superintendent: Cora F. Randolph (now Mrs. Charles Ogden), Ernest F. Randolph, Flavius J. Ehret, M. Wardner Davis, Cortez R. Clawson, Moses H. Van Horn, Stillman F. Lowther, Dora Gardi-

ner (now Mrs. Okey Davis), Beatrice Lowther (now Mrs. Dwight Clarke), and Samuel B. Bond.

The Sabbath school was organized with about fifteen pupils. At the present time, the enrollment numbers about ninety-five.

Among those who have been members of this Sabbath school may be mentioned the following: Hon. Jesse F. Randolph, member of the Legislature of the State of West Virginia; Professor Terrence M. Davis, at one time a member of the faculty of Alfred University; Rev. Boothe C. Davis, President of Alfred University; and Rev. Samuel H. Davis.

The funds raised by the Sabbath school have been used chiefly for the purchase of lesson helps for the teachers and children, the purchase of Sabbath school papers for the children, and for the support of the regular church and denominational work.

BUCKEYE RUN, (SALEM, W. VA.)

About the year 1875 there was organized in a log school house on Buckeye Run a few miles west of the village of New Salem, at the forks of the Sistersville and the Northwestern turnpikes, a Sabbath school, with Stillman F. Lowther as Superintendent. The new Sabbath school was composed almost, if not quite, wholly of members of the New Salem Church and their families living in that vicinity. The original membership numbered about twenty-five. At the present time, the enrollment is thirty-seven.

MIDDLE ISLAND, (NEW MILTON, W. VA.)

This Sabbath school was probably organized about the year 1865 or 1866, but there are no available records before 1872.

Among the early Superintendents were Franklin F. Randolph and Abner J. Davis. The first Superintendent of existing record was Daniel Fillmore F. Randolph. Among the subsequent Superintendents were the following: Rev. James B. Davis, Albert Shock, Luther F. Randolph, Clementina Davis, Walter Fields McWhorter, Johnson J. Lowther, James E. Willis, Corliss F. Randolph, Iseus F. Randolph, Esle F. Randolph, Roy F. Randolph, Archibald W. Kelley, Charles

Compton Davis, Samuel Albert Ford, Wesley C. Lowther, Linville B. Davis, Manville O. Polan, William L. Davis, Eva Noble.

At the time of the organization, the following were among the more prominent members: Deacon Jepthah F. Randolph, Rev. James B. Davis, Amaziah Bee, Franklin F. Randolph and Abner J. Davis. The membership was small. At the present time the enrollment numbers thirty-four.

If the church had a pastor at the time of its organization, it was Rev. James B. Davis. At all events, he was the pastor soon afterward. From about 1871 to 1875 Rev. Charles A. Burdick was with the church and Sabbath school for a short time at frequent intervals.

The following ministers have been prominently identified with the Sabbath school: Rev. James B. Davis, Amaziah Bee, William L. Davis, Samuel Albert Ford, all licentiates.

RITCHIE, (BEREA, W. VA.)

While the exact date of the organization does not seem to be known, it is certain that the Ritchie Sabbath school was organized in the year 1870, immediately after the organization of the Ritchie church, if not in immediate connection with the organization of the church. The chief promoters were William Jett, William F. Ehret, Asa F. Randolph and Levi Stalnaker.

From 1870 to 1889, no records are found, but we learn from other authentic sources that Levi Stalnaker was the first Superintendent, and that during this period, William F. Ehret and William Jett each served a term as Superintendent.

Since 1889 the following named persons have served as Superintendent: Alva F. Randolph, Rev. Orpheus S. Mills, Ellsworth F. Randolph, Luther Brissey, Festus Kelley, Albert Brissey, C. F. Meatherel, Clyde Ehret, Elva Maxson and Erlow Sutton.

The present enrollment of the school is sixty-three.

Rev. James B. Davis was pastor of the church at the time of the organization of the Sabbath school.

The funds for the use of the Sabbath school are raised by penny collections, for the most part.

Rev. Experience (Perie) F. Randolph (now Mrs. Leon

D. Burdick was formerly a member of this Sabbath school.

GREENBRIAR, W. VA.

According to the best available information, this Sabbath school was organized in the summer of 1866 by Preston F. Randolph.

Officers are elected twice each year. The following have served as Superintendent: Rev. Lewis F. Randolph, Ethelbert J. Davis, Judson F. Randolph, John F. Randolph, Festus P. Ford, Rev. Riley G. Davis, Mrs. Marcus E. Martin, Fenton R. Clarke, Milton Clarke, Fenton Williams, Lewis B. Stutler and F. W. Williams.

The enrollment has never been large. At present, it numbers about twenty-seven.

The Greenbrier church was organized in 1870. At that time, Rev. Jacob Davis was chosen pastor. Rev. Walter B. Gillette was with us more or less during the early years of the church and later Rev. Charles A. Burdick was with us at frequent intervals during a period of four or five years.

Rev. Jacob Davis was associated with us until his death, and Rev. Lewis F. Randolph until he removed to Rhode Island in 1883. Rev. Riley G. Davis was also a member of the Sabbath school for many years.

ROANOKE, W. VA.

The Roanoke Sabbath school was organized April 14, 1872. The Roanoke church had just been organized, but as the church had no resident pastor, and no other arrangement for regular preaching services, it was thought best to organize the church into a Sabbath school.

The Superintendents have been as follows: J. J. Hevener, Mansfield M. Hevener, Festus Kelley, Samuel D. Bond, Ina Hevener, B. W. Bee and Ahva John Clarence Bond.

At the time of the organization of the Sabbath school there were twenty members. The membership now numbers thirty-four.

SALEMVILLE, PA.

The Salemville Sabbath school was organized in March, 1887. The most prominent members at that time were Rev. George B. Kagarise, G. C. Long, A. D. Wolfe, C. F. Shriner,

and others. Rev. Samuel D. Davis was present and took an active part in the work of organization.

The first Superintendent was Wilson Kagarise. Those since then have been as follows: John Wolfe, Sr.; Noah Blough, A. W. Walter, A. D. Wolfe, George E. Negley, C. C. Wolfe, G. C. Long and Jerome Kagarise.

The original membership numbered eight. The present membership is about forty-five.

The money raised by Sabbath school collections, besides supporting the work of the Sabbath school, is paid into the treasuries of the Missionary and Tract Societies.

John H. Wolfe, one of the members of this Sabbath school, recently graduated from Alfred University, and has been formally licensed by the church to preach.

SOUTHWESTERN ASSOCIATION.

LITTLE PRAIRIE, ARK.

This school was first held on "Grand Prairie" at the homes of A. S. Davis, T. C. Monroe and Orrin Wilber. The school was organized in 1881. A. S. Davis was Superintendent. Miss Nettie Knapp was one of the teachers. The next year the families of Zachery Lewis and J. L. Hull were added to the circle. In 1893 the meetings were held at De Luce and Mrs. Amanda Stephen was Superintendent. This year the meetings of the school began to be held at Little Prairie and J. L. Hull was made Superintendent. The school has usually numbered about 20. Other Superintendents have been Deacon I. Parish, Elder W. H. Godsey, Miss E. A. Fisher and Mrs. Parish.

The present membership is 25.

HAMMOND, LA.

In the winter of 1886 and 1887 a small colony of Sabbath-keepers settled at Hammond. They met each Sabbath to study the Bible lesson. Leaders were appointed from week to week in advance. Others joined the company till a private house was not convenient. For some time the school met in a school house owned by a leading and generous citizen, C. E. Cate. Still later the meetings were held in the town hall till the church was built. The school, containing men and women

of recognized ability, has had a large influence in Bible school work throughout the State. The school has prospered through the years. It has never taken a vacation. It is not now as large as it once was, but is still a large factor in the religious life of the community. The officers now are: Superintendent, B. R. Crandall; Assistant, W. R. Potter; Secretary, Mabel C. Sayre; Chorister, Myrtle Davis; Organist, Grace Saunders.

ATTALLA, ALA.

A Sabbath school has been kept up regularly at Attalla for about a dozen years. There was a Bible class before that time. The membership is 40 and the average attendance about 20. W. L. Willson is Superintendent and Lena Willson is Secretary.

CROWLEY'S RIDGE, ARK.

In September, 1901, Miss E. A. Fisher organized a class of boys which met on the Sabbath at the home of R. J. Ellis. After Miss Fisher's departure the class was taught by William Bruce till his removal to Gentry, since which time it has been taught by Mrs. R. J. Ellis.

FOUKE, ARK.

Seventh-day Baptist families began to move to Fouke in September, 1890. In January, 1891, a school was organized on the dirt floor of a blacksmith shop belonging to Rev. B. F. Granberry. The Superintendents have been (the order is uncertain), Rev. J. F. Shaw, Rev. S. I. Lee, Rev. B. F. Granberry, Stephen Hills, Mrs. Elizabeth Roper and Mrs. G. H. F. Randolph. The attendance at one time reached 60. In 1899 it had declined to 10. Since that time it has gained well. The school has a good Home Department that is a valuable addition to its work. The present Superintendent is Mrs. G. H. F. Randolph.

GENTRY, ARK.

The Gentry Bible school was the outgrowth of a desire on the part of four families to unite in some religious service. These families were those of R. J. Maxson, of Pleasant Grove, S. D.; J. L. Williams, of North Loup, Neb.; M. L. Maxson, of Nortonville, Kan., and William Ochs, of Dell Rapids, S. D. The school was organized October 20th, 1900. R. J. Maxson

was chosen Superintendent. There were 18 present. The attendance now is more than 100.

FOREIGN.

SHANGHAI, CHINA.

The Sabbath school in Shanghai was organized about 1884. Among those who have been Superintendents are: D. H. Davis, Dr. Ella Swinney, G. H. F. Randolph, Mr. Dzau-Sing-Chung, Mr. Tong, Koeh-Yau-Tsong, and Koo-Pau-Zi. In the Sabbath school connected with the church and held directly after the services the number present is usually about 80, but has been more than 100. There are 8 or 9 classes and the usual officers of such a school. The International lessons are used.

Within the walls of the native city of Shanghai are two day schools, which on the Sabbath are united in a Bible class. Verses of Scripture are selected which the children learn and which are made the topic of a little talk by some teacher or missionary. About 40 children are in this school. There is still another school a mile west of the mission in the country, where 25 children are taught by a native teacher, assisted by the foreign missionaries. The International lesson is used, but the school is not divided into classes.

HAARLEM, HOLLAND.

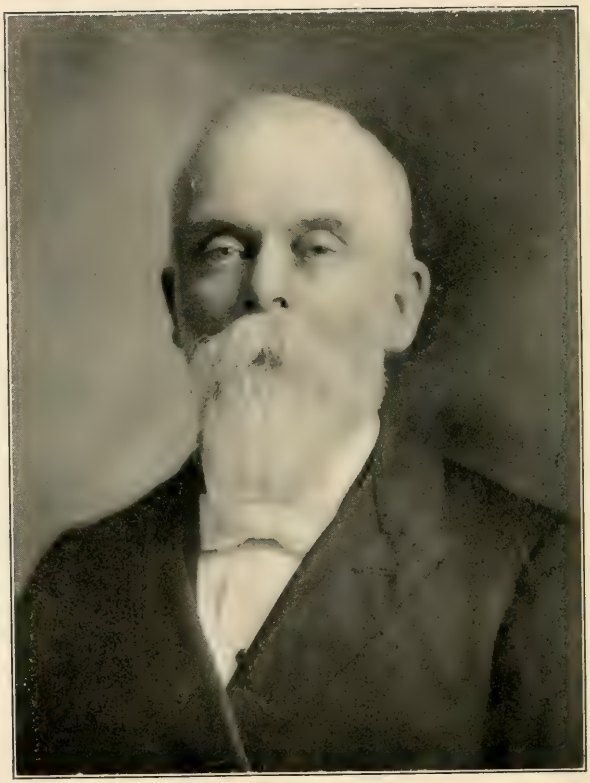
A Sabbath school was organized at Haarlem on July 15th, 1882. This was done at the suggestion of Rev. W. M. Jones, of London, who had visited Haarlem the year previous. Before this time a regular Bible class had been held on Sabbath afternoon. The following named persons were present at the organization: Brethren J. M. Spaan, J. N. Vander Steur, K. Tækema, H. Vermeulen, G. Velthuysen, Sr.; Sisters S. L. Velthuysen, M. Tækema, M. Spaan-Vander Laan and Catharina de Boer. H. Vemeulen was made Secretary, J. M. Spaan Treasurer and G. Velthuysen Leader. The present membership is 20. Regular offerings are taken and any amount contributed above the running expenses is given to the China mission. From this little school have gone out many strong men and women. Two are missionaries in the East Indies, two are in the Midnight Missions, one lies buried in the fever-

coasts of West Africa. And these are not all the faithful and brave ones. This school studies the Bible by topics or books. The gospel of Mark, the book of Acts, the life of Abraham, divine healing, the book of Romans, the doctrine of baptism, etc. Rev. G. Velthuysen is the acknowledged leader and teacher.

ROTTERDAM, HOLLAND.

This Sabbath school was organized April 15th, 1893. J. F. Bakker was Superintendent and A. Schouten Clerk. The present attendance is from 15 to 20. The Bible is studied by books or topics, the leader giving out written questions a week in advance.

THE
SEVENTH-DAY BAPTIST
MISSIONARY SOCIETY.



REV. OSCAR UBERTO WHITFORD, D. D.

See *Biographical Sketches,* p. 1361.

HISTORICAL SKETCH OF OUR HOME AND FOREIGN MISSION WORK FOR ONE HUNDRED YEARS.

Rev. O. U. Whitford.

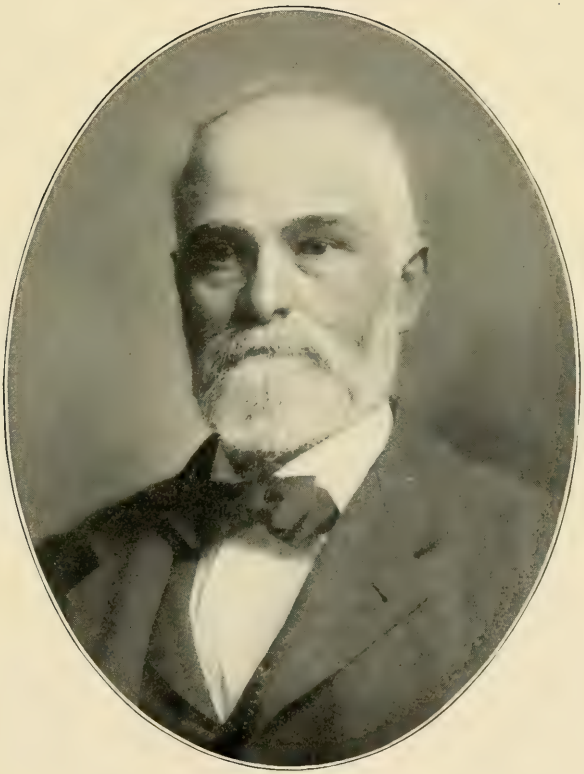
Seventh-day Baptists have always been a missionary people. Seventh-day Baptist mission work in this country is over two centuries old. In 1664 the London Seventh-day Baptists sent Stephen Mumford to Newport, R. I., and it was chiefly through his labors that the first Seventh-day Baptist church was organized at Newport on the 23rd of December, 1671. In 1675 the Rev. William Gibson came from our English brethren as a missionary into the new country. In 1684 Abel Noble, son of a wealthy Quaker of Bristol, England, came to America and lived in Bucks County, Pennsylvania. He became the apostle of Sabbatarianism in Pennsylvania, and under his teaching and influence, sprang up the German Seventh-day Baptists. Many English speaking people embraced the Bible Sabbath and churches were organized about the year 1700 near Philadelphia. In New Jersey, about 1700, Edmund Dunham, a Baptist deacon and licensed preacher, came to the Sabbath. Largely from his teaching and influence others embraced the Sabbath and in 1705 the Piscataway

church, at New Market, N. J., was organized. But the missionary work of our people had its beginning chiefly in the Newport church. As soon as it became strong enough it sent out the minister and sometimes with him a layman, into other parts of Rhode Island and into the neighboring State of Connecticut, to preach the gospel and the Sabbath truth. As the churches increased in Rhode Island and Connecticut they met together in a Yearly Meeting for Christian fellowship, mutual benefit, and for unity of effort in missionary work. Through the influence and direction of the Yearly Meeting, Elder Henry Clarke and Abel Burdick were sent from the Hopkinton church to a new settlement of Seventh-day Baptists in Brookfield, Madison County, N. Y., to labor among the people. The result of their missionary visit and work was the organization of the Brookfield Seventh-day Baptist church in 1797, and soon afterwards Elder Henry Clarke became its faithful and honored pastor, and served it for many years with marked ability and success. The mission work at this time was to visit and preach to the scattered Sabbath-keepers, to the new settlements of our people, organize churches, to nourish, strengthen and build them up.

This seemed to be the chief work of the Yearly Meeting in those years. These Yearly Meetings here in Rhode Island Connecticut and also those held in New Jersey and West Virginia, were a source of good fraternal feeling, and unity, and of spiritual strength and growth to the churches. They resulted at length in the formation of the General Conference, for wider church fellowship and for greater concert of action in missionary effort. It was chiefly the missionary spirit and work that led to the organization of the Conference, that by it, missionary labor might be better carried on. In our Historical Sketch of our mission work as a people for the last century we shall for convenience and clearer following, present it in decades.

FIRST DECADE, 1800-1810.

The Conference now became the directing power in missionary work. In the Conference held at Hopkinton, R. I., September 8-12, 1808, it was voted that the church at Burlington be visited by Brother Matthew Stillman on the sec-



HON. WILLIAM L. CLARKE.

See *Biographical Sketches*, p. 1361.

ond Sabbath in November next; by Brother William Satterlee on the second Sabbath in February; by Brother Abram Coon the second Sabbath in May, and by Brethren Jabez Beebe, Jr., and Matthew Stillman the second Sabbath in August. In the General Conference held September 7-10, 1809, at Brookfield, N. Y., it was voted, "That it be recommended to the churches of our order that they appoint messengers to visit the remote branches of their respective churches, and where there may be gifts competent and members sufficient, to form or organize sister churches; and in case such gifts are not apparent, to form such branches into classes or societies, and to encourage them to keep up meetings on the Lord's Sabbath; to improve such gifts as they have, and keep a faithful and loving watch care over each other," and it was also recommended to the ministers of the several churches in our Union to visit our sister church at Burlington, State of Connecticut, in their destitute condition as often as convenient. In this period or decade there were the Newport and Hopkinton churches, Rhode Island; the Waterford and Burlington churches, in Connecticut; the Piscataway and Cohansey (Shiloh) churches, in New Jersey; the Berlin, Brookfield, DeRuyter churches, in New York, and the Salem, Lost Creek churches, and the church on the west fork of the Monongahela river, Virginia, that constituted the body of the General Conference and carried on the best they could home mission work.

SECOND DECADE, 1810-1820.

In this decade there was quite an increase in the number of Seventh-day Baptist churches, and in the membership of the churches. This was due to increased missionary effort. At the Conference held with the Cohansey (now Shiloh) church, June 10-13, 1813, it was recommended "to every church of our order that can with convenience, to send out a traveling preacher to visit their brethren and destitute churches in the Union." In this period missionary work was organized. In the churches were formed missionary societies for raising of funds and for sending out traveling preachers. In the minutes of the Conference held at Hopkinton, R. I., September 25-29, 1817, it appears that missionary societies had been organized in several churches for carrying on missionary labor in the destitute

churches and among the scattered Sabbath-keepers. The missionary spirit had deepened and broadened and was taking on a wider thought and scope. In the circular letter of the Conference held the year before, with the Piscataway church, N. J., to the churches, we find these words: "We presume, brethren, you are not unacquainted with the exertions that are making in these days for the spread of the gospel, and conversion of the heathen, and the diffusion of the light of the gospel amongst those that are in darkness; we recommend to you to join in so laudable and excellent a duty. Already has the missionary breeze descended on the waters of the church, and some have entered into the plan of seizing the favorable gale and begin to form societies for that purpose. Bear in mind the value of the souls of your fellow-mortals, and lend your aid for their relief, believing that he that feedeth and teacheth the hungry and ignorant soul, lendeth to the Lord, who will repay in due season." There was felt and seen by these church missionary societies, the need of some central society to take the lead and direct the missionary work. Among the brethren of this decade who were interested and active in missionary effort, was Elder Henry Clarke, pastor of the Brookfield church, who was the chief leader, no doubt, in organizing the work. He was a man of broad mind, a warm heart, of sterling character, of progressive ideas, and great energy. He took the initiative in the steps of missionary organization by reading and presenting a letter of request from the Alfred Seventh-day Baptist church, N. Y., respecting this Conference, taking the lead of the missionary plan which had been already begun in the several church missionary societies. The request was fully discussed by the Conference, and by vote the following proposition was recommended "to the several churches and societies for their consideration and proceeding thereon—and if approved of and acted upon by them at next Conference it will be considered the proper method of sending out missionaries in our fellowship:—

"In answering to the request of Sunday churches and missionary societies, particularly the society at Alfred, and in order for the systematical arrangement of sending out missionaries, or traveling preachers of our fellowship—this Conference unite in commending the zeal and liberality of those so-

cieties already formed for that purpose, and also recommend to all the churches and societies in our fellowship (which have not already formed for that purpose) to form themselves into societies in their vicinities, for the promulgation and spread of the gospel in its purity. And it is also proposed that the Seventh-day Baptist General Conference, in their annual sessions, be considered the central society of the Seventh-day Baptist order in North America, so far as to designate the candidates, or persons to be sent on such missions, etc. And that in the course of their annual sessions, to appoint a committee of their number and fellowship, to consist of one member of each society, if practicable (that may have formed themselves into a missionary society) which committee shall be denominated the Board of Trustees and Directors of the Missions of the Seventh-day Baptist Order in America. That said Board elect their necessary officers for carrying into effect the missionary plan. But no officer of said Board shall receive any emolument, or pecuniary pay for his services, excepting for necessary expenses, as writing and printing their minutes, etc. That said Board shall have the control of all the funds or money sent in or entrusted to them, by the several societies and of all private donations for missionary purposes, and shall also direct the route and give suitable instructions to, and recommendations of, in writing, and also fix the sum to be allowed any person concerned in the missionary business under their direction." This proposition goes on farther to state the qualifications of the missionaries to be sent out, their duties, the authority given them, how funds shall be raised, to carry on the work. It also advises that no church missionary society shall send out at its own expense any missionary without first obtaining the approbation of the General Conference, for the person so sent out, and further it shall be understood that nothing in the foregoing proposition or plan should go to prevent any church in our fellowship from sending out their elder or preacher, to visit particular places, at their own expense.

At the next Conference, held with the Berlin church, N. Y., September 24-28, 1818, this plan of missionary organization for carrying on missions was unanimously adopted, and the following Board of Trustees and Directors of Missions

was appointed to put the plan into execution, viz.: Elder Henry Clarke, of Brookfield, N. Y.; Deacon Daniel Babcock, of Hopkinton, R. I.; Deacon John Green, of Berlin, N. Y.; Barzilla Randolph, of Piscataway, N. J., and Abel Burdick, Alfred, N. Y. "After the adjournment of Conference business the Board organized by electing their proper officers and after thorough examination, recommended and unanimously made choice of Elder Matthew Stillman to take the lead in the mission for the year ensuing, and Brother Amos R. Wells as his concomitant or assistant, which was to the full and entire satisfaction of all the messengers and brethren of the Conference present. The President of this Board was Elder Henry Clarke and the Secretary Abel Burdick. At this Conference a committee was appointed, consisting of Deacon Daniel Babcock, Deacon John Green and Abel Burdick, to draft a circular missionary address to all the brethren and sisters of our order and present it to the Conference for their inspection. This address was prepared, examined and approved by the Conference and was ordered to be published in its minutes. This first address issued by the General Conference was upon missions and its thought and argument upon the nature, extent and design of missions, the duty of our people to engage in missionary efforts, the warm missionary spirit pervading it, make it one of the most able and admirable addresses ever given by our people. It is printed in full in the Rev. James Bailey's History of the Seventh-day Baptist General Conference. It is now seen in thus far following up the mission work of our people that in September, 1818, was organized the first denominational missionary society for carrying on missions and that the General Conference itself was that society, under the name of the Central Missionary Society, with a constituency of church missionary societies, and the churches themselves, and that the work was managed and directed by a Board of Trustees and Directors of Missions of the Seventh-day Baptists in the United States of America.

At the Conference held with the Brookfield church, N. Y., September 23-27, 1819, a constitution of the Board of Trustees and Directors of Missions drafted by a committee appointed at the previous Conference, consisting of Elders Henry Clarke and Matthew Stillman and Brother Abel Burdick, was

adopted, giving rules governing membership, the employment of missionaries, the raising and expenditure of funds, and the duties of officers and of the missionaries employed. By the appointment and direction of this Board of Missions, Elder Amos R. Wells became the first Seventh-day Baptist missionary under this new plan of conducting missions.

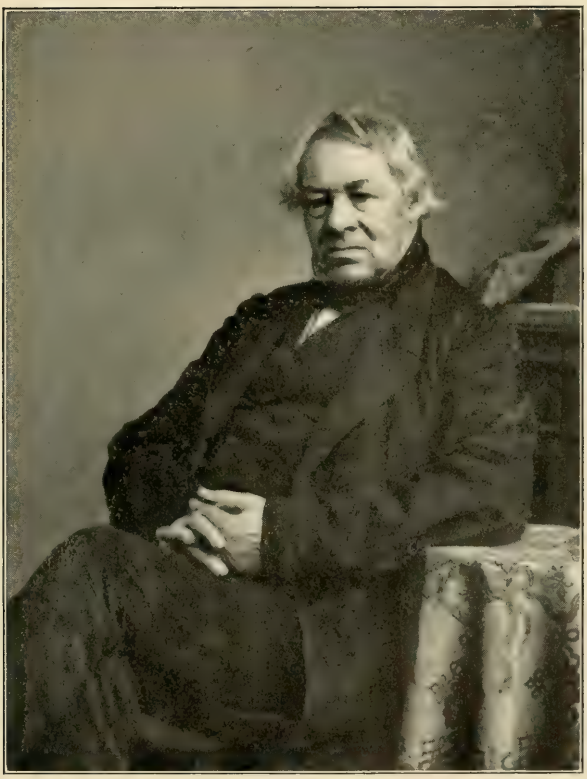
At this time there were fourteen churches constituting the General Conference, having an aggregate membership of 2,173.

At this session Elder Amos R. Wells presented a short summary of his missionary labors during the summer of 1819. He left Hopkinton, R. I., May 31st. Visited the Seventh-day Baptist churches in New Jersey, tarrying with them three weeks. He traveled on horseback. From there he went to Virginia, visiting the churches and scattered Sabbath-keepers, arriving at Lost Creek July 10th. After a short stay there he went to the New Salem church and labored about three weeks, having the pleasure of witnessing the profession of a number, who were hopefully converted, and waited upon them in the ordinances of the gospel. He departed the first part of August and went to a small church at Mad River, Ohio, that was once in a flourishing condition, but from some cause had fallen much to decay. His going among them diffused a general joy and was productive of great good to them. On his way to this place, some 250 miles from New Salem, he attended a number of meetings among people of different persuasions. He returned from Mad River to Harrison County, Virginia, to the work which he had left a few weeks before and had the joy of baptizing more, which made in all 35 that he baptized in that county. From Virginia, accompanied by Major Richard Bond, he went to visit Samuel Bond and family, living in Liberty Township, Columbia County, Pa., held one meeting there and then went direct to Brookfield, N. Y., to attend the General Conference. We have thus given as briefly as we could the first missionary trip of our first general missionary, in these early times of missionary labor. He went on horseback, largely through dense forests, with but few roads, probably on trails and paths, directed by marked trees, fording streams, sometimes camping out at night, disturbed by the cry of wild animals. If one of our general missionaries of to-day should

make that missionary trip on horse back he would find good roads, guide boards at four corners, beautiful cultivated fields, fine farm houses, iron bridges, and pass through flourishing towns and cities—well, he would not travel by horseback or stage coach, he would take the steam car and the trolley.

THIRD DECADE, 1820-1830.

In 1820 at the Conference held at Piscataway, N. J., September 21-25, there was a change made in the officers of the Missionary Board. Eli S. Bailey was chosen President, Matthew Stillman Vice-President, Abel Burdick Recording Secretary, Lewis Titsworth Corresponding Secretary, and John Langworthy Treasurer. As some changes appeared to be necessary in the constitution it was voted that Abel Burdick, Henry Clarke, Jr., and William Utter be a committee to revise our general missionary constitution, or draft a new one, as they may think proper, and present it to the general missionary society at their next session. The missionary spirit and work ran so strong it was thought best to print a missionary periodical to promote and strengthen the missionary interest among the people. The Conference proposed to the Missionary Board that a new periodical work, to be entitled "The Seventh-day Baptist Magazine," be published by subscription. It was considered and it was voted unanimously that this work be encouraged by the Board, and Henry Clarke and Eli S. Bailey, of Brookfield, and William B. Maxson, of Scott, N. Y., be appointed editors of the work; and that they open and circulate subscriptions and go on with the publication as soon as sufficient encouragement can be obtained. General Missionary Amos R. Wells presented to the Board of Missions at this Conference a report of two missionary tours, one made in the fall and winter of 1819, the other in the spring and summer of 1820. His first missionary journey extended through the churches and settlements in the State of New York. He was gone over five months. He went on horseback and traveled one thousand and fifty-five miles, preached one hundred and eleven times, and baptized nine persons. His second tour extended from Rhode Island through Connecticut, New York, Western Pennsylvania, Western Virginia and thence to New Jersey. He was gone four months, traveled 1,566 miles,



REV. WILLIAM B. MAXSON, M. D., D. D.

See *Biographical Sketches*, p. 1361.

preached 69 sermons, baptized 24 persons, and assisted in organizing two churches, viz., Verona and Scott. His traveling expenses in his first trip were $14.55 and he received in donations for missionary work and expenses $14.04. In his second missionary trip his traveling expenses were $19, and he received on the field $41.31. In the two missionary trips he traveled 2,621 miles; absent from home 9 months and 13 days, and his expenses in all were $33.04. The Board appointed the following missionaries for the ensuing year, Elder John Davis on a mission for three months to Woodbridgetown and French Creek, Pa., and Lost Creek and Salem, Virginia; Elder Amos R. Wells, general missionary for the year, and Elder William B. Maxson, three months in the northern and western parts of New York.

In the sessions of the Missionary Board of the years 1821, 1822, 1823, 1824, of this third decade, we find reports of mission labor in detail which are too full to incorporate in this sketch. We will simply outline them. In 1821 Elder John Davis made a missionary journey through Southern Pennsylvania, Western Virginia, Ohio and into Indiana, and then by a northern route through Ohio to Hayfield, Pa., ordaining there Isaac Davis to the gospel ministry, baptized six persons. Elder Amos R. Wells made a trip from Höpkinton through Connecticut, to Rensalær and Madison Counties, New York. Elder William B. Maxson traveled from Scott, N. Y., through Madison, Oneida and Chenango Counties, baptized 23 persons.

In 1822, Elder Amos R. Wells gave a detailed account of an extended tour from Rhode Island through Connecticut, New Jersey, Pennsylvania, Virginia, Ohio, Indiana and New York, occupying 10 months and 22 days, preaching 205 sermons, baptizing 5 persons.

Elder Amos Satterlee made a missionary trip of ten weeks through Central and Western New York and Elder John Green went from Western New York and visited the churches and scattered Sabbath-keepers in Virginia and Pennsylvania.

In 1823 Elder John Green reported missionary labor performed chiefly in Piscataway and Shiloh, N. J., was gone three months, administered baptism six times, baptizing thirty

persons in all. Elder Amos Satterlee also labored one month and nineteen days in Allegany and Erie Counties, N. Y.

In 1824 Elder John Green reported mission work extending from DeRuyter, N. Y., through Western New York, into Virginia, baptized one person and assisted in the ordination of Peter Davis and Lewis A. Davis, New Salem, Va., to the gospel ministry.

Elder Joel Green labored in the towns adjacent to Scott and DeRuyter, N. Y. Elder Daniel Babcock and Elder Richard Hull performed missionary labor at Independence, N. Y., and in Northern Pennsylvania.

Elder William B. Maxson labored in Adams, N. Y., and adjacent towns, visiting Whitesboro, Verona and Mexico, N. Y., baptized nine persons, two of whom were converts to the Sabbath.

The result of the missionary labors in these years gave encouragement, growth and strength to our people.

At this session of the Board in 1824 a new constitution was reported by the committee appointed in 1820 to consider the changes needed; and adopted. Under this constitution the Board was denominated the Seventh-day Baptist General Board of Missions. The Board was composed of delegates from the several missionary, Bible, or mite societies which may be disposed to vest their funds in the Board for the purpose of promoting the spread of the gospel. The societies contributing annually to the funds of this Board were entitled to a representation, and every such society so contributing was entitled to one vote. The object of this Mission Board was to promote pure and undefiled religion, by employing missionaries among the scattered and destitute of our connection, and other parts where a door of usefulness may be opened, and by printing or purchasing tracts and other religious books and causing them to be distributed. The Board under this new constitution, which took in a wider scope of mission work, held its first annual session at Hopkinton, R. I., June 8, 1825. At this session the following missionaries reported missionary labor: Elder Lewis A. Davis in Ohio and Indiana, baptized six persons and organized a church at Pipe, Clark County, Ohio; Elder Joel Green, in Central and Northern New York, baptized four persons and assisted in ordaining one elder; El-

der Job Tyler labored in the same section; Elder Richard Hull in Western New York, baptizing several persons; Elder Daniel Babcock on the same field baptizing five persons; Elder Amos Satterlee labored in the same territory with good results; on this field two churches were organized, one at Troupsburg and one at Independence, N. Y. Elder Matthew Stillman labored eighteen days in Rhode Island and in Massachusetts, and Elder William Green in Jefferson County, N. Y., twelve days. In 1826, 1827, 1828 the Board under the new constitution held their annual session in connection with the General Conference. Missionaries were appointed, nearly the same persons as above named, having the same fields of labor as before, who presented their reports of labor each year. The funds to support this home mission work were furnished by the auxiliary missionary societies in the different churches, and by individual contributions.

In this decade was published the Seventh-day Baptist Missionary Magazine. Its first number was published in August, 1821. The editors were Eli S. Bailey, Henry Clarke, Jr., and William B. Maxson. This magazine continued through two volumes of sixteen numbers, from August, 1821, to September, 1825, four years, when it was suspended because of inadequate support.

In 1828 it was deemed advisable by the leaders and workers in missionary effort, in order to interest our people more generally in missions, and for more efficient work, and greater usefulness in spreading the gospel, to have a new and more independent organization by which to prosecute missionary labors. Accordingly they met in the Seventh-day Baptist meeting house in Piscataway, N. J., October 3rd, 1828, to organize such a missionary society by considering a constitution previously drafted, which they adopted and formed the new organization, which was called "The American Seventh-day Baptist Missionary Society." The basis of membership in this society was the payment of one dollar into the funds of the society and engaging to pay the same annually; by paying ten dollars at one time, or the same at two payments, constituted one a life member; and any missionary, mite, or Bible Society contributing annually to the funds of this society was entitled to a vote for every two dollars so paid. The object of this new

society was to aid in sending the gospel to the destitute and scattered of the Seventh-day Baptist denomination, and to improve opportunities of disseminating gospel truth wherever a door of usefulness shall be opened.

The officers chosen under this new missionary organization were: Eli S. Bailey, Brookfield, N. Y., President; Matthew Stillman, Hopkinton, R. I., First Vice-President; John Davis, Shiloh, N. J., Second Vice-President; John Watson, Piscataway, N. J., Third Vice-President; John Maxson, Homer, N. Y., Fourth Vice-President; Nathan Green, Alfred, N. Y., Fifth Vice-President; William B. Maxson, Brookfield, N. Y., Recording Secretary; Jonathan R. Dunham, Piscataway, N. J., Treasurer; John Bright, Stoe Creek, N. J., Corresponding Secretary; Charles Davis, Abram D. Titsworth, Randolph Dunham, of Piscataway; Jacob D. Babcock, Hopkinton; Willard D. Wilcox, Scott, N. Y.; Samuel B. Crandall, Brookfield; Silas Stillman, Maxson Green, Alfred, and Clarke Stillman, Homer, were appointed Directors. Agents for the society were appointed for the various parts of the denomination. Orson Campbell, Joel Greene and John Watson were chosen to be employed as traveling preachers and missionaries the ensuing year.

The American Seventh-day Baptist Missionary Society having assumed the missionary work of the denomination, the General Missionary Board of the General Conference concluded its business at its next session held at Hopkinton, R. I., September 30, 1829, transferred its affairs to the Missionary Society and adjourned sine die. From this date the management and direction of our missionary work are more separate from the General Conference, and hence its history is more separate from that of the Conference.

The second session of the American Seventh-day Baptist Missionary Society was held at Hopkinton, R. I., September 30, 1829. Reports of officers and missionaries were presented and approved. Officers were chosen, mainly the same as the previous year. The missionaries chosen to labor, most of them six months of the year, were Lewis A. Davis, William B. Maxson, Matthew Stillman, John Watson, Daniel Coon and Alexander Campbell.

This third decade of the past century of our mission work

A GROUP OF REPRESENTATIVE MISSIONARY WORKERS.

Rev. Azor Estee.
Rev. David Clawson.
Rev. Samuel R. Wheeler.
Rev. John Greene.

See *Biographical Sketches*, p. 1361.

was marked for its increased missionary spirit and great activity in the work. Our people thereby made a rapid growth in those ten years. At the close of this decade the General Conference was composed of 27 churches, of an aggregate membership of about 3,400.

FOURTH DECADE, 1830-1840.

There was no change in the management of our missions in this decade. All the missionary work was carried on by the American Seventh-day Baptist Missionary Society. There were more or less changes in the officers, directors and agents of the society. The society increased in membership, in means and in efficiency. By its earnest and broad work, the needy and destitute churches were well cared for, much evangelistic work was done, the scattered and isolated Sabbath-keepers were visited and encouraged to be faithful. The following new missionaries came on to the field of action and did efficient mission work: Nathan V. Hull, Azor Estee, Stillman Coon, David Clawson, Walter B. Gillette, James Bailey. With these many of the old missionaries mentioned in the previous decade were also employed. In this period our people became much interested in disseminating the gospel among the Jews. In the session of the Missionary Society held in 1837, the Committee on Fields of Missions recommended the consideration of the question of promoting Christianity among the Jews. In 1839, at the session of the Missionary Society held at Piscataway, N. J., a committee of five was appointed after much discussion, consisting of William D. Cochran, David Dunn, Daniel Coon, John T. Davis and S. M. Burdick to take into consideration the subject of a mission among the Jews. The committee reported at that session in favor of such a mission, but that it be separate from the domestic or home mission work which the General Missionary Society was carrying on, and recommended "the formation of a Hebrew Missionary Society, whose sole object shall be to propagate the gospel among the dispersed of that ancient people." According to this recommendation the friends of the movement met at the meeting house in Piscataway, N. J., September 6, 1838, to consider the question. David Dunn was made chairman of the meeting and Paul Stillman, Secretary. After due consideration a com-

mittee of five was appointed to draft a constitution for a Hebrew Missionary Society. William Stillman, W. D. Cochran, Paul Stillman, John T. Davis and B. F. Langworthy were appointed said committee. They reported in the afternoon of said day a constitution for such an organization, which, after some amendments, was adopted. The society was called "The American Seventh-day Baptist Society, for the promotion of Christianity among the Jews." The officers chosen of this society were: David Dunn, President; Randolph Dunn, George Tomlinson, J. D. Babcock, Maxson Greene, W. B. Gillette, Vice-Presidents; A. D. Titsworth, Corresponding Secretary; Randolph Dunham, Recording Secretary; T. B. Stillman, Treasurer. A long list of Directors was appointed from all parts of the denomination. The Board of Directors was instructed to obtain a suitable person to engage in a mission to the Jews, for an indefinite period of time, and as soon as a person was obtained the society should proceed to solicit subscriptions for carrying on the mission. In the first session of the society after its organization held at Brookfield, N. Y., September 13, 1839, it appears that the Board of Directors had engaged the services of Elder William B. Maxson as a missionary to the Jews and that he entered upon his labors in the city of New York in January, 1839. He devoted the greater part of his time at first in visiting the principal Jews in the city in their houses, places of business, and in the synagogues and forming their acquaintance. He was treated kindly and with sociability. They were willing to converse upon their religious sentiments, but this was limited to what related to opinions. They uniformly declined offering any opportunity of religious exercises, not excepting prayer in their houses by a Christian. There was no opportunity of offering them any instruction in their synagogues, as they allow none but Jews to perform any part of religious service among them. From repeated assurances on the part of some of the Jews that they would attend his preaching, if Mr. Maxson would hold his meetings at a convenient place for them to attend, the lecture room of the "Lyceum of Natural History," in Broadway, was rented for Sabbath afternoons for a term of three months at the rate of $200 per annum. The opening of this place of worship on the Sabbath was published in a number of city papers,

and notices carried to the officers of the principal synagogues in the city, but they declined to publish a meeting for Christian worship. While some Jews attended these meetings on the Sabbath, there were no steady attendants, and as the prospects were not favorable for an enlargement of the congregation from the Jewish people, the lecture room was not occupied longer than the three months, and services were held afterwards alternately in the house of T. B. Stillman, in New York City, and Sister Rogers, in Brooklyn, N. Y. In the report of the directors of the society it is stated that from the difficulty of communicating religious instruction directly to this people, and of calling their attention to the claims of Christianity by preaching and conversation it has been thought expedient by the Board to direct a tract to be written, addressed particularly to them, which should be calculated to direct their attention to the subject of Christianity. Such a tract was written, entitled "An inquiry into the prophetic character of the Messiah," and was published, containing about forty 12 mo. pages, for distribution among such Jews as could and would read it. There were stated in this report also the following difficulties, which the missionary had to contend with in his labors among the Jews:

1. The great proportion of foreigners among them. There were two classes of them; the Portuguese and Spanish Jews, and the German and Polish Jews. These had but little intercourse in their synagogues. As they were little acquainted with the English language labor among them was much limited either in preaching or conversation.

2. In general the Jews appeared not only to be destitute of everything like spirituality, but seemed entirely to misapprehend the Christian idea of the *new birth*. They considered conversion to Christianity from among them, as apostasy to a corrupt and idolatrous religion. They paid but little attention to Judaism, and mostly carried on their business on the Sabbath and seldom attended the synagogues except on festival occasions.

3. Another difficulty was found in their bigotry in favor of their own religious opinions. Those of them who believed in the Mosaic Revelation strongly contended that they were

in the right, and Christians were wrong in regard to the very foundation of their religion.

4. A missionary among them encounters this difficulty, that those who understand the Hebrew deny our translation of the Scriptures, and our application of the prophecies, and by their expertness in the original, have a decided advan age in verbal debate. They say that our Scriptures abound in errors, occasioned either by the translators' ignorance of the Hebrew, or by an intention to conform the translation to the doctrine of the Christian religion, hence the missionary can take no common ground with them.

5. Another difficulty with them is in the doctrine of the divinity of the Messiah. They contend that such a character is not given him by the prophets—the Scriptures of the New Testament they do not allow to be witness on this subject.

6. There is found in them this difficulty: their strong prejudice against the Christian religion from the great suffering of their nation under Christian powers. From these difficulties in the way of the conversion of the Jews aside from the prophecies and promises of the Scriptures the Board hoped for but little success in their undertaking. The Board proposed, if the society should decide to continue the work, that the missionary laboring in New York City as his headquarters, extend his visitation to Jews in Philadelphia, Baltimore, Richmond and other cities south, as far as practicable, and that the tract in press be published also in the German language to be circulated among the German Jews in New York. The constitution was revised, and the society was called "The American Evangelical Board of Directors for Disseminating Religious Truth among the Jews." Under the revised constitution the following officers were chosen: David Dunn, President; Eli S. Bailey and Stillman Coon, Vice-Presidents; Isaac H. Dunn, Corresponding Secretary; Thomas S. Alberti, Recording Secretary; T. B. Stillman, Treasurer; Randolph Dunham, A. D. Titsworth, Randolph Dunn, Executive Committee for one year; Thomas S. Alberti, John D. Titsworth, Asa Dunn, Executive Committee for two years.

FIFTH DECADE, 1840-1850.

The American Seventh-day Baptist Missionary Society met with the first church in Hopkinton, R. I., September 6th,

1840. The following officers were chosen for the ensuing year: Alexander Campbell, President; David Dunn, John Maxson, Halsey H. Baker, Azor Estee, James R. Irish, Vice-Presidents; Azor Estee, Recording Secretary; James Bailey and Walter B. Gillette, Corresponding Seretaries; Henry C. Hubbard, Treasurer; George P. Maxson, Henry Clarke, I. D. Titsworth, Auditing Committee; J. R. Irish, Maxson Greene, Charles Langworthy, Luke Maxson, Jr., Nathan Lanphear, Executive Committee.

Elder James Bailey reported missionary labor performed during the year and he received $14 per month for his services. Elder James H. Cochran was appointed missionary for the ensuing year to labor within the bounds of the denomination, to preach the gospel among the feeble churches and to "visit the more highly privileged churches for the purpose of receiving their contributions in aid of the objects of this society." Local agents of the society were appointed in all the churches to represent and labor for the interests of the society. The Society for the Promotion of Christianity among the Jews met also in connection with the General Conference at Hopkinton. Elder W. B. Maxson had been continued during the year as a missionary among the Jews in New York and had spent a few weeks among the Jews in Philadelphia. He found the same difficulties this year attending his efforts to press upon them the doctrines of Christianity as in the previous year. The tract which was published by the society on "The Prophetic Character of the Messiah" was freely distributed among the Jews in New York and Philadelphia, but the funds did not warrant its publication in the German language.

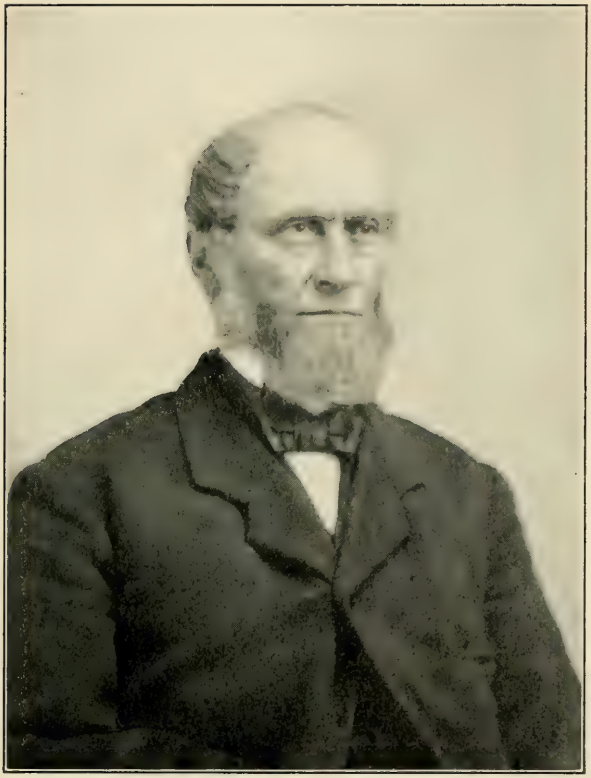
In 1841 the American Seventh-day Baptist Missionary Society held its annual meeting at Alfred, N. Y., September 7th, in connection with the General Conference. Reports were received from James H. Cochran and Varnum Hull of missionary work performed among the feeble churches and scattered Sabbath-keepers. It was voted, "That this society will, with the blessing of God, employ one or more ministering brethren during the coming year to travel through our societies and the regions where our brethren have made settlements, to preach the gospel and solicit funds in aid of the society's object." The appointment of such missionaries was re-

ferred to the Executive Committee with instruction that they see that the vote of the society be carried out.

The following officers were chosen for the ensuing year: William B. Maxson, President; David Dunn, David Stillman, John Whitford, Jacob D. Babcock, William Greene, Vice-Presidents; Walter B. Gillette, Corresponding Secretary; Henry C. Hubbard, Treasurer; David Maxson, Ephraim Maxson, A. A. F. Randolph, Auditing Committee; Ephraim Maxson, Adin Burdick, Benjamin Burdick, William B. Maxson, Samuel B. Crandall, Executive Committee. In this year no work was done among the Jews because no missionary could be obtained. According to a resolution that had been passed the previous year by the Board of Directors for disseminating religious truth among the Jews, that some suitable person should be preparing for such a field of labor, "the Executive Committee conferred with Brother George B. Utter on the subject of preparing himself for the work. Mr. Utter shortly after located himself in New York City and obtained a place in one of the best schools in the city, in which he continued until its vacation in May. He was unable to render any very essential service to the Board, as his studies required the whole of his time." The officers of the society for mission work among the Jews elected for the ensuing year were: David Dunn, President; Lucius Crandall and Eli S. Bailey, Vice-Presidents; Thomas S. Alberti, Secretary; T. B. Stillman, Treasurer.

In 1842 the American Seventh-day Baptist Missionary Society held its annual meeting at Berlin, N. Y., September 6th, in connection with Conference. Several of the pastors of the churches reported the formation of Auxiliary Missionary Societies in their churches.

Walter Gillette, Varnum Hull, James L. Scott, Stillman Coon and N. V. Hull reported missionary work performed during the year, but the places or churches where they did such work are not given in the minutes. The constitution of the society was amended in the fourth article, making ten dollars the amount of money to be paid for life membership. S. S. Griswold had served the society a part of the year as traveling agent, to secure funds for the society. James L. Scott in his report of missionary labor, stated that he labored



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in the States of Ohio, Illinois, Wisconsin, the territory of Iowa, passed through Pennsylvania, Indiana and Michigan, spent seven and one-half months, traveled by his own conveyance 3,800 miles, made 400 family visits, attended 150 meetings, baptized 43 persons and organized three churches. The officers of the society, appointed for the ensuing year, were: William B. Maxson, President; David Dunn, John Whitford, Azor Estee, Jacob D. Babcock, Joel Greene, Vice-Presidents; W. B. Gillette, Corresponding Secretary; Charles H. Stillman, Recording Secretary; Henry C. Hubbard, Treasurer. An Executive Committee, an Auditing Committee were appointed and local agents of the society in all the churches.

In view of the crippled condition of the benevolent enterprises of the denomination, the General Conference appointed a committee consisting of Thomas B. Brown, Eli S. Bailey, Alex. Campbell, Paul Stillman, David Dunn, James R. Irish, William B. Maxson, Joel Greene, Azor Estee, Daniel Coon, William Satterlee, to devise some plan by which these benevolent enterprises may be promoted with the greatest efficiency. The committee outlined a plan for advancing the cause of domestic missions as follows:

1. Each church to consider itself a missionary society, raising funds each year for the missionary cause. 2. The Association to which such churches belong, become a Central Missionary Society, to which these churches shall be auxiliary. 3. A general society be organized, to which all these central societies or associations shall be auxiliary. 4. An individual church not belonging to an association, wishing to help in the operation of the general society, may become an auxiliary missionary society. 5. A number of brethren located in a neighborhood remote from a church might combine for the promotion of the missionary cause. A committee was appointed composed of T. B. Brown, G. B. Utter, E. S. Bailey, H. C. Hubbard, W. B. Maxson, B. F. Langworthy, A. Estee, John Whitford and L. Crandall, to draft a constitution to be the platform of an organization of a domestic missionary society. Such a constitution was drafted, which constituted the beginning of our present missionary society.

The Hebrew Missionary Society convened at Berlin, N. Y., on the evening after the Sabbath, September 10, 1842.

An essay upon "The Condition and Prospects of the Hebrew Nation" was read by George B. Utter, which was published in the *Register* by request of the society. From lack of funds no missionary was employed among the Jews during the year. The officers elected for the ensuing year were David Dunn, President; Lucius Crandall, Eli S. Bailey, Vice-Presidents; Charles H. Stillman, Secretary; T. B. Stillman, Treasurer; Randolph Dunham, W. B. Gillette, A. D. Titsworth, Executive Committee for two years.

In 1843 there were three Missionary Societies. 1. The American Seventh-day Baptist Missionary Society. 2. The Seventh-day Baptist Missionary Association, a new organization for missionary work recommended at the Conference of 1842, and for which a constitution was drafted. 3. The Hebrew Missionary Society, or Board of Directors for disseminating religious truth among the Jews. The American Seventh-day Baptist Missionary Society held its anniversary at Plainfield, N. J., in connection with the General Conference. Its mission work reported was in the usual line of labor. The report of the Executive Committee was not published in the minutes, so the missionaries who performed mission work are not given. The officers elected for the year were the same elected last year. There was some difficulty in obtaining funds during the year to carry on missionary labor. The new organization, called the Seventh-day Baptist Missionary Association, also met with the Conference and after amending the constitution was fully organized and the officers elected were: Thomas B. Brown, President; Azor Estee, Clark Greenman, T. B. Stillman, Vice-Presidents; W. B. Gillette, Recording Secretary; Lucius Crandall, Corresponding Secretary; Daniel Babcock, Jr., Treasurer; Directors, William Potter, F. W. Stillman, Randolph Dunham, John Whitford, David Dunn. The purpose of the new Missionary Society was to do wider and more efficient missionary work. Five dollars contributed annually constituted one a member, and each subscriber of $25, at one time, a life member. Its regular meetings were held once in three months, and five members constituted a quorum.

The Evangelical Board of Directors for prosecuting mission work among the Jews met on September 7th, 9 A. M. The

Executive Committee in its report stated the feeble condition of the society from the want of funds, and proper agents. They had employed George B. Utter, of New York, to labor as Providence might direct among the Jews while on his visit to London, Liverpool and other places he might visit in Europe. They also recommended to continue the effort to provide the tract on "The Destiny of Jews and Unfulfilled Prophecies Connected With Them." The Rev. I. P. Labagh, of the Reformed Dutch church, and agent of the American Society for the Meliorating the Condition of the Jews, was present with them in this meeting, who by invitation gave a very interesting discourse upon "The present condition and prospects of the Jews and the unfulfilled prophecies in relation to this ancient people of God." Mr. Labagh was requested to prepare a treatise upon the unfulfilled prophecies relative to the Jews, and it was voted that contributions be solicited from the churches to defray the expense of its publication.

The Corresponding Secretary was requested to address a "letter to the Christian public, setting forth the difficulty under which the missionary to the Jews meets from the unwarranted substitution of the First-day of the week, for the Sabbath, as the time of Holy rest." Mr. Labagh by resolution was requested to deliver an address before the body at its next anniversary. The constitution was amended at this session of the Board of Directors. The name of the body was changed to "The Seventh-day Baptist Jewish Missionary Society," and some minor amendments were made to several articles. The same officers were elected for the ensuing year, with the addition of Isaac P. Labagh, of New York, as Corresponding Secretary.

The American Seventh-day Baptist Missionary Society became merged in this decade, about 1846, into the new organization, the Seventh-day Baptist Missionary Association. The name of the Association was changed afterwards to society, and thereafter the missionary organization went under the title which it now has under its incorporation under the laws of the State of Rhode Island. In 1844 the Board reported that five missionaries had been employed during the year; one at Newport and adjacent parts of Rhode Island; one in New York and Pennsylvania; two in Virginia and adjacent parts of Ohio

and Pennsylvania; and one in Illinois and Wisconsin. In 1844 also began the agitation of the question of carrying on a foreign mission. The interest became so great and earnest that subscriptions were opened in 1845 for the purpose of establishing a foreign mission and "that the Board use their best endeavors to procure one or more individuals who may be willing and qualified to engage in such a work." Brother Solomon Carpenter and his wife, Lucy M. Carpenter, were accepted as candidates in 1846, for foreign mission work and were instructed to prepare for that work. Abyssinia Proper was chosen as the foreign field. In this year four missionaries labored on the home fields, viz: Lucius Crandall in Rhode Island; T. E. Babcock in Western New York; Azor Estee as an itinerant missionary, and R. C. Bond in Virginia. In 1847 Brother Nathan Wardner and wife were accepted as missionaries to go with Brother and Sister Carpenter. The Abyssinian field was given up as impracticable and China was chosen as the foreign mission field. In the afternoon of December 31st, 1846, at Plainfield, N. J., meetings were held to ordain Nathan Wardner to the gospel ministry, and as consecration services to set apart Mr. Carpenter and Mr. Wardner as missionaries to China. January 5, 1847, the missionaries sailed from New York in the ship Houqua, bound for Canton, China. After a voyage of 112 days they arrived at Hong Kong. Mr. Carpenter sailed from Hong Kong for Shanghai May 19th to learn the desirableness of that city, in regard to healthfulness of climate, and also the facilities for a mission station. July 7th, 1847, Mr. Carpenter was living in a rented house in Shanghai. The other missionaries left Hong Kong for Shanghai July 18th, arriving there August 2nd. In 1849 a Chinese house had been rented and fitted up for a chapel and dedicated. This occurred two years after their departure from the home land. Six months after the dedication of this chapel their labors were blessed by the hopeful conversion to Christ and the Sabbath of four of the Chinese. About this time a day school was opened by Mrs. Wardner. The need of a chapel of their own was felt by the missionaries, and measures were taken to raise sufficient funds in the home land to buy a lot and build a chapel. In the latter part of this decade but little was done on the home fields. The foreign mission work

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had absorbed the interest of the people and also the funds for missions.

SIXTH DECADE, 1850 TO 1860.

CHINA MISSION.

In July, 1850, the Shanghai Seventh-day Baptist church was organized with seven members.

On November 22, 1851, the new chapel built within the walls of the native city was dedicated to the service of the Lord.

They built also two dwellings, one directly over the chapel and the other outside of the west gate of the city.

In 1850 the Tai-Ping rebellion broke out, which spread over the empire and carried great destruction and devastation.

In September, 1853, a local insurrection began in Shanghai. Our missionaries were driven from their homes and were compelled to seek safety and shelter with friends in the foreign settlement. The home at the west gate was partially destroyed, but the Chinese government made it good and it was rebuilt. The chapel in the city was but little injured. Our missionaries resumed their work by making necessary repairs and opened the chapel March 17, 1855.

Because of the sickness of Mrs. Wardner and one of her little boys they found it necessary to return to the home land. She and her boys sailed February 19, 1856, on the ship Rock City and arrived in America the last of May. By her overtaxing herself in visiting the churches and soliciting funds, she was not able to return to China as she hoped to do.

By consent of the Board, Mr. Wardner returned to America, sailing April, 1857, and arrived in September at Plainfield during Conference and the anniversaries. Mr. and Mrs. Wardner never returned thereafter to the China mission because of the poor health of Mrs. Wardner. In November, 1858, because of failing health, Mr. and Mrs. Carpenter returned to their native land. The mission and the little church of eleven members was left without missionaries and there was no native preacher then, but the Rev. Mr. Lowry kindly consented to preach to the little church and care for the mission. A native convert, Dzau Tsuny Lau, came with Mr. Carpenter. They arrived in New York May 27, 1859, and went to Plain-

field, N. J., where the Eastern Association was in session. Their presence there gave great interest to the occasion. While Brother Carpenter and his wife remained in the home land they visited the churches, accompanied by Dzau Tsuny Lau, which greatly increased the interest and zeal in the China mission.

JEWISH MISSION.

It appears that the "American Evangelical Board of Directors for Disseminating Religious Truth Among Jews" did not do anything after 1843, from lack of funds. The effort ceased. After the Seventh-day Baptist Missionary Association engaged in the work of foreign missions there was a meeting held in 1852 to consider the question of establishing a mission in Palestine. The subject was referred to the Board of the society and in 1853 it decided to take measures to establish a mission in Palestine. At a full meeting of the Board held in May of that year a call was extended to Jonathan M. Allen and William M. Jones and their wives to go as missionaries to Palestine. Mr. Allen could not be released from his connection with the Alfred Academy as teacher and therefore declined the call. Mr. Jones accepted the call. It was thought best by the society that an industrial or agricultural department be included in the mission work in Palestine, that employment might be given to the poor Arabs and Jews, and thereby bring them more directly under Christian influence and instruction. Mr. Charles Saunders, of Westerly, R. I., and his wife were chosen to have charge of this department and Mr. Jones was to devote himself wholly to missionary work. A farewell meeting was held at Pawcatuck, R. I., on the 8th of January, 1854, and on March 11th they sailed for Palestine. On arriving at Jaffa our missionaries found temporary accommodations till they should be able to select a location for the permanent establishment of the mission. After some time Mr. and Mrs. Jones removed to Jerusalem, but Mr. and Mrs. Saunders remained at Jaffa, where they carried on a mission with an industrial effort connected therewith. Yet the agricultural project did not prove a success, though not fully carried out. Mr. Saunders conducted services in Jaffa for four years in Arabic, which were attended by many Jews and Arabs. Tracts were distributed in the markets, which induced many

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to come to the services which were held regularly every Sabbath. Mrs. Saunders did considerable medical work, treating many who came to her. Mr. Jones did some missionary work in Jaffa, but labored most of the time in Jerusalem. Both Mr. Jones and Mr. Saunders were interrupted in their missionary work a good deal by sickness. Mr. Jones lost his youngest child and his wife died near Jerusalem on the 12th of October, 1860, and both mother and child were buried on Mt. Zion. The mission did not succeed in the lines of work for which it was undertaken. For lack of adequate support and from some mismanagement, the work failed, the missionaries were recalled and returned to the home land in 1860.

HOME MISSIONS.

But little missionary work was done in this decade on the home fields. In the first half of the decade Elder Samuel Davison, Elder Lewis A. Davis and Elder Stillman labored as missionaries in Illinois and Indiana; Elder Julius M. Todd in Central Wisconsin at Berlin, Dakota and Coloma, and Elder O. P. Hull in Walworth, Wis. In the last half of the decade Elder Lewis A. Davis labored in Iowa at DeWitt and Welton, Iowa. Elder H. W. Babcock for several years at Coloma, Wis., and a mission was begun in Dodge and Freeborn Counties, Minnesota, in 1859, at Mantorville, Trenton and Farribault, with Elder Phineas S. Crandall as the missionary. The General Society and the Northwestern Association looked after these fields, sharing the expense. The General Board in one of their reports stated "that the West is yet a great missionary field and affords a better opportunity for the successful presentation of the truths we hold sacred than any other locality. Settlements are constantly forming with an unformed religious character. Many of our people are locating in them. Timely aid furnished would enable them to pre-occupy the ground with Sabbath-keeping churches."

SEVENTH DECADE, 1860-1870.

CHINA MISSION.

Brother and Sister Carpenter with Dzau Tsuny Lau returned to China, sailing from New York in the ship N. B. Palmer on the 25th of February, 1860. An earnest appeal was made by the Missionary Board this year for a reinforcement

of the China mission. Brother and Sister Carpenter arrived in Shanghai July 2nd, 1860, and found the members of their little flock steadfast in the faith. One member, Anna, had died. An earnest appeal is again made at the anniversary of the society, 1861, for reinforcement of the mission. In 1862 the China mission had as missionaries only Brother and Sister Carpenter. The Board was relieved from the responsibility of the support of Mr. Carpenter, he providing for his own support, hence the Board urged the increased responsibility resting on the denomination to reinforce the mission.

In 1863 Mr. Carpenter was employed for some months as interpreter at the United States Consulate in Shanghai, relieving the Board in part for his support. One of the constituent members of the church, Le Chong, died in December, 1862, trusting in Jesus. Mr. Carpenter in July of 1863 baptized five persons. On account of poor health of himself and wife, Brother Carpenter decided to leave the mission and return to America, and to start in January or February, 1864. On the last Sabbath he spent in Shanghai before he sailed he baptized two persons who were added to the church; one of whom had been a Buddhist priest. In 1865 Brother Carpenter and wife were in the home land and there was no missionary on the China field except natives. By the suggestion and advice of Mr. Carpenter there were appropriated twenty-five Mexican dollars to four native preaching brethren, Chan Chung Lau, Kiang Quang, Erlow and Lah Chin San, for them to use in part for their own benefit and for the benefit of the poor members of the church. At the anniversary of the society held with the First church in Hopkinton, R. I., the following resolution was voted: That we recommend to our Executive Board to extend a call to Brother O. U. Whitford and wife, and to such other persons as it may deem suitable candidates, to become our missionaries in China. A call was extended to Mr. and Mrs. Whitford, but after prayerful consideration, they decided to decline the call. Proposals were invited from any who might desire or feel it their duty to enter upon the China mission work. Several were applied to to engage in the foreign field mission work, but none responded. At the anniversary of the society held at Albion, Wis., September, 1868, the following resolution was unanimously adopted:

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That we extend to Brother and Sister Carpenter a cordial invitation to return to China at an early day, if they can consistently with their health, and that we pledge them our support. They gave this earnest call most prayerful attention and decided that as soon as they could dispose of their home in Milton they would return to their beloved charge. This was not accomplished in this decade.

HOME MISSION.

This decade was one of increasing interest and activity in home mission work. The Great West and Northwest were opening up grand opportunities and sent forth the Macedonian cry, "Come over and help us." The Associations were Auxiliary Missionary Societies with Associational Boards working in connection with the General Missionary Society. The laborers on the home fields during this decade were L. A. Davis in Iowa; Hiram W. Babcock in Central Wisconsin; Phineas S. Crandall in Minnesota, in 1860 and 1861. In 1861 the Kansas field at Pardee and Emporia was opened and A. A. F. Randolph was employed as missionary with a view to a permanent location on the field.

Russell G. Burdick labored on the Berlin, Wis., field. In 1863 Elder Alfred B. Burdick was engaged to labor in Minnesota and vicinity for one year. In his labors in the Northwest he visited Rock River, Edgerton, Albion and Christiana. At Albion there was a precious revival and while there he baptized forty-three persons and fifty-one were added to the church. He also labored with the Berlin and Dakota churches and from there entered the Minnesota field, laboring with the Wasioja, Trenton and Carleton churches. Elder Thomas E. Babcock was employed on the Kansas field during this year (1863), making his headquarters at Fremont, and to visit the Sabbath-keepers in the State. By request he went into Nebraska to labor with Sabbath-keepers who had come from Ohio. He remained some ten days with them and on July 9, 1863, the Long Branch church was organized with twenty members, and after the organization twelve young converts offered themselves as candidates for membership by baptism. This year Elder James R. Irish entered into the service of the Missionary Board to labor six months in the Second and Third

Genesee churches, New York; Hebron and Ulysses, Pa.; Willing, N. Y., and their vicinities. Elder Libbeus M. Cottrell was employed six weeks in Clifford and Greenfield, Pa. In 1864 there was but little change in the laborers on the home fields. Elder A. B. Burdick closed his labors in the Northwest and on his way home to Rhode Island he visited some of the churches in the Western and Central Associations to lay the subject of missions before them to arouse greater interest and zeal in the cause and to raise funds for mission work. Elder Joel C. West was settled as pastor over the Trenton, Minn., church, and Elder George C. Babcock over the Berlin church, Wis. Elder A. B. Burdick and Elder S. S. Griswold raised money in the East to aid the Wasioja and Trenton churches in erecting suitable houses of worship. Brethren A. A. F. Randolph and Thomas E. Babcock are on the Kansas field and Elder James R. Irish, after laboringin the feeble churches of the Western Association, settled as pastor of the church at Cussewago, Crawford County, Pa., which church was aided by the Missionary Society in the support of a pastor.

In 1865, Brother Solomon Carpenter and wife were in the home land and the China mission was cared for by four native preachers, Chan Chung Lau, Kiang Quang, Erlow and Sah Chin San. The Board appropriated twenty-five Mexican dollars to each, for them to use in part for their own benefit and in part for the benefit of the poor members of the church.

The Board expressed its admiration and gratitude to Brother Carpenter and wife for their long-continued service in the China mission, and it wished for them to return with co-laborers to that field when health and circumstances shall permit. Being desirous of immediately supplying the field with missionaries the Board invited proposals from any who may desire, or feel it their duty to enter upon that work. On the home fields under the direction and help of the Board, Brother A. A. F. Randolph was at Pardee, Kansas; J. R. Irish at Cussewago, Pa.; A. W. Coon at Clifford, Pa.; O. P. Hull at Wasioja, Minn.; Joel C. West, with the Trenton church, Minn.; B. F. Rogers as a missionary in Sibley County, Minn.; Charles A. Burdick on the Berlin field, Wis.; Charles M. Lewis, at Woodville, R. I., and DeRuyter, N. Y. Efforts had been made by the Board to obtain laborers to go among the

freedmen of the South, and to occupy the foreign field, but without success. This year Elder James Bailey and Deacon I. D. Titsworth did some voluntary mission work in the West, the good deacon bearing the expense. They labored chiefly among the small churches and scattered Sabbath-keepers in Illinois and Kansas. From this missionary trip they gathered much valuable information which they gave to the Missionary Board, and also wise suggestions in regard to mission work, which needed to be done on those fields.

From November, 1865, to July, 1866, Miss E. Cordelia Hydorn, of Hebron, Pa., under an appointment from the American Missionary Association, labored as a missionary teacher among the freedmen near Norfolk, Va., on a plantation known then as the Taylor farm. As she wished to be considered as a missionary teacher of our own Missionary Society, the Board granted her request, and appropriated $150 to her for such work. In the report of the Corresponding Secretary for 1866, a summary of the finances showed $2,302.42 received during the missionary year, including the balance in hand at last report, and $1,675.50 paid out, leaving a balance in the hands of the Treasurer of $626.92. On the home field the following churches were aided by the Board in the support of missionary pastors: Pardee, Kansas, A. A. F. Randolph, pastor; Cussewago, Pa., J. R. Irish, pastor; Clifford, Pa., A. W. Coon, pastor; Trenton, Minn., J. C. West, pastor; Wasioja, Minn., part of the year, J. C. West, pastor; Carleton, Minn., O. P. Hull, pastor; Berlin, Wis., Charles A. Burdick, pastor; Woodville, R. I., D. Forbes Beebe, pastor; New Auburn, Minn., B. F. Rogers, pastor. Brother Charles M. Lewis was sent by the Missionary Board to labor at Farina, Ill., commencing his evangelistic work there in the fall of 1865. He remained there during the winter and on April 14th, 1866, he organized the Farina church, with about seventy members. He settled there as the pastor of the church, the Missionary Society aiding the church in his support. Brother Lewis spent some weeks in the summer of 1866 in canvassing among our larger churches for aid in building a house of worship at Farina. He was successful and a meeting house was built. Elder James Bailey was called this year to labor "as an evangelist in the West." He entered upon his labors in June and spent

the summer in evangelistic and missionary work in the State of Illinois.

On the foreign field, the Corresponding Secretary of the society reported that no apparent progress had been made in supplying the China mission with a missionary. The native converts held loyally to the faith of the true religion. One of them, Kiang Quang, an elder in the Shanghai church, had located as a missionary at Lieu-oo, "a place some thirty miles from Shanghai, where six members of the church resided, and where they had hired a chapel room, for the purpose of holding services and dispensing medicines." The Missionary Society in its annual report for 1867 showed an increase of labor on the home fields. James Bailey spent the year in evangelical labor in the West, chiefly in Iowa and Minnesota, strengthening the small churches and the scattered Sabbath-keepers. A. A. F. Randolph was still at Pardee, Kansas; J. R. Irish at Cussewago, Pa.; A. W. Coon had left the church at Dundaff, Pa., and located with the church at Lincklaen, N. Y.; J. C. West was the pastor of the Wasioja church, Minn.; O. P. Hull served the Carleton church, Minn.; Hamilton Hull located with the church at Emporia, Kan.; H. W. Babcock served the church at New Auburn, Minn.; C. M. Lewis labored the entire year with the church at Farina, Ill.; A. C. Spicer spent seven months with the church at Trenton, Minn.; S. S. Griswold a part of the year at Woodville, R. I.; S. R. Wheeler commenced his labors in April at Hebron, Pa.; Thomas Fisher spent one month at Otselic, N. Y.; J. E. N. Backus was with the church at Watson, N. Y.; A. B. Prentice located with the church at Christiana, Wis.; George J. Crandall was laboring with the Third Genesee church, and B. F. Clement had accepted the pastorate of the Long Branch church, Nebraska. All these were sustained by the funds of the Missionary Society cojointly with other Associations, societies, or churches. The Executive Board of the Central Association decided this year to place the missionary interests formerly under its charge in the hands of the General Missionary Society and so notified the society.

FOREIGN MISSIONS.

No reinforcement of the China mission this year. The Shanghai church was cared for by native pastor Chan Chung

Lau, assisted by two elders. One of the church members died, one was expelled for bigamy, three were added by baptism. Chan Chung Lau wrote Brother Solomon Carpenter: "I regret my inability to oversee all the affairs of the church like a foreign bishop, according to the custom already established. Hence I long for your early return. And if you cannot return, please induce some other one to come and take charge of the flock in China." The Corresponding Secretary, E. G. Champlin, wrote in his report: "Thus the longings of these poor souls, who dwell in the glimmering twilight of Christianity, should put to blush the apathy of those who bask in the noonday light of the gospel dispensation."

The Treasurer's report for 1867 showed that the working fund was $2,909.42, moneys paid out for missionary labor, etc., $2,278.22, leaving a balance in the treasury of $631.20.

The anniversary was held at Albion, Wis., September 11, 1868.

On account of the sickness of Corresponding Secretary E. G. Champlin the Missionary Board appointed George B. Utter to prepare the annual report. Brother Champlin, who had served the society as Corresponding Secretary for nearly nine years, was succeeded this year by George E. Tomlinson. Two former missionaries of the society died within the year: Elder Lewis A. Davis, of Welton, Ia., and Elder A. A. F. Randolph, of Pardee, Kan.

THE CHINA MISSION.

An earnest effort was put forth to obtain a missionary for China. Correspondence was held with Brother L. R. Swinney, in reference to his entering upon that work, but after careful and prayerful consideration of the question, he did not feel it his duty to engage in the work of a missionary to China. Appropriation was made to the church in Shanghai to encourage native missionary and pastoral work and to assist needy members of the church.

HOME MISSIONS.

Elder James Bailey was employed the entire year as a general missionary in the West. Elder Stephen Burdick was employed nine months as a general missionary, visiting the feeble churches and scattered Sabbath-keepers within the Central and Western Associations.

Elder J. E. N. Backus was missionary pastor of the Watson church, N. Y., part of the year.

Elder A. W. Coon completed his year with the Lincklaen church, N. Y.

Elder George J. Crandall supplied the Third church in Genesee, N. Y.

Elder S. R. Wheeler labored throughout the year with the church at Hebron, Pa.

Elder J. R. Irish was still with the Cussewago church, Pa.

Elder C. M. Lewis labored with the Farina church, Ill., till May 1st, 1868, and because of poor health he was granted a leave of absence for a time.

Elder A. A. F. Randolph served the church at Pardee, Kansas, till his death, June 25th, 1868.

Elder O. P. Hull continued the whole year with the church in Carleton, Minn.

Brother Henry B. Lewis labored with the church in Wasioja, Minn.

Brother Hiram W. Babcock was the pastor of the Transit church, Minn, aided by the society.

Elder Benjamin Clement served the Long Branch church, Neb., part of the year, then moved to Welton, Ia.

Brother L. C. Jacobs was with the Berlin church, Wis., six months of the year.

Elder Hamilton Hull was sustained as pastor at Fremont, Kansas.

The churches mentioned above were aided by the Missionary Society in the support of their pastors. The Board in its October meeting voted, "That in the opinion of this Board, the churches of our denomination ought to raise $2,500, during the coming year, for missionary purposes." A committee was appointed to prepare and place before the denomination a circular on the subject, which they did.

The anniversary of the society was held in 1869 at Shiloh, N. J., September 30th. President George Greenman presided. Charles A. Burdick was Recording Secretary. George E. Tomlinson, Corresponding Secretary, presented the annual report.

CHINA MISSION.

Brother Solomon Carpenter and wife did not see their way clear to return to China, though they desired to be at work again among the Chinese.

A. E. Main was invited to enter upon the work of a missionary to China. He was favorably disposed to go, but he had just entered upon a three-year course in theology and was not then ready to accept the call. The little church in Shanghai was in a better condition than could naturally be expected of one under such influences, left so long to itself. The members, numbering twenty, were steadfast in the faith, and active in service. On the home field the following churches were aided in the support of a pastor: Woodville, R. I.; Cussewago, Pa.; Jackson Centre, Ohio; Berlin, Wis.; New Auburn, Minn.; Wasioja and Ashland, Minn.; Trenton, Minn.; Carlston, Minn.; Brookfield, Mo.; Pardee, Kan.; Elder Stephen Burdick labored as general missionary until November 3d in the Western Association, and was directed by the Board to labor in the Northwestern Association, with headquarters in Minnesota. He labored at Wasioja, Ashland, Carlston, Trenton, Transit, Wilton, Minn.; at Welton and Carlton, Iowa. Elder James Bailey was general missionary in the West, headquarters at Milton, Wis. He labored at Lima Centre, Boscobel, Wis., in the small churches and among the scattered Sabbath-keepers in Iowa; Brookfield, Mo.; Long Branch, Neb.; Manhattan, Pardee, Fremont and Emporia, Kansas. In view of the much needed missionary work on the home field, C. Potter, Jr., and J. F. Hubbard, of the firm of C. Potter, Jr., & Co., made the proposition to the Missionary Board to sustain a missionary in the field the coming year, through the Board, both field and laborer to be subject to their approval. The proposition was accepted, but at the time of the annual report the field and laborer had not been decided upon.

EIGHTH DECADE, 1870-1880.

The anniversary of the Missionary Society was held in 1870 with the first church in Genesee, N. Y., September 8th, 1870. Vice-President A. B. Burdick presided. Recording Secretary Charles A. Burdick; Corresponding Secretary George E. Tomlinson, who presented the annual report.

CHINA MISSION.

The condition of this mission much the same as last year; the work done upon it was by native preachers and workers.

HOME FIELD.

The following churches were helped by the society in the support of pastors: Woodville, R. I., H. E. Babcock, pastor; Cussewago, Pa., J. R. Irish, pastor; Jackson Centre and Stokes, Ohio, Hamilton Hull, pastor; Transit, Minn., Hiram W. Babcock, pastor; Carlston, Minn., D. P. Curtis, pastor; Brookfield, Mo., George C. Babcock, pastor; Pardee, Kansas, S. R. Wheeler, pastor, to spend one-third of the year as general missionary, in Kansas, Nebraska and Southwestern Missouri.

An appropriation was made to the recently organized churches, Villa Ridge and Pleasant Hill, in Southern Illinois, in supporting Elder Leman Andrus as a joint pastor for six months.

Rev. James Bailey performed general missionary work in Wisconsin and Iowa until October 20th, when he closed his labors on account of poor health. Rev. Charles M. Lewis labored as general missionary in Northern and Central Wisconsin and in Minnesota. Elder Anthony Hakes did some missionary work, giving his time and labor, the Board defraying his traveling expenses, in Illinois.

The Rev. Walter B. Gillette was employed by the Board to labor six months as missionary in West Virginia, under the proposition of C. Potter, Jr., and Company, to support a missionary on some needy field. He labored at Quiet Dell, Lost Creek, Salem, Greenbriar, Middle Island, Hughes' River, Buckeye Run, West Union, and Berea. He traveled chiefly on horseback from place to place. His labors were greatly blessed in conversions, and in building up the churches. He commenced his labors in April and closed them in October. Charles A. Burdick received the call to succeed him at that time, which he accepted.

The twenty-ninth anniversary of the Seventh-day Baptist Missionary Society convened at Adams Center, N. Y., September 7th, 1871. George Greenman in the chair; J. B. Wells, Recording Secretary pro tem.; Rev. George E. Tomlinson, Corresponding Secretary.

CHINA MISSION.

In the annual report, the Corresponding Secretary states: "Nothing has been heard by the Board, during the year, directly or indirectly, from the little flock in Shanghai, though measures have been taken to learn definitely their present condition and future prospects and needs. Meanwhile, we would reaffirm the sentiments embodied in our report of last year, in regard to the importance of an early reoccupation of that field."

HOME FIELD.

A number of feeble churches have been helped during the year in the support of pastors, and others asking aid have received promises of help as soon as they can obtain acceptable pastors.

The following small churches were aided during the year in the support of pastors: Rosenhayn, N. J., William M. Jones, pastor; Ritchie, W. Va., James B. Davis, pastor; Cussewago, Pa., H. B. Lewis, pastor; Jackson Centre and Stokes, O., Hamilton Hull, pastor; Pleasant Hill and Villa Ridge, Ill., Leman Andrus, pastor; Berlin, Wis., M. B. True, a recent convert to the Sabbath, pastor; Transit, Minn., H. W. Babcock, pastor; Carlston, Minn., D. P. Curtis, pastor; Brookfield, Mo., George C. Babcock, pastor; Pardee, Kan., S. R. Wheeler, pastor, two-thirds of the time, one-third of his time as general missionary.

GENERAL MISSIONARY WORK.

C. M. Lewis re-entered the missionary work and was directed to spend the time between the time of beginning his labor and the meeting of the Northwestern Association, in Southern Illinois. He spent a month and a half among the little churches composed mainly of converts to the Sabbath, visiting Pleasant Hill, Villa Ridge, Reynoldsburg, Stone Fort, meeting with Elders M. B. Kelly, Robert Lewis, W. F. Vancleve, F. F. Johnson, ministers converted to the Sabbath. After attending the Northwestern Association at Farina, Ill., Brother Lewis proceeded to the Northwestern field, where he spent the rest of the year, laboring at Berlin, Dakota and Marquette, Wis.; Wasioja, Carlston, Alden, Minn.

WEST VIRGINIA MISSION.

Brother W. B. Gillette, closing his labors in this mission in October of last year, visited, on his way to his home in Shiloh, N. J., the German Seventh-day Baptists in Bedford County, Pa., by the invitation of Brother David C. Long, one of their ministers. One of the results of this visit was the appointment of a committee by "the Eastern Association to correspond with them, and effect, if practicable, a further acquaintance and co-operation." Brother Gillette in his six months of labor on the West Virginia field, traveled 2,000 miles on horseback, visited 341 families, preached 95 times, helped organize 4 Sabbath schools and 2 churches, baptized (by himself and those with him), 19, and ordained one minister. Brother Gillette, feeling the infirmities of age, would not engage to continue his labors on that field, and he was immediately succeeded by Brother Charles A. Burdick, in October last. He visited from home to home the families, held extra meetings in the churches, and gave "attention to the interests of the Sabbath, of general education, systematic benevolence and whatever afforded promise of present or future benefit." He labored at Long Run, Buckeye Run, Lost Creek, Salem and other places. Brother S. R. Wheeler spent the time he was engaged to do general missionary work at Dow Creek, Kan., Brookfield and Carthage, Mo.; Long Branch, Neb. He in his report of labor makes an earnest appeal for Seventh-day Baptist missionary and Sabbath reform labor on the frontier in the great West, while new settlements are being made and society is in a formative state.

In view of such needed general missionary work in the West and Northwest, calls were extended to several brethren to engage in such work, but only two could accept the call, C. M. Lewis and James Summerbell, who would proceed West in the spring as soon as present engagements expired.

In 1872 the thirtieth anniversary of the Seventh-day Baptist Missionary Society was held at Southampton, Ill., September 12, 1872, Vice-President A. H. Lewis in the chair, L. A. Platts, Recording Secretary pro tem., George E. Tomlinson, Corresponding Secretary.

HOME FIELD WORK.

During the whole or part of the year, the following persons were under the employment of the Missionary Board as missionary pastors: William M. Jones, Joshua Clarke, Herbert E. Babcock, Joel Green, Hamilton Hull, L. M. Cottrell, M. B. True, Zuriel Campbell, Hiram W. Babcock, D. P. Curtis, George C. Babcock, S. R. Wheeler; the most of them over the same churches as last year. Those who were employed in general missionary work were: Charles A. Burdick in West Virginia; Alexander Campbell, in the Central Association; Theodore L. Gardiner, on the Clarence and Pendleton fields, in the Western Association; S. R. Wheeler and C. M. Lewis in the Northwestern Association, the former in Missouri, the latter at Villa Ridge, Pleasant Hill, Southampton and Farina, Ill.; Berlin, Dakota and Marquette, Wis.; Wasioja, Alden, Carlston and Transit, Minn.; Carlton, Iowa; Long Branch, Neb.

CHINA MISSION.

No missionary sent to China. Chan Chung Lau, pastor of the Shanghai church; Elders, Kiang Quang and Erlow. The pastor was engaged to care for the church another year. Erlow was engaged as Bible reader at Shanghai; and Kiang Quang at Lieu-oo, they to receive each $100 per year for their services.

FINANCIAL.

The receipts for the year for missions are much less than ordinary. In 1873, the thirty-first anniversary of the Seventh-day Baptist Missionary convened at Westerly, R. I., September 11th. President George Greeman presided; Thomas V. Stillman, Recording Secretary; George E. Tomlinson, Corresponding Secretary.

HOME FIELD.

The following church were aided by appropriations in the support of pastors: West Fork, W. Va., S. D. Davis; Otselic, N. Y., Joshua Clarke; Cussewago, Pa., Joel Greene; Jackson Centre, O., Hamilton Hull; Villa Ridge and Pleasant Hill, Ill., L. M. Cottrell; Raleigh and Harrisburg, Ill., C. W. Threlkeld; Berlin, Wis., H. B. Lewis; Wasioja and Ashland, Minn., Zuriel Campbell; Transit, Minn., H. W. Babcock;

Carlston, Minn., D. P. Curtis; Pardee, Kan., S. R. Wheeler; North Loup, Neb., Oscar Babcock.

GENERAL MISSIONARY WORK.

Charles A. Burdick in West Virginia. Besides his usual missionary work, he held Sabbath school institutes, also normal class meetings for Sabbath school teachers and others, and also taught singing classes in meeting the needs of the churches in singing for their public worship. Alexander Campbell and Theodore L. Gardiner labored in the Central Association in Preston, Otselic, Second Verona, Lincklaen and Cuyler Hill.

In the Northwestern Association Charles M. Lewis labored in Illinois, Minnesota, Wisconsin and Iowa.

CHINA MISSION.

Brother and Sister Carpenter returned to Shanghai. They left Chicago for Shanghai by way of San Francisco, March 4th, and arrived at Shanghai about the first of May. Brother Carpenter writes May 11th: "And such a reception by the native members, and indeed by all our old friends that we have met, has been refreshing to us. Chan Chang Lau was on the wharf for us when we dropped anchor. * * * Yesterday, Sabbath, we held our first service in the chapel. I think there were more than a hundred, old and young, present, many of them drawn, very likely, by the novelty of our presence. But they were orderly and attentive." Under date of June 4th, Brother Carpenter writes: "We have been here a little more than a month, and have seen all the members of the church whom we left nine years ago, except two, who have passed away, and one, whom we expect to see in a few days. There are now, including ourselves, twenty living members." July 11th Brother Carpenter writes: "By taking good care of ourselves, we are enjoying good health, not by any means robust, but comfortable. * * * Kiang Quang, the Bible reader, who entered upon his duties about a month ago, has just finished his work on earth and gone, we trust, to his reward above."

The Corresponding Secretary closes his report on the China report as follows: "This mission should certainly have a warm place in our affection, and a prominent place in our prayers. On the whole, it is with thankfulness and satisfac-

REV. DAVID H. DAVIS, D. D.

See *Biographical Sketches*, p. 1361.

tion, that we bring to you our report relating to our mission in China."

1874.

The thirty-second annual session of the Seventh-day Baptist Missionary Society was held in DeRuyter, N. Y., September 24, 1874.

Society called to order by A. H. Lewis, Second Vice-President. A. E. Main, Recording Secretary pro tem. George E. Tomlinson, Corresponding Secretary.

Among the resolutions adopted at this session are the following: *Resolved*, That the reinforcement of the China Mission is more than ever demanded, in view of the growing interest of that field, and the imperfect health of our aged missionaries.

Resolved, That we recommend to the Board that they put forth vigorous efforts to enlarge the missionary work, as far as practicable, beyond the present limit of the denomination.

An obituary of Edwin G. Champlin, of Westerly, R. I., who died September 10th, 1874, is given in the annual report. He served the society as Corresponding Secretary from September 8th, 1859, to September, 1868—nine years.

HOME FIELD.

Appropriations were made by the Board to the same feeble churches as last year. The missionary pastors over these churches were: S. D. Davis, Joel Greene, L. M. Cottrell, T. L. Gardiner, part of the year; T. R. Williams at Andover, while teaching in Alfred University; C. W. Threlkeld, H. B. Lewis, C. P. Rood, Z. Campbell, V. Hull, S. R. Wheeler, Oscar Babcock.

The mission in the Southeastern Association was sustained during the year under the labors of Charles A. Burdick. The mission resulted in the organization of three churches, a large development of Sabbath school work, and the organization of the Southeastern Association. One of the great needs of this field, so reports the general missionary, better educational facilities for our young people.

In the Central Association W. B. Gillette labored as general missionary from April to the middle of October, laboring at Cuyler, Preston, Otselic, Lincklaen and other places. "The ordinances of the home of God were restored, Sabbath schools

re-established, a new interest created, with some cases of in-gathering." In the Western Association, D. H. Davis and Horace Stillman, students at Alfred, did, under the direction of the Board, some missionary work at Hebron Centre and Oswayo, Pa.

In the Northwestern Association, but little general missionary work was done, as Brother C. M. Lewis had to leave the work for a time to seek rest and recuperation.

In October last, C. Potter, Jr., and Co. proposed to put in the field "an evangelist who should labor chiefly outside of our churches in work of an evangelical character to be followed by the presentation of Sabbath truth as opportunity might offer, the laborer to report to the Board the results of his work, and to the brethren who sent him for orders and expenses—their contributions to his support to be accredited as so much missionary contributions." C. M. Lewis began an engagement for a year, under these terms, with the 1st of January, 1874. He held a series of meetings at Verona, N. Y.; Alfred Center, N. Y.; Scott, N. Y., and other places, resulting in large conversions, and many additions to the churches.

CHINA MISSION.

Brother Carpenter reports that Chung Lau preaches every alternate Sabbath, twenty to thirty minutes in length, a good discourse. Erlow continues to read and explain the Book to individuals and families at their homes, and to strangers and acquaintances at tea shops, stores and market places and in the street. June 10th, 1874, he reported that they had completed a new chapel at a cost of about $400 United States currency. It was dedicated May 24th, the day previous (Sabbath) being rainy. On June 2nd Mrs. Carpenter was taken ill with symptoms of cholera, was very sick for twenty-four hours, when the disease was effectively controlled. On July 6th he writes of the returning health of his wife and that his own health is good, is able to attend chapel and do part of the speaking four days each week.

Financially, the contributions from the churches and the people are slight, and the Board is still drawing from the special fund. Another thousand dollars have been used to meet the current expenses of the year.

MRS. SARA GARDINER DAVIS.

See *Biographical Sketches*, p. 1361.

1875.

Thirty-third annual session of the society held at Alfred Centre, N. Y., September 23rd, 1875. President George Greenman in the chair. A. E. Main, Recording Secretary pro tem. T. V. Stillman, the Recording Secretary, not in attendance. Corresponding Secretary, George E. Tomlinson.

THE CHINA MISSION.

Mrs. Carpenter yields to a fatal disease, dies peacefully and triumphantly at noon-day September 21st, 1874, in the 64th year of her age. Her body was buried in the new cemetery in Shanghai. A monument of white marble (Chinese) set in a granite pedestal, was put at the head of her grave, on which was engraved: "In memory of Mrs. L. M. Carpenter, who died September 21, 1874, aged 63. 'Blessed are the pure in heart, for they shall see God.'" The same, with the exception of the age, was engraved in Chinese on the lower part of the slab, the lines running perpendicularly.

The following resolution was adopted at the annual session, September 23, 1875:

Resolved, That as a society we hereby express our appreciation of the character and labors of our deceased missionary, Mrs. Lucy M. Carpenter, our sympathy with Brother Carpenter in his bereavement, and our devotion to the mission to which she gave her life.

Brother Carpenter reports himself in a comfortable state of health, and able to devote himself to the service of the Master, reports also the purpose of opening an out-station at Lieuoo for mission work, and that he has put some improvement on the house in which he lives. The Board expresses a reasonable hope of reinforcing the mission at no distant day.

HOME MISSIONS.

There is a change made in the method of missionary work on the home field. It is divided "into districts large enough to occupy the full time of a missionary, but not so large but that he could pretty thoroughly work up our interests in the territory committed to his charge; to place a competent missionary in each district, so fast as the way should become clear, and the means in the possession of the Board should warrant, and suitable laborers could be obtained; to cease for the most

part appropriations to individual churches, leaving them to make whatever arrangements they could in regard to the settlement and support of pastors, while receiving their share of the labors of the general missionary in the district to which they belonged, but to make such occasional appropriations for individual churches as might be rendered necessary by special isolation of churches, or by demands of some special emergency in their condition."

In the Eastern Association Horace Stillman was employed to do missionary work with headquarters at Woodville, R. I. He reports twelve members added to the Woodville church. In the Southeastern Association, Charles A. Burdick closed his labors and was teaching with the purpose of establishing a school of a higher grade among our people in West Virginia. Evangelist C. M. Lewis spent a little more than three months in evangelistic work in this association. There were large conversions, many added to the churches.

In the Central Association W. B. Gillette closed his labors as general missionary and had accepted a pastorate. O. D. Sherman spent some time in visiting and laboring among the small churches. The Board extended a call to J. L. Huffman to become the general missionary in the Central Association, which he accepted and began his work in the Second Verona church; held meetings every night for nearly seven weeks, about seventy converted, baptism administered six Sabbaths in succession, thirty-three baptized before he left, and others ready who were afterwards baptized. He labored also at Lincklaen, Otselic and Cuyler.

In the Western Association no general Missionary was employed by the Board, as the ground was occupied by the Executive Missionary Board of the Association.

In the Northwestern Association no general missionary work was done by the Board for reasons similar to those in the Western Association. At the session of the Northwestern Association, at Christiana, Wis., it was voted to no longer continue the Associational Missionary Board, and to give over its missionary work to the general Missionary Society of the denomination. The general Board accepted the responsibility, and employed Henry B. Lewis to labor in Wisconsin, L. C.

MISSION DWELLING AT SHANGHAI, CHINA.

Rogers, in Minnesota, and S. R. Wheeler, in Kansas, Missouri and Nebraska. There were other districts, such as Southern Illinois, which were as yet unprovided for.

The following feeble churches, because of special needs and isolated condition, received special appropriations, or former appropriations were continued: Ritchie, W. Va., Jacob Davis, pastor; Oswayo and Hebron Centre, Pa., L. M. Cottrell, pastor; Raleigh and Harrisburg, Ill., C. W. Threlkeld, pastor; Berlin, Wis., W. B. Lewis, pastor; North Loup, Neb., Oscar Babcock, pastor. The reasons given for withdrawing direct appropriations from the churches, except in cases of special need and isolated condition, were that "better service could be rendered by one efficient missionary in a district, devoting his whole time to the work, in addition to what the local churches and their pastors might do, than by simply furnishing to the several churches in the district small sums to aid in the support of pastors whose time was largely occupied in other directions." There were two prominent difficulties in the way of the growth and permanency of the churches helped by appropriations. First. Some churches are organized that are uncalled for by location or circumstances; the second, the readiness of the people to migrate as soon as they are once comfortably fixed with hopeful prospects, both as regards family and church often stops all improvement, and decimates and breaks down our oldest and largest churches. "Combination, concentration, and the ability to hold on, must take the place of a roving, migrating habit if west of Wisconsin we are to have any strength in the future as a people."

1876.

The thirty-fourth annual session of the Seventh-day Baptist Missionary Society convened with the church at Walworth, Wis., September 28th, 1876. Vice-President J. B. Clarke in the chair. L. A. Platts, Recording Secretary pro tem. A. E. Main, Acting Corresponding Secretary.

IN MEMORIAM.

Rev. George E. Tomlinson, who had served the society for nearly seven years as Corresponding Secretary, died May 11th, 1876. Charles Saunders, who was a missionary in Palestine for seven years, died April 8th, 1876.

THE CHINA MISSION.

Brother Solomon Carpenter married for his second wife Miss Black, of London, England. A letter from his wife dated June 12th, 1876, informed the Missionary Board of his severe illness. Partly recovering it was found necessary for them to return to the home land for his full recovery and health. They left Shanghai June 28th, 1876, and arrived at Stephentown, N. Y., about the middle of August.

Again the little church and band of Sabbath-keepers in Shanghai are left without a leader. The need is pressing for a missionary to go to China.

GENERAL MISSIONARY WORK.

Brother Horace Stillman labored as general missionary in the Eastern Association, at Woodville, Ashville, Carolina Mills and Niantic, R. I.

Elder C. M. Lewis was the general missionary and evangelist in the Southeastern Association, laboring with his usual zeal and success.

Brother J. L. Huffman was general missionary on the Central Association field; labored mainly at Cuyler, Lincklaen, Otselic, Preston. He gives the following summary of his year's work: "Have preached over six sermons a week for the entire fifty-two weeks. Have baptized forty-four persons, and I trust a goodly number have been converted whom others baptized. Though the labor has been hard, I think it has been the pleasantest year of my life." Brother S. R. Wheeler was the general missionary for the Kansas, Missouri and Nebraska field; Brother J. E. N. Backus on the Minnesota field.

FEEBLE CHURCHES.

The Missionary Board did no more for these churches than to continue the appropriation to the North Loup, Neb., church, to the end of September, 1875.

1877.

The thirty-fifth anniversary of the Seventh-day Baptist Missionary Society was held with the church at New Salem, W. Va., September 20, 1877. President George Greenman absent. Vice-President D. E. Maxson presided. L. A. Platts,

A GROUP OF MISSIONARIES TO CHINA.

Mrs. Lizzie Nelson Fryer.
Mrs. Hannah (Larkin) Crofoot.
Miss Susie M. Burdick.
Rev. Jay W. Crofoot.

See *Biographical Sketches*, p. 1361.

Recording Secretary. Annual report was read by A. E. Main, the Corresponding Secretary.

CHINA MISSION.

"At the meeting of the Missionary Board on the 30th of January, 1877, a resolution was passed inviting Brother Morton S. Wardner to enter the service of the society as a missionary in China. Brother Wardner was then in Scotland, where the invitation was sent to him. His reply, dated Glasgow, Scotland, February 28th, was read to the Board, at its meeting, on the 19th of April, in which he accepted the invitation, and expressed his readiness to 'enter heartily into any satisfactory arrangement the Board may make.' At that meeting of the Board the making of a 'satisfactory arrangement' with Brother Wardner was referred to the Prudential Committee, who, by letter, asked Brother Wardner to inform them what arrangement would be satisfactory to him. His reply, dated Glasgow, May 1st, 1877, and read at the Board meeting August 15th, 1877, stated that he had decided to return to America after a few weeks and asked time to consult with missionary friends in England and Scotland, and with Brother Solomon Carpenter, before reporting upon the probable expense of outfit, traveling expenses, and the amount of salary. At the same meeting another letter was received from him, dated Richburg, N. Y., August 12th, giving detailed statements of estimated cost of outfit and travel, requisite salary, and other specifications relative to a written contract which he should desire to have made between the Board and himself as its missionary, and suggesting the first of October as the time when it would be advisable to sail from San Francisco." On account of expected illness in his family and the lack of time to arrange the details of the contract which Brother M. S. Wardner desired, it was voted at the same meeting "that in answer to Brother M. S. Wardner, the Board express their judgment that, in view of all the circumstances of the case, it is unwise at present to make arrangements for his going to China, and that meanwhile the Prudential Committee be authorized to make arrangements with him to perform missionary labor among the destitute in the southern portion of the Western Association."

Erlow served the Shanghai church as pastor.

HOME FIELD.

Elder L. F. Randolph labored on the West Virginia field four months during the year as general missionary, laboring at Greenbriar, Buckeye Run, West Fork River, Flint Run, Robinson's Fork, Middle Island and other places.

Elder Horace Stillman continued his labors as general missionary in the Eastern Association field.

No general missionary work performed during the year in the Central Association. At the annual meeting of the Western Association this year, 1877, it voted to pass over its missionary interests into the hands of the General Missionary Society. By this action, all the associational Boards and missionary interest under associational supervision are now merged into the General Missionary Society.

In the Northwestern Association, H. B. Lewis labored this year as general missionary in Iowa, S. R. Wheeler in Kansas, Missouri, and Nebraska.

FINANCE.

Received during the year in contributions from the churches for missions, $1,059.93, and from bequests and other sources, $975; expended for missionary work, $1,251.05.

1878.

The Seventh-day Baptist Missionary Society convened for its thirty-sixth annual session with the church at Plainfield, N. J., September 26th, 1878.

President Greenman, after some remarks, called Vice-President J. R. Irish to the chair. L. A. Platts Recording Secretary. A. E. Main Corresponding Secretary.

ON TRANSFERANCE.

A resolution presented at the last session, looking toward a transferance of the work of this society to the General Conference, was called up, and a motion made to hear the report of members of a committee which was appointed to present the matter at this meeting, but the names of which were omitted from the records. After considerable discussion the motion prevailed and the report was read by C. D. Potter. On motion the report was laid on the table.

THE CHINA MISSION.

Le Erlow writes of the depredation of thieves, of locusts and grasshoppers destroying the cotton crops and famine upon

REV. JOHN LIVINGSTON HUFFMAN.

See *Biographical Sketches*, p. 1361.

the land, and the distress of some of the brethren and sisters. The Board made some appropriations to relieve those in distress and need.

There is no material change in the little church at Shanghai, except the death of one member. No missionary is secured to go to China.

SOUTHEASTERN ASSOCIATION.

Appropriation made to the Ritchie church, W. Va., for the year, Brother Jacob Davis, pastor, and also to the West Fork church.

EASTERN ASSOCIATION.

Brother Horace Stillman has continued his labors on this field during the year. Headquarters at Woodville, R. I.

CENTRAL ASSOCIATION.

The First Verona and Second Verona churches, N. Y., unite in the support of one man as pastor, the Board voting to aid the Second Verona church.

WESTERN ASSOCIATION.

Brother J. Summerbell, pastor of the Richburg church, N. Y., aided by the Board, looked after the Honeoye and Bell's Run churches during the year. Brother Charles A. Burdick did some missionary work on the Clarence field, N. Y., which includes Alden and the Rapids. An appropriation was made to the Hornellsville church for one year and help promised Scio, Scio Branch and Stannards Corner churches when the Board shall have been notified that they have engaged pastors.

NORTHWESTERN ASSOCIATION.

General missionary work was performed three months by S. R. Wheeler at North Loup, Davis Creek, Mira Creek Valley, Orleans, Republican City, Neb.; Brookfield, Mo., and by H. E. Babcock several months in the Republican Valley, Nebraska.

Brother Hamilton Hull labored for three months in Central Wisconsin.

Brother C. M. Lewis labored as a missionary in Iowa, principally with the Welton and Carlston churches.

FINANCES.

Received from contributions during the year, $1,713.84; bequests, $818.87; expended in the support of missionary work, $1,393.83.

1879.

The thirty-seventh annual session of the Seventh-day Baptist Missionary Society was held at Brookfield, N. Y., September 25th, 1879. President George Greenman in the chair. T. L. Gardiner Recording Secretary. A. E. Main Corresponding Secretary.

IN MEMORIAM.

Rev. Thomas B. Brown died May 16th, 1879. "He was chosen President of this society at its organization in 1843, continued to fill that office until 1847, when he became its Corresponding Secretary, which office he filled until 1854. His name has appeared regularly in the list of officers of the society from the date of its organization until the present time."

THE CHINA MISSION.

Brother Wardner C. Titsworth, of Farina, Ill., in a reply to a renewed call of the Board to go as a missionary to China, declined the call, saying: "I am compelled to decline the call of the Board, extended to me through you, to become their missionary to China. I do this because I am convinced that my duty makes it necessary."

At the regular meeting of the Board, held July 9th, 1879, the Board renewed the call to Brother M. S. Wardner to enter the China Mission. After considerable correspondence, in which it appeared that he would probably go, but on account of his family he ultimately declined the call.

The condition of the China Mission is substantially the same as it was a year ago.

THE EASTERN ASSOCIATION.

Brother Horace Stillman is still continuing his labors as general missionary on this field.

THE CENTRAL ASSOCIATION.

Brother O. D. Sherman is engaged as general missionary on the field for the ensuing year.

THE WESTERN ASSOCIATION.

Brother Charles A. Burdick is laboring at Rapids, N. Y., and vicinity.

Brother James Summerbell at Honeoye, and Brother William H. Ernst at Bell's Run.

It was the judgment of the Board that the feeble churches in Western New York and Northern Pennsylvania should be divided, as soon as it can be found practicable, into two or three circuits, over which should be placed for regular and permanent work faithful and efficient missionary pastors.

IOWA.

Brother H. B. Lewis performed missionary labor in this State until he moved to Illinois.

SOUTHERN ILLINOIS.

Brother Wardner C. Titsworth made a missionary trip to the small churches on this field. He reports a great need of a good missionary on this field for permanent work. The whole field has been injured by neglect. The Board would put such a missionary on the field if he can be found.

KANSAS, MISSOURI, NEBRASKA.

Brother S. R. Wheeler still continues his faithful and efficient labors on this field.

Brother H. E. Babcock performed a few months of missionary labor in the Republican Valley, Neb., outside of the little church at Orleans, which he serves as missionary pastor. Brother C. M. Lewis spent several weeks in evangelistic work in the North Loup Valley, Neb., right after the meeting of the Northwestern Association.

MINNESOTA.

No success in securing a missionary for this field during the year.

WISCONSIN.

The Board appropriated some money to the Cartwright church, established by Brother James Bailey, to aid them in building a house of worship.

THE SOUTHEASTERN ASSOCIATION.

All the Board has done for this field was to make an appropriation to the West Fork (W. Va.) church toward the support of preaching by Brother L. F. Randolph.

MISSION OF TREAS. GEORGE B. UTTER AND SECRETARY A. E. MAIN.

At our last annual session held at Plainfield, N. J., the following resolution was adopted:

Resolved, That with a view to obtaining a thorough knowledge of the various fields on which the Board is bestowing missionary labor, and on which such labor is desired, it would be well to send out one or two of its members during the coming years, who shall visit, as far as practicable, all such fields, taking full account of the condition and ability of the churches, when such exist, and of the communities where there are no churches, noting carefully what churches and societies might be grouped together as a field for one missionary, making careful inquiry for the most available and suitable men for the different fields, and, by their own personal labors, arousing the missionary spirit among the people, and report the result to the Board for their consideration in the prosecution of their work.

In accordance with this resolution, the above named brethren and officers of the Board visited various parts of the home field and gave a report of the same to the Board. They visited the following churches, and, in most instances, preached to the people: First Alfred, Second Alfred, Hornellsville, Nile, Richburg, Little Genesee and Main Settlement, N. Y.; Honeoye, Bell's Run, Hebron and Hebron Center, Pa.; Jackson Center, Ohio; Milton, Milton Junction and Albion, Wis.; Welton, Iowa; Pardee, Kan.; Farina, Ill., and New Salem, W. Va., and obtained, besides reliable information regarding some twenty other churches and communities in New York, Pennsylvania, Wisconsin, Kansas, Nebraska, Missouri and West Virginia. Their visit and investigations were of great value to the Board and the mission work.

FINANCES.

Received during the year, $2,529.77. Expended, $1,503.58.

NINTH DECADE, 1880-1890.

Hon. Joseph Potter, of Potter Hill, R. I., died March 4th, 1880, aged 92 years and 7 months. He was President of the Missionary Society in 1859.

General William Potter, brother of Joseph, died at Potter Hill, R. I., May 12th, 1880, aged 80 years and 4 days.

The reinforcement of the China mission by the Rev. D. H. Davis, pastor of the Shiloh (N. J.) church and wife and Miss A. Eliza Nelson, formerly a teacher at Alfred Centre, N. Y., who accepted the call of the Board to go as missionaries to Shanghai, China. A farewell meeting was held at Alfred Centre, N. Y., December 10th, 1879, with appropriate and impressive exercises. They sailed from San Francisco in the steamer City of Tokio, December 27th, arrived at Yokohoma January 18th, 1880, whence they sailed January 21st for Shanghai, arriving there January 29th, where they were met and welcomed by three or four other missionaries and two of our native brethren. The missionaries settled in their homes, began the study of the language, and engaged in the work through interpreters. In 1880 the society obtained a charter from the General Assembly of the State of Rhode Island and organized under its provisions, thus becoming an incorporate body under the laws of said State. This year some new departures were inaugurated. A Missionary Department was begun in *The Sabbath Recorder* under the editorial direction of the Corresponding Secretary. Heretofore, the Corresponding Secretary, being a pastor, simply conducted the correspondence of the society and prepared the annual report and attended the association in the interests of the society. Also the anniversary of the society. The duties of the Corresponding Secretary had been performed without remuneration, only his traveling expenses paid. But these duties having increased in importance and magnitude, requiring more time and labor, he has been paid at the rate of $100 per year and expenses.

In view of the increased duties and labors of the Corresponding Secretary, and the increasing demands of the oversight of our growing missionary interests, it was recommended in the annual report of the society for 1880 that a Corres-

ponding Secretary be appointed, "who with a moderate but adequate salary, shall devote his time to the interests of the missionary cause in the home and foreign work." This recommendation was followed by nine good reasons for such a change.

It was also recommended that the denomination be districted, "and brethren be invited to serve as district secretaries whose duty should be to co-operate with the Board and the Corresponding Secretary in accomplishing the ends of the society in their respective districts."

1881.

In 1881, September 5th, the Rev. Nathan V. Hull, D. D., died at Alfred Centre, N. Y. He became a member of the old American Seventh-day Baptist Missionary Society in 1834, and was for many years a member of the Board of the present society.

In China our missionaries are in good health, prosperity has attended their labors. The old mission house has been rebuilt at a cost of $2,022.55, and so arranged that it can be conveniently occupied by two families. There are ten Sabbath-keeping families connected with the church at Shanghai one added by baptism, one Bible school organized, and two day schools.

It is recommended in the annual report that the Missionary Society assist the Haarlem church, Holland, in the support of its pastor, the Rev. G. Velthuysen.

The Missionary Society is now working under the new charter granted by the State of Rhode Island, and a change was made in the election of the Board of Managers so that a working force would be in the immediate vicinity of the location where the business of the Board is transacted.

On the home field missionary work has been done by missionary pastors and general missionaries in the States of New York, Pennsylvania, Wisconsin, Illinois, Minnesota, Iowa, Nebraska, Kansas, Missouri, Nebraska, West Virginia and Kentucky.

A good deal of interest was taken this year in the Chicago mission. Regular preaching was sustained there by the Milton, Milton Junction, and Walworth churches, giving the time

A GROUP OF FOREIGN WORKERS.

Miss Ella F. Swinney, M. D.

Jacob Bakker.

Miss Rosa W. Palmberg, M. D.

Rev. Frederik J. Bakker.

See *Biographical Sketches*, p. 1361.

of their pastors, E. M. Dunn, N. Wardner, O. U. Whitford, and paying their traveling expenses; and T. R. Williams, Acting President of Milton College, was one of the supporters with whom the plan of supply originated, his expenses being met by collection and contributions. Rev. W. C. Whitford, James Bailey, J. C. Rogers, S. H. Babcock and others occasionally preached there.

At the session of the Northwestern Association held this year at Albion, Wis., it was recommended by vote that the Missionary Board of the denomination make arrangements to place a man, as soon as possible, in the city of Chicago, to labor there permanently in the interests of Sabbath Reform and general missionary work, and it pledged itself to give the Board its hearty support for this special purpose.

1882.

The laborers in the China mission were Rev. D. H. Davis and wife, Miss Nelson, two native preachers, one Bible woman and three teachers of day schools. Mr. Davis was authorized to buy a piece of land in the city of Ga Dene and to erect thereon a suitable building for a day school, at a cost not to exceed $300. Miss Lizzie Nelson was married on June 6th, 1882, to John Fryer, Esq., Professor of Chinese in the Department of the Translation of Foreign Scientific Books at the Kiangnan Arsenal, Shanghai. Our China mission loses thereby one of its working force, yet it is the purpose of Mrs. Fryer to aid the work of our China mission all that her new duties will allow.

The Board appropriated this year at the rate of $300 a year toward the support of the Rev. G. Velthuysen, of Haarlem, as pastor and general missionary.

Thirty churches received help this year from missionary funds in having the living preacher, and twenty (20) more really needed help, but it could not be supplied. Those who performed missionary labor during the year either as missionary pastors or in general missionary work, were: L. F. Randolph, Horace Stillman, W. J. Haight, Joshua Clarke, A. W. Coon, C. M. Lewis, Alexander Campbell, E. A. Witter, Charles A. Burdick, J. G. Burdick, B. E. Fisk, H. P. Burdick, James Summerbell, H. E. Babcock, S. R. Wheeler, F. F.

Johnson, H. B. Lewis, C. J. Sindall, G. M. Cottrell, J. M. Todd, J. T. Davis, George J. Crandall, C. W. Threlkeld.

The Missionary Board decided to establish a mission in the city of Chicago and it extended a call to O. U. Whitford, of Walworth, Wis., to labor in that city, and so far as the interests in Chicago will allow, among the churches of the Northwest. He accepted the call and began his labors in October, 1882. The Missionary Society loses the valuable services of L. A. Platts as its efficient Recording Secretary, he having accepted the editorship of *The Sabbath Recorder.*

The question of publishing a missionary paper, a monthly, was discussed at the annual session of the society and it was recommended "that the matter be referred to the Board of Managers with power to undertake the project, if, in view of all the circumstances—including the understanding that *The Recorder* will continue to be a channel of general missionary intelligence—they deem it advisable."

1883.

Rev. S. S. Griswold died in Hopkinton, R. I., November 2, 1882. He was a member of the Missionary Board for about 28 years, and served for portions of that time as Recording Secretary, Vice-President and Director.

CHINA.

Missionaries Rev. D. H. Davis and wife, two native preachers, Ching Lah and Le Erlow, one Bible woman and three teachers of day schools, these schools have 66 scholars.

One baptism in the year.

The China mission is reinforced by a medical missionary, Ella F. Swinney, M. D., Smyrna, Del., formerly of Shiloh, N. J. She sailed from San Francisco November 7th, 1883, on the steamer City of Tokio, and arrived at Shanghai, December 7, 1883. Previous to her journey to China, on the evening after the Sabbath, October 27th, 1883, appropriate farewell services were held at Plainfield, N. J., and she left New York City, reaching San Francisco November 3rd. Steps have been taken for a boarding school at Shanghai. "The necessary land has been purchased for about $250, and Mr. Davis has commenced a building designed to accommodate 20 or 30 boys and the same number of girls."

HOLLAND.

Brother G. Velthuysen has labored as the missionary pastor of the Haarlem church, the church receiving financial aid from the Missionary Society. He also publishes in the interests of Sabbath Reform a monthly called *"de Boodschapper."*

HOME FIELDS.

Twenty-six missionary pastors, and missionaries labored on the home mission fields, in the following States: West Virginia, Rhode Island, New Jersey, New York, Pennsylvania, Kansas, Nebraska, Missouri, Arkansas, Illinois, Wisconsin, Iowa, Kentucky, Alabama, Minnesota, Dakota. The workers: L. F. Randolph, W. E. Martin, Horace Stillman, O. D. Williams, W. J. Haight, A. W. Coon, Joshua Clarke, Alexander Campbell, H. P. Burdick, B. E. Fisk, D. E. Maxson, E. A. Witter, James Summerbell, J. G. Burdick, S. R. Wheeler, O. U. Whitford, G. J. Crandall, H. E. Babcock, F. F. Johnson, J. T. Davis, H. B. Lewis, D. K. Davis, C. W. Threlkeld, J. J. White, C. J. Sindall, Peter Ring. Churches supplied and visited 41; other preaching places, 94; Sabbath-keeping families, 336; religious visits, 1,856; added to the churches, 66; by letter or experience, by baptism, 23; converts to the Sabbath, 25; churches organized, 4; Bible schools organized, 5.

Rev. A. E. Main resigned the pastorate of the First Hopkinton Seventh-day Baptist church and entered upon the Corresponding Secretaryship as a salaried officer of the Missionary Society, giving his entire time and attention to the duties of that office and in looking after the missionary interests of the denomination. Salary, $900, and traveling and incidental expenses paid. The Missionary Society published this year a missionary monthly, "The Missionary Reporter," under the editorship and management of Corresponding Secretary A. E. Main.

The anniversary of the society was held at Adams Centre, N. Y., September 20, 1883. Income for the year, $8,151.84; expenditures, $8,105.56.

1884.

Anniversary of the society held at Lost Creek, West Virginia, September 25th.

CHINA.

Missionaries, D. H. Davis and wife, Ella F. Swinney, M. D., two native preachers, three teachers in the day schools.

The school building has been repaired and fitted up for the school work.

The building of a medical mission building inaugurated at an estimated cost of $600.

HOLLAND.

Rev. G. Velthuysen, missionary and pastor; appropriation to the Haarlem church, $400. Results for the year: two baptized, one of them the son of Brother Velthuysen; converts to the Sabbath, a young man, a family of a husband and wife and four children, and the organization of a church at Groningen, of eleven members.

HOME MISSIONS.

Twenty-eight missionaries and missionary pastors; 58 different churches supplied and visited; 93 other preaching places; added to the churches, 55 by letter and experience, 24 by baptism; 8 churches organized and 5 Bible schools.

O. U. Whitford, general missionary for Chicago and the Northwest, resigned and accepted the pastorate of the Pawcatuck church, Westerly, R. I., and was succeeded by J. W. Morton, with headquarters in Chicago.

The Corresponding Secretary reports 83 sermons and addresses in eleven different States; the preparation of the annual report; large correspondence, arranging business for each Board meeting; preparation and sending out of circulars; editing and management of *The Missionary Reporter;* writing and preparation of missionary matter for *The Sabbath Recorder;* attended the anniversaries of the Conference and societies, and five associations, and a few meetings of the Tract Board, traveling in all about 12,000 miles. Total receipts to September 14, 1884, $10,239.51. Total expenditures to September 14, 1884, $8,383.25.

1885-1886.

In 1885 the anniversaries were held at Alfred Centre, N. Y., September 23-27.

In 1886 they were held at Milton, Wis., September 22-27.

In the China mission the workers were three missionaries, Rev. D. H. Davis and wife and Dr. Ella F. Swinney, three na-

tive preachers, four teachers, four regular and two occasional helpers in the medical mission. The three native preachers assisted Brother Davis in the evangelistic work. The girls' boarding school has been continued during the year, with nine scholars. In the medical mission Dr. Swinney has had 8,122 patients in the year, of whom 6,966 were paying patients, 1,156 non-paying.

In Holland Rev. G. Velthuysen, Haarlem; F. Bakker, Frieschlo, have been the missionaries. Increase in the number of Sabbath-keepers, 13.

On the home fields there have been 20 workers as general missionaries and missionary pastors. There has been progress in missionary lines on the home fields, some fields have been occupied that have been without missionary work for some time. Because of bronchial trouble, Secretary Main has not been able to give the usual amount of personal attention to the different parts of his work, but the work has been well sustained on account of efficient help. He reports, however, 4,200 miles traveled; 32 sermons and addresses; 1,134 printed packages mailed; 63 columns of editorial matter furnished for *The Recorder;* 422 written communications received, and 658 written. Total receipts, including $2,293 from the permanent fund, $13,572.20. Total expenditures during the year, $10,447.09.

JEWISH MISSION.

On the first of October, 1886, Brother Charles Theo. Lucky began mission work among the Jews directly in connection with our society in New York City. Eight converted Jews joined the Piscataway church of New Market, N. J. A Hebrew paper is also in process of publication under the editorship and management of Brother Lucky.

The Woman's Board, which was organized at the Conference held at Lost Creek, W. Va., in 1884, aroused a deeper and more wide-spread interest in missions among the women of our churches. The Missionary Board expressed its hearty and grateful appreciation of their earnest and efficient efforts in behalf of our missions.

Secretary A. E. Main, because of his chronic bronchial trouble, spent most of the Conference year, by the advice of physicians, in Florida, yet he looked after the correspondence,

the missionary editing of *The Recorder,* the mailing of printed matter, etc., etc., but the other duties incurring travel and visits were performed by willing and efficient helpers.

1887.

In 1887 the 45th annual session of the Seventh-day Baptist Missionary Society was held at Shiloh, N. J., September 22nd.

Rev. Alfred B. Burdick, for many years a life member of the Missionary Society; for one year a home general missionary; for twenty-one years a Vice-President, serving during fifteen years as first Vice-President, died at Westerly, R. I., July 3, 1887. Seven other life members of the society died during the year.

In China there have been the usual number of workers. Girls in the girls' boarding school, 9; boys in the country day school, 27; in the city day school, 18; number of members in the church, 18. In the medical mission there was about the same amount of work of last year. The chief interest in the China mission is in the re-enforcing the mission.

In Holland, on account of the illness of the Rev. G. Velthuysen, his son, G. Velthuysen, Jr., reported the work and the cause in Holland. Brother F. J. Bakker is the elder of the Frieschlo church, having seven members. There are 57 Seventh-day Baptists at present in Holland, living in 12 different places, and 13 Christians who keep the Sabbath, but are not Seventh-day Baptists. Pastor G. Velthuysen, when able, led the meetings of our people in Rotterdam and Amsterdam.

On the home fields, the missionary pastors and general missionaries were as follows: In the Southeastern Association, Elders S. D. Davis, H. B. Lewis; Eastern Association, Horace Stillman, U. M. Babcock; Central Association, L. C. Rogers, Perie Randolph Burdick; Western Association, L. A. Platts, H. P. Burdick; Northwestern, J. W. Morton, S. R. Wheeler, D. K. Davis, W. H. Ernst, A. G. Crofoot, C. W. Threlkeld; Southwestern Association, S. W. Rutledge, W. K. Johnson, J. F. Shaw, F. M. Mayes; Scandinavian mission in Minnesota and Wisconsin, C. J. Sindall.

FINANCES.

The receipts during the year, from September 9, 1886, to September 12, 1887, for the general fund were $10,783.66; the receipts on the China field by our missionaries from contributions, prescriptions, etc., for the year ending June 30, 1887, were $317.36, making the total income $11,101.02. Total receipts, including the $487.50 for the permanent fund, $11,588.52. Expenditures directly out of our treasury were $10,536.31. Additional expenditures reported from China, out of funds received on that field, $317.36, making the total expenditures $10,853.67. The year was commenced in debt. The income during the year has met all expenses, paid all the debts and there is a balance in the treasury September 12, 1887, the close of the year, of $247.35..

1888.

In 1888 the 46th annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Leonardsville, N. Y., August 23rd.

Mrs. Olive B. Wardner, wife of Rev. Nathan Wardner, a missionary with him in China, died at Milton Junction, Wis., October 5th, 1888, of paralysis.

Secretary A. E. Main, Rev. O. U. Whitford and wife, and Miss Mary F. Bailey attend the London International Missionary Conference in June, 1888, as delegates from the Missionary Society.

SUMMARY OF WORK.

China: Three American missionaries; 2 native preachers; 2 native teachers; 1 Bible woman; 5 other native helpers; 360 sermons and addresses; 5 baptisms; 4,220 patients at the dispensary; 82 medical visits; 40 surgical operations; the calling of Gideon H. F. Randolph and wife as missionaries to reinforce the China mission; the call accepted and are to be ready to sail not later than October 1, 1888.

Holland: Rev. G. Velthuysen restored to health; 1 paid missionary, but really 3 workers, besides Brother Bakker; only 21 weeks of labor, owing to the missionary's illness; 46 sermons, and 5 additions, one by baptism, not including one baptism by Brother Bakker.

Mission to the Jews: Two workers: Brother Ch. Th. Lucky, in New York City, and Brother Joseph P. Landow, who sailed from New York for Galicia, Austria, in May under an appointment by the Board, extending from May 1, 1888, to July 1, 1889; 38 weeks of labor; 20 addresses, no baptisms but several adherents.

Home Missions: Twenty-four workers, including the Secretary; 612 weeks of labor; 1,311 sermons and addresses; 150 additions—85 by baptism and 5 churches and 7 Bible schools organized.

Scandinavian Mission: One worker; 16 weeks of labor; 29 sermons.

Total for America: Twenty-six workers; 662 weeks of labor; 1,360 sermons and addresses; 150 additions, 85 by baptism, and 5 churches and 7 Bible schools organized. Total addition on the whole field, 160—91 by baptism. Receipts for the year were $7,197.12; expenditures, $7,311.58.

1889.

In 1889 the 47th annual session of the Missionary Society was held at Alfred, N. Y., August 22d.

IN MEMORIAM.

Deacon Nathan H. Langworthy, member of the Missionary Board nearly 30 years, who presided at the annual session held at Lost Creek, W. Va., in 1884, died at his residence, Westerly, May 28, 1889.

REINFORCEMENT OF THE CHINA MISSION.

Consecration services of Brother and Sister G. H. F. Randolph at Alfred Center, N. Y., September 19, 1888. Sailed from San Francisco Sepember 29th. Safe arrival of G. H. F. Randolph and wife in China October 29th, 1888, and their entrance upon their labors with energy and zeal.

Boys' Boarding School organized and opened February 15th, 1889. Rev. Mr. Davis had in charge the instruction in Chinese. The English teaching in the hands of Mr. and Mrs. Randolph. Number of boys in the school, 16.

The Girls' Boarding School, number of girls, 13. Mrs. D. H. Davis taught various classes, and had the management and supervision of the school. The daughter of Dzau Tsuny

Lau, one of the teachers, and one of her brothers assisted in teaching one of the classical studies.

Miss Susie M. Burdick, of Alfred Centre, N. Y., accepted the invitation of the Woman's Board to go to China as a missionary teacher and the call of the Missionary Society, she to be ready to sail in the autumn. Consecration services were held at this annual session, relating to her appointment and departure, as missionary teacher at Shanghai, China.

Mrs. Harriet S. Clarke, President of the Woman's Board, gave an address and an earnest appeal to the people.

T. R. Williams, D. D., Miss Burdick's pastor, addressed the people and the candidate. Secretary Main spoke of our foreign and home mission work, their interdependence. Miss Susie Burdick said she did not enter into this work because she did not appreciate the home work. She did not go into it rashly. She went into it because she felt that God called her into the foreign work, and she desired to do that work—she felt that it was her work.

A. H. Lewis offered the consecrating prayer, tender, touching, soul-melting, assisted by Mrs. Harriet S. Clarke, A. E. Main and T. R. Williams.

The medical mission increasing in interest among the Chinese, and the work so increasing that Dr. Swinney needs an assistant. She had an attack of fever, so the dispensary had to be closed two months.

HOLLAND.

Rev. G. Velthuysen labors with energy and zeal during the whole year, distributing tracts, preaching and lecturing, and made missionary trips in Holland and in Germany. Rev. F. J. Bakker labors at Frieschlo, his support to the amount of $120 a year is assumed by Brother Nathan Wardner, of Milton Junction, Wis., in which he has the co-operation of individuals and of the church of which he is pastor.

MISSION TO THE JEWS.

Bro. Ch. Th. Lucky still laboring in New York as missionary among his people, also publishing the *Eduth L. Israel,* the Hebrew paper, and distributing it among Jews in this and other lands.

Joseph P. Landow arrived in due time in his native land,

Galicia, Austria, and engaged in missionary work among his people in preaching the gospel; at meetings for prayer, in personal conversation, and in the distribution of Hebrew New Testaments and of the *Eduth L. Israel,* in many towns and villages. He found difficulties, hard work, prejudice and opposition. But he succeeded in removing prejudices, and in gaining some hearts, but suddenly he died at the home of one whom he had just led to Jesus, in Roumania, January, 1889, and thus a hopeful mission begun in Galicia among the Jews virtually came to an end. Rev. Z. H. Friedlander, who died in New York City November 12, 1888, was a co-laborer with Mr. Lucky in editing and publishing the *Peculiar People,* a paper in the English language for the spread of Christianity among the Jews. Mr. Friedlander had commenced keeping the Sabbath and was looking forward to baptism.

HOME MISSIONS.

The following workers were during the year on the home fields: E. A. Witter in Rhode Island; S. D. Davis in West Virginia and Southern Pennsylvania; O. S. Mills, Berea, W. Va.; D. N. Newton in North Carolina; Perie R. Randolph, Lincklaen and Otselic, N. Y.; L. A. Platts, Hornellsville, N. Y.; E. H. Socwell, part of the year at Andover, N. Y.; Joshua Clarke at Andover and Wellsville, N. Y.; J. G. Burdick, West Genesee, N. Y.; J. W. Morton, Chicago and the Northwest; W. W. Ames, Berlin, Wis.; R. Trewartha, Cartwright, Wis.; A. G. Crofoot, New Auburn, Minn.; W. H. Ernst, Trenton and Alden, Minn.; J. T. Davis, Welton, Ia.; E. H. Socwell, larger part of the year at Garwin, Ia.; U. M. Babcock, Humboldt, Neb.; Madison Harry in Kansas and Nebraska; H. E. Babcock, Western Kansas; R. S. Holderby in Southern Missouri; C. W. Threlkeld and F. F. Johnson in Southern Illinois; R. S. Wilson in Alabama; J. F. Shaw in Arkansas and Texas; D. R. Stratton in Southern Arkansas and Northern Louisiana; W. C. Titsworth, six weeks in Hammond, La. These workers on the home field report 844 weeks or over 16 years of labor; 1,832 sermons; 47,624 pages of tracts distributed; the ordination of one minister and five deacons; the organization of four churches and one Bible school; 133 additions to the churches, 73 being by baptism.

CHRISTIAN THEOPHILUS LUCKY.

See *Biographical Sketches*, p. 1361.

The Corresponding Secretary performed his usual work, excepting the one month he went to the London Missionary Conference and the four months in Florida for his health; in these five months the missionary interests were cared for by his friends and friends to our missions.

FINANCES.

Total receipts (including balance) from September 20, 1888, to August 1st, 1889, including loans, $12,238.81; total expenditures and payment in same time, $12,212.37; balance cash, August 1st, 1889, $26.44.

TENTH DECADE, 1890-1900.

In 1890 the 48th annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Salem, W. Va., August 21st.

Our missionaries in China are Rev. D. H. Davis and wife, Ella F. Swinney, M. D., Rev. G. H. F. Randolph and wife and Miss Susie M. Burdick. Helpers: Two occasional native preachers, 1 native teacher and 2 assistants in Girls' Boarding School; 1 native teacher and 1 assistant in the Boys' Boarding School, 3 assistants in the dispensary; number of girls in Boarding school, 12; number of boys in boarding school, 10. Added to the church, 2; deaths, 2; present membership, 30; 20,500 pages of tracts, papers and calendars distributed. In the medical mission 3,137 patients treated; paying patients, 1,790, unpaid, 1,347, number of visits by Dr. Swinney, 162.

HOLLAND.

Brother G. Velthuysen pastor at Haarlem, visits regularly the Sabbath-keepers in Amsterdam, has a Bible class there of thirteen boys and girls; engaged in Sabbath Reform and temperance work, publishes the *Boodschapper;* visited once the Sabbath-keepers at Gladback, Germany.

A church organized at Rotterdam, of ten members. Brother F. J. Bakker is pastor, having moved from Frieschlo to Rotterdam.

JEWISH MISSIONS.

During the period embraced in this report, no work has been done among the Jews under our auspices. Since the close

of the official year, however, an appropriation has been voted to aid Brother Ch. Th. Lucky, who seems to be doing good work in Germany and Austria.

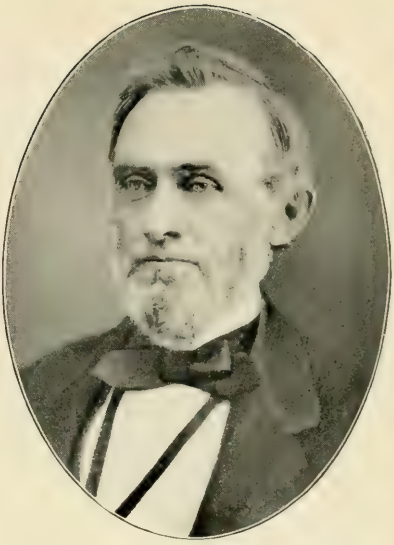
HOME MISSIONS.

E. A. Witter, missionary pastor in Rhode Island; Mrs. Perie R. Burdick, missionary pastor Lincklaen and Otselic, N. Y.; Joshua Clarke at Wellsville and Andover, N. Y.; J. T. Davis at Hornellsville, N. Y.; J. W. Morton, general missionary in the Northwestern Association, Chicago, Ill.; E. B. Saunders at Rock River, Wis.; E. H. Socwell at Garwin, Ia.; J. T. Davis, eight months at Welton, Ia.; J. M. Todd, Berlin, Wis.; R. Trewartha at Cartwright, Wis.; A. G. Crofoot at New Auburn, Minn.; S. R. Wheeler, pastor at Dodge Centre, missionary in Minnesota; Madison Harry, general missionary in Kansas and Nebraska; U. M. Babcock, missionary pastor, Long Branch, Neb.; S. I. Lee, Taney, Idaho; C. W. Threlkeld and F. F. Johnson, missionaries in Southern Illinois and Kentucky; S. D. Davis, general missionary in West Virginia, Southern Pennsylvania and North Carolina; O. S. Mills, missionary pastor Berea, W. Va.; J. F. Shaw, general missionary in Arkansas, Texas and adjacent fields; L. F. Skaggs, general missionary Southern Missouri; R. S. Wilson, missionary in Alabama; Pastor E. M. Dunn made a missionary visit to Southern Missouri, the Milton church giving the time, the Board paying the traveling expenses; Pastor A. B. Prentice, of Adams Center, N. Y., on the same plan, spent three months at Hammond and Hewitt's Springs, Miss.; George W. McCarty did some missionary work at DeWitt, Ark.

Secretary A. E. Main, still in poor health, doing part of his work, others helping him out.

LONDON, ENGLAND.

The Mill Yard church property was sold in 18— for £5,500, or $27,500, having been condemned by The London and Tilsbury Railroad Company for a railroad track through it. The money was paid over to the Court of Chancery of England. "The question of disposing of the money received from the sale of the old Mill Yard church property has long been in law, an unrighteous effort having been made to divert the money and the funds from the John Davis Estate for the sup-



A GROUP OF REPRESENTATIVE EVANGELISTS.

Rev. Lely D. Seager.
Rev. Varnum Hull.
Rev. Charles M. Lewis.
Rev. Judson G. Burdick.

See *Biographical Sketches*, p. 1361

port of the ministers from their originally intended purpose, on the ground that the Seventh-day Baptist cause was dead or rapidly dying. The old trustees of the fund have stood by our interests; lawyers' fees have grown large; and the court has at length decided that a new chapel shall be built. But it must be for the joint use of the Sabbath-keeping and Sunday-keeping Baptists, and its location to be fixed, not by those whose right it is to fix it, the Mill Yard church itself, but by the trustees of the fund, under the court, the original number having been increased by the addition of First-day Baptist members."

The Mill Yard church has a membership of fifteen (15). Dr. William M. Jones earnestly appeals to our people in America to send him a helper and to aid him in securing the funds and property for the support and perpetuity of the Mill Yard church.

1891.

In 1891 the forty-ninth annual session of the Missionary Society was held in connection with the General Conference at Westerly, R. I., August 20th.

IN MEMORIAM.

George Greenman died at his home in Greenmanville, Mystic, Conn., May 21, 1891, in the 86th year of his age. Mr. Greenman was one of the thirteen constituent members of the Missionary Society at its organization in 1843, and one of the first life members. He was a Vice-President in 1846, 1847 and 1859; a Director from 1848 to 1850 and President of the society from 1860 to 1891; over thirty years. The last annual meeting of the society over which he presided was in 1882. He was present in 1887, and, after a few remarks, asked to be relieved from the duties of the presiding officer and called upon Mr. William L. Clarke, the first of the Board of Managers, to take his place.

James R. Irish, D. D., died in Rockville, R. I., March 3, 1891, in the 80th year of his age. He became a life member of this society about 1852, was one of the Vice-Presidents a number of years, and a member of the Board of Managers from 1880 to the time of his death.

Horatio S. Berry died at Cottage City, Mass., July 28, 1891. His name appears early on the records of the Missionary Society and was a member of the Board of Managers from 1862 to 1876.

Thomas V. Stillman died in New York City, August 21, 1891. He was a member of the Missionary Board from 1862 to 1880, and 1890 and 1891, and served the society as Recording Secretary from 1871 to 1876. Rev. Solomon Carpenter, D. D., was born in Hancock, Berkshire County, Mass., March 16, 1808, and died in London, England, December 21, 1891. He was a pioneer missionary with the Rev. Nathan Wardner to China and was at the head of that mission a number of years. He was a man of great consecration, devotion and gentleness, and his work in Shanghai, China, in the years 1847-'58, 1860-'64 and 1873-'76 were marked by great faithfulness and wisdom, and his relations with the Missionary Society with great Christian courtesy and generosity.

CHINA MISSION.

Rev. D. H. Davis and family are in the home land. After over eleven years of missionary labor in China, Mr. and Mrs. Davis with their children returned to the home land for rest, recuperation, change of climate and for fellowship and conference with our people.

They arrived in New York on the morning of May 9th, 1891, having come by the way of England. Mr. and Mrs. Davis attended the associations, visited churches until October. They attended the General Conference. Their labor among our people in the interests of the China mission was interrupted by the sudden death of their daughter, Susie, at Nile, N. Y., July 4, 1891, which brought overwhelming grief and sorrow to her parents.

The mission was successfully maintained by Rev. G. H. F. Randolph and wife, Dr. Swinney, and Miss Susie M. Burdick, with their native helpers. Added to the church, 4; dismissed, 1; death, 1; present membership, 32.

In Holland Brother Velthuysen is vigorously carrying on the work. He was much cheered by the visit of George H. Babcock and President W. C. Whitford, of Milton College.

Brother F. J. Bakker is the pastor at Rotterdam, who in

GEORGE GREENMAN.

See *Biographical Sketches*, p. 1361.

addition to his pastoral labors, distributes a large amount of religious and Sabbath literature among the seamen and emigrants coming to that port.

WORK FOR THE JEWS.

Mr. Ch. Th. Lucky is still at work in Austria. His work and influence are felt and acknowledged by prominent workers among the Jews. The Board has no Jewish mission, but contributes $100 to aid Brother Lucky in his work.

MISSIONARY PASTORS.

O. S. Mills, Berea, W. Va.; M. E. Martin, Greenbriar, Middle Island and West Union churches, W. Va.; E. A. Witter, First and Second Westerly churches, R. I.; Joshua Clarke, Andover, N. Y.; J. T. Davis, Hornellsville, N. Y.; J. M. Todd, Berlin, Wis.; E. B. Saunders, Rock River, Wis.; A. G. Crofoot, New Auburn, Minn.; E. H. Socwell, Garwin, Ia.; D. K. Davis, Pleasant Grove Church, South Dakota; U. M. Babcock, Humboldt, Neb.; S. I. Lee, Fouke, Ark.; George W. Lewis, Hammond, La.

MISSIONARY EVANGELISTS.

Brother S. D. Davis half of the year in West Virginia.

J. L. Huffman, under the appointment of the Board, his salary provided for by the Young People's Permanent Committee. Commenced April 1st and labored in West Virginia, North Carolina and New York.

GENERAL MISSIONARY WORK.

J. W. Morton, Chicago, Ill., in the Northwestern Association, 43 weeks, then became pastor of the North Loup church, Neb.

O. U. Whitford, late pastor of the Pawcatuck church, Westerly, R. I., succeeded Mr. Morton as general missionary in the Northwest with headquarters at Milton, Wis.

C. W. Threlkeld and F. F. Johnson in Southern Illinois.

S. R. Wheeler did a month's general missionary work in Minnesota. E. H. Socwell, in Iowa; Madison Harry in Kansas, J. F. Shaw in Arkansas, Mississippi and Louisiana; S. I. Lee in Texas and Indian Territory; L. F. Skaggs in Missouri; R. S. Wilson in Alabama.

Several pastors performed some missionary work during

the year, the churches giving the time, the society paying the traveling expenses.

The First National Seventh-day Baptist Council was held in Chicago, Ill., October 22-29, 1890. The Missionary Society was represented in said council by two delegates: the Treasurer, A. L. Chester; the Corresponding Secretary, A. E. Main.

The work on the home fields this year is one of the most successful in the history of the Missionary Society. Twenty-nine laborers in twenty States and Territories, laboring, in total over 18 years. Addition to churches by this labor, 148; two churches organized, 2 Sabbath schools, 1 Endeavor Society.

1892.

The fiftieth annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Nortonville, Kansas, August 25, 1892.

CHINA MISSION.

The workers in this field the past year have been the Rev. G. H. F. Randolph and wife, Dr. Ella F. Swinney, Miss Susie M. Burdick, native preachers and teachers and other helpers. The Rev. D. H. Davis and family have spent the year in the home land with profit to the cause and benefit to themselves. They expect to return to their labors in China in the late autumn or early winter. It is expected that the Rev. G. H. F. Randolph and family will return to America, leaving the China mission permanently as soon as practicable after the arrival of Mr. Davis at Shanghai.

HOLLAND.

The work in this country under the same workers, Brethren G. Velthuysen, Sr., and F. J. Bakker, is moving forward with encouraging success.

HOME MISSIONS.

The laborers are nearly the same as last year and in the same places, with a few additions: The Rev. T. L. Gardiner

REV. GIDEON HENRY FITZ RANDOLPH.

See *Biographical Sketches*, p. 1361.

as missionary pastor at Salem, W. Va.; Rev. Horace Stillman, Rhode Island, and the Rev. J. S. Powers, general missionary in Texas and Indian Territory.

This year is marked as the beginning of the Student Evangelistic Movement. The following young men, F. E. Peterson, L. C. Randolph, T. J. Van Horn, D. B. Coon, George B. Shaw and W. D. Burdick, students in the Theological Seminary, Morgan Park, Ill., offered to go out together, under the auspices of the Board for missionary, evangelistic and Sabbath Reform work during the summer vacation; and their offer was cordially accepted.

Mr. I. J. Ordway, of Chicago, deeply interested in the movement, greatly aided the young men in their plans and was chiefly instrumental in raising the needed funds. They labored with great success, arousing much enthusiasm, and interest by their quartet singing of the gospel as well as preaching it, at New Canton, Ill.; Barry, Ill.; at Welton, Marion, Garwin and Grand Junction, Iowa. They attended the General Conference at Nortonville, Kan., and by their fine singing of stirring gospel songs added much to the interest and enthusiasm of this general yearly gathering.

The Corresponding Secretary, besides his many duties and labors, edited and published the "Jubilee Papers," as marking the semi-centennial of the Missionary Society and as a valuable summary of its work for fifty years.

On the home field there were this year 34 workers, in 18 States and Territories, reporting 2,449 sermons, 4,378 visits, distribution of 58,780 pages of tracts and 1,082 papers; 260 additions to the churches; one church organized, 4 Bible schools and 7 Christian Endeavor Societies.

The Treasurer's report shows the actual income, including $250, for the permanent fund, was $13,686.99—the largest ever received. The expenditures not including the payment of bank loans, were $12,556.30; the net indebtedness has been reduced $1,702.12, or from $4,293.29 to $2,591.17.

IN MEMORIAM.

Rev. George B. Utter died in his home at Westerly, R. I., August 28, 1892. He served the Missionary Society as Recording Secretary twelve consecutive years, beginning in 1847.

He was chosen its Treasurer in 1862 and was continued in that office for the next twenty-one years. He preached in 1853 the missionary sermon before the society and subsequently at two of its annual sessions. For some time prior to 1867 he was the general agent of the Missionary Board. He was a member of the Board of Managers at his death.

Rev. James Bailey died at Milton, Wis., July 31, 1892. Was Corresponding Secretary of the Missionary Society five years. He entered into the service of the society as missionary in 1865, and labored as general missionary in the West and Northwest until the summer of 1869, when, on account of feeble health he resigned his appointment. While as missionary he organized the mission school conducted by our people in Chicago at the Pacific Garden Mission. At one time he conducted a Sabbath discussion in the leading Chicago papers. Our people owe very much to Brother James Bailey as a Sabbath Reformer and evangelistic laborer among us.

1893.

The fifty-first annual session of the Seventh-day Baptist Missionary Society was held at Milton, Wis., August 24, 1893.

IN MEMORIAM.

Rev. Thomas R. Williams died in Alfred Centre, N. Y., March 5, 1893. He was for forty years a life member of the Missionary Society and for many years at different times a member of the Board of Managers.

Rev. James Summerbell died in February, 1893. He labored as a missionary at different times under the Missionary Board, on the home fields.

CHINA MISSION.

The Rev. D. H. Davis and family returned to China, having set sail for China from San Francisco, Cal., February 14, 1893, on steamship "China," and arrived at Shanghai March 14th, 1893.

The Rev. G. H. F. Randolph and family returned from China to America, having set sail from Shanghai on steamship "Empress of Japan" March 25, 1893, and arrived home April 20, 1893.

Dr. Ella F. Swinney having received permission to return home to visit her aged mother, relatives and friends and to receive the benefit of a short rest and change for at least three months, took passage on the "Empress of Japan," which left Shanghai May 27, 1893, and arrived at the home of her brother, Dr. C. O. Swinney, Smyrna, Del., June 21, 1893, where she met her mother. While in the home land she will visit hospitals and see our people as much as she can in the time she is here. She attended the Conference and anniversaries at Milton, Wis., and received warm personal greetings and a warm welcome from the people, and her addresses and talks added much to the interest of the Conference.

HOLLAND.

Beside the labors of our missionary, Mr. Velthuysen, Miss Maria Van der Steur has been employed to do city missionary work in Haarlem. Brother F. J. Bakker has done good work as missionary pastor of the little church at Rotterdam.

HOME FIELDS.

Laborers: Horace Stillman, missionary pastor First and Second Westerly churches, Rhode Island; O. S. Mills, Lincklaen and Otselic churches, New York; H. B. Lewis, Watson, N. Y.; J. T. Davis, Hornellsville and Hartsville, N. Y.; O. U. Whitford, general missionary in the West and Northwest; J. M. Todd, missionary pastor, Berlin, Wis.; A. G. Crofoot, New Auburn, Minn.; E. H. Socwell, Garwin, Iowa; D. K. Davis, Pleasant Grove church, South Dakota; Madison Harry, general missionary, Kansas; S. R. Wheeler, general missionary, Colorado; T. L. Gardiner, missionary pastor, Salem, W. Va.; M. E. Martin, Greenbriar and West Union churches, West Virginia; L. D. Seager, missionary pastor, Berea, W. Va.; L. F. Skaggs, general missionary in Missouri; George W. Lewis, missionary pastor, Hammond, La.; S. I. Lee, general missionary, Arkansas, Eastern Texas, Western Louisiana and Indian Territory; J. S. Powers, general missionary, Texas and Indian Territory.

EVANGELISTIC WORK.

J. L. Huffman, missionary evangelist, labored in Nebraska, South Dakota, Illinois, Ohio, Wisconsin, West Virginia.

E. B. Saunders under the Missionary Board and Young

People's Societies, assisted by T. J. Van Horn, L. C. Randolph, D. B. Coon, George B. Shaw and the Milton College quartet, consisting of Charles Sayre, Alva Van Horn, Eli Loofboro, Fred Whitford, labored in Nebraska, Iowa, Wisconsin, Ohio, Minnesota, Illinois and at Alfred Center and Alfred Station, N. Y.

J. J. White labored under the employment of the Board as a missionary evangelist in Rhode Island, with the First and Second Hopkinton churches, and the Berlin church, N. Y.

THE SOUTHERN FIELD.

Under voluntary missionary work by pastors. Pastor S. H. Babcock, Albion, Wis., and Pastor George W. Hills, Milton Junction, Wis., performed missionary labor together in North Carolina, with and near the Cumberland Seventh-day Baptist Church for the month of November. Secretaries A. E. Main and L. E. Livermore on their way to the Southwestern Association, in November, visited our brethren in North Carolina, and ordained D. N. Newton to the gospel ministry, who became the pastor of the Cumberland Seventh-day Baptist church.

On their return from the Southwestern Association, Secretaries A. E. Main and L. E. Livermore visited the Alabama field and reorganized the Flatswood church as the Seventh-day Baptist church of Attalla, Etowah County, Ala. They ordained R. S. Wilson as minister and pastor of the church. They also visited our little church at Shepherdsville, Ky.

Brother Charles Potter, of Plainfield, N. J., taking a deep interest in this Southern field, made an offer to the Board to support two missionaries on said field if such should be appointed by the Board The Board accepted the offer and secured as general missionary in the Alabama and North Carolina field the Rev. George W. Hills, of Milton Junction, Wis., who is to commence his labors October 1, 1893, to be located at Attalla, Ala., and the Rev. T. J. Van Horn, late graduate of the Theological Department of the Chicago University, as general missionary of the Southern Illinois and Kentcky field, who commenced his labors June 1, 1893, with headquarters at Stone Fort, Ill.

MRS. LUCY GREENE FITZ RANDOLPH.

See *Biographical Sketches*, p. 1361.

DENOMINATIONAL EXHIBIT AT THE COLUMBIAN EXPOSITION.

In the reports of 1891 and '92, it will be found that initiatory steps were taken by the Missionary Board and after much but successful correspondence with the proper authorities by Secretary Main, it was recommended at our last anniversary that the General Conference appoint a committee on denominational representation and exhibit at the World's Fair. An able and representative committee was appointed by the Conference last year. That committee did its work well, so that if we have not the largest denominational exhibit at the fair we have at least a unique and complete one. It attracts attention and is well visited.

THE EVANGEL AND SABBATH OUTLOOK.

The American Sabbath Tract Society, desiring to publish a paper that would associate evangelistic work with Sabbath Reform work, an arrangement was entered into by the Missionary Society to aid them in the publication of such a paper by furnishing an editor for its evangelistic department. The Missionary Board obtained the services of the Rev. F. E. Peterson, pastor of the Piscataway church, New Market, N. J., as said editor. The first number of the *Evangel and Sabbath Outlook* was issued June 1, 1893, under the editorship of the Rev. A. H. Lewis, D. D., and the Rev. F. E. Peterson.

THE CORRESPONDING SECRETARYSHIP.

The Corresponding Secretary, A. E. Main, having accepted the call to the Presidency of Alfred University, tendered his resignation at the regular meeting of the Board of Managers held April 19, 1893. His resignation was accepted and to take effect upon the appointment of his successor. At a special meeting of the Board held in June, 1893, the Board appointed the Rev. L. A. Platts Corresponding Secretary to succeed Mr. Main, which appointment he accepted to enter upon his duties, July 1, 1893.

The Trustees of Alfred University being unwilling to release Mr. Platts from the chair of Church History and Homiletics, he withdrew by the consent of the Board from the Secretaryship July 5, 1893.

At a special meeting of the Board held July 5, 1893, the Board extended a call to the Rev. O. U. Whitford to become

Corresponding Secretary, which he accepted and entered upon his duties July 20, 1893.

Rev. A. E. Main served the society as Corresponding Secretary from July 12, 1876, to July 20, 1893, 17 years, with great fidelity, ability and success.

SUMMARY FOR THE YEAR.

Thirty-four workers on the home field in 25 States and Territories, aggregating nearly 15 years of labor; 2,428 discourses; 4,877 visits; 38,342 pages of tracts, and 449 papers distributed; added to the churches, 402,332 by baptism; 25 converts to the Sabbath; 3 churches, 6 Bible schools and 2 Endeavor Societies organized, 1 church reorganized, some 30 or more converts joined other denominations.

FINANCES.

Total receipts, including loans	$26,188 40
Total expenditures, including payment of loans and interest	24,111 96
Balance in treasury Aug. 1, 1893	$ 2,076 44

IN MEMORIAM.

Rev. Joseph W. Morton, born near Rose Point, Lawrence County, Pa., January 3, 1821, died in St. Paul, Minn., at the home of his daughters, July 27, 1893. Mr. Morton was an able writer, a fine scholar, and a consecrated Christian man and minister of the gospel. For seven years he was under the employment of the Missionary Board as general missionary in the Northwest with headquarters at Chicago, Ill., and "proved most efficient in the service, undertaking long journeys, sometimes on foot, with a courage and endurance that but few younger men could be found to manifest."

Geo. H. Babcock was born at Unadilla Forks, N. Y., June 17, 1832, and died at Plainfield, N. J., December 16, 1893. Mr. Babcock began life poor and died a millionaire. He was a strong denominational man, took a deep interest in all lines of work of the denomination both as a worker and in generous benefactions. Mr. Babcock was a member of the Board of Managers of the Missionary Society for twelve years. He had a warm missionary spirit, interested in mission work at home and on the foreign field, and was especially interested in

the frontier work on the home fields, and in his various large bequests he remembered generously the small struggling churches.

1894.

In 1894 the fifty-second annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Brookfield, N. Y,. August 16th. President William L. Clarke in the chair.

On the foreign field, in China, the workers during the year have been Rev. D. H. Davis and wife, Dr. Ella F. Swinney, Miss Susie M. Burdick and native preachers, teachers and other helpers. Dr. Ella F. Swinney returned to China after a stay of six months in the home land, visiting her aged mother and her brothers and the churches as much as she could. She sailed from San Francisco, Cal., in the steamer Oceanic on December 31, 1893, and arrived at Shanghai January 30, 1894. Dr. Swinney needing in her work very much an assistant, a call was extended to Miss Rosa W. Palmborg, of the West Hallock church, Ill., to become Dr. Swinney's assistant in the medical mission, which she accepted. She entered Hahnemann Medical College and Hospital, Chicago, and completed her medical course April 5, 1894. During the summer and early autumn she further pursued studies in New York City to more fully prepare herself for her work. At a regular meeting of the Missionary Board held April 18, 1894, the Board voted as follows: That it is the mind of this Board that Dr. Rosa W. Palmborg go to China on or before November 1, 1894, as the assistant of Dr. Ella F. Swinney in the medical mission, at a salary of $600 a year.

Dr. Palmborg accepted the time desired for her going and commenced preparing to set sail for Shanghai the latter part of October, 1894. At the anniversary of the Missionary Society, August 16, 1894, she was set apart for that work by appropriate consecratory services.

IN MEMORIAM.

Rev. Nathan Wardner, D. D., born in Wheatland, Monroe County, N. Y., April 12, 1820, died at his home in Milton Junction, Wis., April 6, 1894. He was a strong, logical thinker, a good scholar, a most able advocate of the Sabbath

of the Bible. He and his wife were pioneer missionaries with Rev. Solomon Carpenter and wife of our denomination in China. His last days were spent as a missionary pastor over a small church. He was a member of the Missionary Board of Managers fourteen years. "Mr. Wardner began his public work in the ministry as a missionary and ended it in the same way."

HOLLAND.

Advancement was made in our Holland mission during the year. A church was organized in Amsterdam as a branch of the Haarlem church, and we have a neat little chapel there. Miss Maria Van der Steur, who was employed last year as a city missionary in Haarlem, went to the assistance of her brother, a missionary at Magelang, Java. Brother J. F. Bakker has continued his work in Rotterdam.

HOME MISSIONS.

The work and workers on the home fields have been much the same as last year. On the Southern field the Rev. George W. Hills labored as general missionary and evangelist, located at Atalla, Ala. His work has been largely of the evangelistic order. Labored in Alabama, Georgia, North Carolina, Florida and Tennessee. He used a tent in his work.

Brother E. D. Richmond, of Coloma, Wis., a sweet singer, assisted him a few months, giving his time, the Board paying his traveling expenses. The Board secured the services of Mr. T. B. Burdick, of Little Genesee, N. Y., to go with Mr. Hills as singer and helper, and they successfully carried on gospel tent work the larger part of the year. The Rev. T. J. Van Horn labored with energy, fidelity and with success as a general missionary in another part of the Southern field, namely, Southern Illinois and Kentucky.

THE EVANGELISTIC WORK.

The Board of Managers of the Missionary Society took the following action upon the evangelistic work at its regular meeting held October 18, 1893: In view of the great need of evangelistic work among our people, and of the success which has attended our efforts in that direction during the current year,

Resolved, That the Rev. O. U. Whitford, the Rev. W. C. Daland and George B. Carpenter be and hereby are appointed a committee to have charge of the evangelistic work for the year 1894 with authority to employ such person or persons for the prosecution of said work as may accomplish the greatest good with the men and means in their hands. They shall have the authority to make such changes in the personnel of the workers as may to them seem wise, but in no case shall they exceed in their expenditure the amount appropriated by this Board.

The Board appropriated $1,300 for evangelistic work for the year 1894. It afterwards gave authority to the committee to pay all workers and all expenses connected with the work and draw upon the Treasurer of the society for the money needed to pay the bills. The evangelistic work for the remainder of the year 1893 was also put under their charge. The committee employed Mr. E. B. Saunders, of Milton, Wis., and the Rev. L. C. Randolph, of Chicago, Ill., to labor as evangelists as much time during the year as they could give to the work. They labored as evangelists in Illinois, New York and Rhode Island. They were assisted by other workers, especially during the summer vacation by evangelistic quartets from our schools. A brief summary of the evangelistic work shows: Thirteen workers as evangelists and singers; 600 conversions; 185 united with our churches by baptism; 30 by letter and testimony; 315 joined other churches; 110 reclaimed, and 25 converts to the Sabbath.

1895.

The fifty-third annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Plainfield, N. J., August 22nd.

IN MEMORIAM.

Rev. William M. Jones, D. D., was born at Fort Ann, Washington County, N. Y., May 2, 1818; died in London, England, February 22, 1895. He was missionary in Palestine nearly six years, under the Missionary Society. He succeeded the Rev. W. H. Black, D. D., in 1872 as pastor of the Mill Yard Seventh-day Baptist church, London, England.

Rev. Joshua Clarke, born in Brookfield, N. Y., November 22, 1822, died in Verona, Oneida County, N. Y., February 9, 1895. He was a member of the Board of Managers of the Missionary Society eighteen years, and labored at different times as a general missionary in the home field.

Rev. Darwin E. Maxson, D. D., was born in the town of Plainfield, Otsego County, N. Y., September 15, 1822, and died at his home in Alfred N. Y., February 22, 1895. He was a member of the Board of Managers of the Missionary Society ten years and always took a deep interest in all our missions.

CHINA MISSION.

Dr. Rosa W. Palmborg left New York for China November 4, 1894, and embarked on the steamship "Empress of Japan" at Vancouver, B. C., November 12th, for Shanghai, where she arrived December 1, 1894. She was met at the landing by all our workers, and most joyfully received. She began at once with zeal the study of the Chinese language, making good progress in it, and is enthusiastic in her work.

Dr. Ella F. Swinney had an attack of influenza the latter part of April, 1895, which resulted in pleuro-pneumonia. For a few weeks it was thought she could not recover. With the best of medical attendance, a surgical operation, and excellent nursing, she began to get better, but new difficulties set in which baffled the skill of the physicians. They decided that the only chance for her final recovery and restoration to health and strength was to return to her native land. Accordingly she embarked at Shanghai for the home land on Sabbath evening, July 6, 1895, accompanied by Miss Susie M. Burdick. They arrived in San Francisco August 1st. Dr. Swinney was much improved by the voyage, the sea air proving very beneficial. After a week's rest at the home of Mrs. Lizzie Nelson Fryer, in Oakland, Cal., she resumed her journey, stopping a short time in Chicago for rest, and is now with her aged mother and her brother, Dr. C. O. Swinney, in Smyrna, Del., in a very hopeful condition.

HOLLAND.

Rev. F. J. Bakker is the earnest and faithful pastor of the Rotterdam church. Mr. John Van der Steur and his sister,

Maria Van der Steur, formerly workers in Haarlem and members of our church there, are engaged in mission work in Magelang, Java.

Rev. G. Velthuysen, Sr., is still doing grand work at Haarlem, Amsterdam and other places in Holland.

ENGLAND.

The Mill Yard church, London, upon the death of their pastor, the Rev. William M. Jones, D. D., sent a statement of their financial condition and the need of a pastor and petitioned the Missionary Society to send them a suitable person for a pastor, or aid them in the support of one. The Board sent the Rev. W. C. Daland, the Recording Secretary of the Society, to London last May to investigate the religious and spiritual condition of the church, and the outlook for building up a successful working Seventh-day Baptist church in London. He returned in July and gave to the Board a thorough report. This report was published in *The Recorder* of August 1, 1895. In the report Mr. Daland gave the following recommendation to the Board: "That if the Missionary Society can see its way clear to do it, they send them a missionary pastor suited to their needs for the space of three years. That would be a time long enough to see what can be done. Less than that I do not advise." This recommendation was, by vote, referred to a committee of three for consideration, to report at the next regular Board meeting to be held in October.

HOME MISSIONS—THE EVANGELISTIC WORK.

The evangelistic committee of the Missionary Board employed Evangelist E. B. Saunders the entire year; Rev. J. L. Huffman six months; Rev. L. C. Randolph as much time as he could give to the work, not to exceed six months. These evangelists were assisted by others, and by quartets.

The summary of the evangelistic work is as follows: Four evangelists, 9 singers and helpers, equaling 2¾ years in all of labor; held evangelistic meetings in 17 of our churches, in three of our associations; 665 conversions; 200 wanderers reclaimed; added to our churches by baptism 178; by letter and experience 65; joined other churches 97; converts to the Sabbath 36.

The home mission work this year was more extensive

than last year and the results under the blessing of God have been good. Thirty-six workers in 24 States and 1 Territory report 1,102 weeks, or 21 years and 10 months of labor; 2,884 sermons; 4, 852 visits; 89,746 pages of tracts, and 1,876 papers distributed; 314 additions, 216 by baptism, 42 converts to the Sabbath; 2 churches organized, 1 in Tennessee, 1 in Kentucky; also 2 Bible schools and 4 Christian Endeavor Societies.

FINANCES.

Total receipts from all sources, including loan	$19,675 17
Balance in treasury August 1, 1894	61 51
	$19,736 68
Total expenditures, including payment of loans	$19,059 31
Balance in treasury August 1, 1895	$ 677 37
Outstanding notes August 1, 1895	1,000 00
	$ 322 63

1896.

The fifty-fourth annual session of the Seventh-day Baptist Missionary Society was held at Alfred, N. Y., August 20th.

George B. Carpenter presided.

CHINA MISSION.

The laborers on the China field the past year have been Rev. D. H. Davis and wife, Dr. Rosa W. Palmborg and native helpers.

Dr. Ella F. Swinney soon after her return to the home land went to Walter's Sanitarium, Wernersville, Pa., for treatment and recovery of health, the Board bearing the expense. She remained there several months, greatly improving in health and strength. She has spent the most of her time with her invalid mother in Smyrna, Del., lovingly and faithfully ministering to her in her old age and failing strength. Dr. Swinney's full recovery of health and usual strength seems to be assured. She expects to return to China, but not this year. Miss Burdick has been during the year at her home in Alfred, N. Y. She expects to return to China some time the coming autumn.

There have been added to the Shanghai Seventh-day Baptist church 7 members, making the present membership 38.

HOLLAND.

Rev. G. Velthuysen, Sr., is the pastor of the Haarlem church and of the branch church at Amsterdam; and the Rev. F. J. Bakker of the Rotterdam church. Mr. Velthuysen, Sr., has engaged in a new plan of work on his field. He is using a gospel wagon, covered, having printed on its sides Scripture passages, appropriate mottoes, etc., a sort of a gospel Sabbath Reform, and general reform advertising wagon, in which he goes about and speaks from it to the people. In this way he gets a good gathering and as a rule an attentive hearing of the truths he presents. In Magelang, Java, John Van der Steur and his sister, Maria, still continue their mission, consisting of a home and school for poor children, and missionary and social purity work among the soldiers. They are supported by the voluntary contributions of God's people. Some of our young people are interested in their work and have contributed liberally toward their support.

ENGLAND.

The matter of sending a missionary pastor to the Mill Yard church, London, was laid before the people at the last anniversary of the society and at the Conference in an informal way. No formal action was taken, though many expressed the judgment that something should be done for this old mother church. After much deliberation, council and prayer, the Board, at a meeting held October 20, 1895, voted to send a missionary pastor to serve the Mill Yard church, of London, England, according to their request, for the term of three years. It was voted that the Board ask the Rev. W. C. Daland to fill that place, and that the salary of the missionary pastor be $1,200, and the expense of transportation to London, all receipts on the field to be reported to the Treasurer. Mr. Daland accepted the call of the Board, to take effect May 1st, 1896, and the following arrangements were made with the Mill Yard church: (1) The Mill Yard church on January 4, 1896, by unanimous vote, extended a formal call to the Rev. W. C. Daland to become their pastor. (2) It unanimously voted to pay annually to the Treasurer of the Missionary Society such

a sum of money as it can raise in lieu of pastor's salary. Mr. Daland accepted the formal call of the Mill Yard church. He sailed with his family from New York City May 9, 1896, for his field of labor, and arrived there May 20, 1896, and received a most hearty welcome. He settled in a home at once and commenced his work. He reports a good attendance of the membership on Sabbath service, and at every service thus far strangers have been present. Mr. Daland is in London not merely as the missionary pastor of Mill Yard church, but to represent our cause in Great Britain and Europe as far as he can, and to engage in evangelistic work as much as practicable and advisable, and to put himself in touch with all Sabbath-keepers and those interested in Sabbath truth.

HOME MISSIONS.

The workers on the home fields as missionary pastors, missionaries, evangelists and quartet singers, during the year, were: Horace Stillman, A. E. Main, L. D. Seager, O. S. Mills, U. M. Babcock, Perie R. Burdick, M. B. Kelly, Jr., A. Lawrence, H. L. Jones, D. Burdett Coon, A. G. Crofoot, E. H. Socwell, S. R. Wheeler, D. K. Davis, W. D. Burdick, L. F. Skaggs, S. I. Lee, George W. Lewis, R. S. Wilson, C. W. Threlkeld, D. N. Newton, E. B. Saunders, T. J. Van Horn, J. L. Huffman, L. C. Randolph, George W. Hills, S. H. Babcock, L. R. Swinney, J. H. Hurley, Alva Van Horn, A. E. Whitford, Walter Greene, E. A. Witter.

THE LOUISVILLE, KY., WORK.

The Rev. T. J. Van Horn learned of some Sabbath-keepers in Louisville, Ky., and by their invitation visited them in March, 1895. The result of this visit was, he organized a church there April 2, 1895. The brethren in Louisville and Mr. Van Horn, because of the interest in the Sabbath truth and evangelistic work in that city, advocated that gospel tent work should be carried on there during the summer, and an appeal to the Tract and Missionary Boards to inaugurate and support the work. It resulted in the purchase of a tent and starting gospel tent work in Louisville by the two societies. The tent was set up and the first meeting was held in it on the evening of June 19, 1895, with Brother Van Horn as conductor, assisted by the Rev. E. A. Witter, pastor of the Al-

bion church, Wis. Mr. Witter labored with Mr. Van Horn nearly three weeks, then returned home. The meetings increased in interest, and the Rev. L. C. Randolph, of Chicago, was sent to the aid of Mr. Van Horn. The tent was not set up in the most favorable place, and it was moved to a more desirable place in the city, and the brethren, Van Horn and Randolph, were assisted by Alva Van Horn, A. E. Whitford and W. D. Burdick in quartet gospel singing. The attendance increased, became large, interest grew; there was the manifest presence and power of the Holy Spirit. Souls were converted, wanderers were reclaimed, and an enthusiastic feeling and activity aroused in many to do evangelistic work in the city. The tent meetings continued to October 1, 1895, and then closed because of the season and weather, with sermons upon the Sabbath question by Dr. A. H. Lewis, which were powerful and convincing. The gospel meetings were continued in suitable rooms rented by interested parties, conducted by Mr. Van Horn, assisted for awhile by L. C. Randolph, and upon his going to another field, Dr. A. E. Main was sent to the assistance of Mr. Van Horn, remaining over a month with him.

This field was visited also by members of the Evangelistic Committee. The outcome of this gospel tent work was as follows:

1. Ten or more persons were known to have found Christ as their Saviour, many wanderers were reclaimed, a large number of Christian people were quickened to higher spiritual life and greater spiritual activity.

2. Four persons came to the Sabbath and joined our church in Louisville, two by baptism, two by experience, and others are studying the Sabbath question with interest and candor.

3. Our people, through this tent work and its workers, are more widely and favorably known in Louisville. It brought to the people of Louisville a favorable impression and knowledge of the evangelistic spirit, the loyalty to truth and Bible teachings, the character, intelligence, purpose and work of Seventh-day Baptists.

4. This gospel tent work resulted in some forty persons united together with a desire to be led in organized Christiani-

ty, evangelistic and philanthropic work in that city. Most of them are young or middle aged, a good class of people, representing five or six evangelical denominations. They first labored together under the name of "Workers Gospel Mission," but were afterward reorganized by Dr. Main, at their request, upon a basis of rules and regulations under the name of "Christian Workers' Union." A Mr. McDowell was elected president, and other necessary officers chosen. Mr. Van Horn was unanimously chosen as their preacher, teacher and leader. Their work was evangelistic and philanthropic. They maintained a good and interesting Sunday-school. A sewing school for poor children was organized, a committee was appointed on finances. Services were held every Sunday, and several evenings in the week. Our people met in their rooms on the Sabbath and held a Bible class and other religious services. Mr. Van Horn remained as leader and preacher in this work during the winter and early spring of 1896. In April, 1896, because of Baptist domination in the "Union" and other reasons Mr. Van Horn under the direction of the Missionary Board, withdrew from the leadership and the work in the "Christian Workers' Union" and resumed his general missionary work. Our interests in Louisville became a part of the general missionary field of Kentucky and Southern Illinois, of which Mr. Van Horn is the general missionary.

The workers on the home fields labored in 24 States and 1 Territory, and reports 1,183 weeks, or 22¾ years of labor; 2,945 sermons; 1,501 prayer-meetings, 5,260 visits; 43,320 pages of tracts and 1,275 papers distributed; 558 conversions; 278 additions to the churches, 225 by baptism and 53 by letter or experience; 56 converts to the Sabbath, 2 Bible schools and 2 Y. P. S. C. E. organized.

FINANCES.

Mr. Albert L. Chester, after serving the Missionary Society as Treasurer for nearly twelve years with ability and fidelity, resigned the Treasurership and George H. Utter was elected Treasurer.

The Treasurer's report for the year ending July 31, 1896, shows the following:

Balance, cash in Treasury August 1, 1895	$ 677 37
Total receipts from all sources, including loans	20,588 09
Total	$21,265 46
Total expenditures, including payments of loans	21,196 41
Balance, cash in Treasury August 1, 1896	$ 69 05
Outstanding notes, August 1, 1896	$ 4,000 00
Net indebtedness	$ 3,930 95

1897.

The fifty-fifth annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Salem, W. Va., August 26, 1897.

George B. Carpenter in the chair.

The Corresponding Secretary, O. U. Whitford, presented the annual report of the Board of Managers.

IN MEMORIAM.

The Rev. John L. Huffman, born near North Hampton, Ohio, August 22, 1837, and died in Farina, Ill., March 31, 1897. He labored under the employment of the Missionary Board at different times in his life as general missionary and as evangelist. He was one of our ablest and most successful evangelists and strongest preachers. Hundreds were gathered into the kingdom of Christ through his labors.

Deacon Isaac D. Titsworth, born in Piscataway Township, Middlesex County, N. J., June 13, 1805, and died at Dunellen, N. J., May 15, 1897. He served the Missionary Society as a member of the Board of Managers for thirteen years. He was a warm friend of all of our missions and gave liberally toward their support. He made himself and wife and all his children life members of the society.

The Rev. James N. Belton, born in Calhoun County, Alabama, October 20, 1861, died in Attalla, Ala., June 23, 1897. Mr. Belton was a convert to the Sabbath, coming to it through the influence of the *Sabbath Outlook* and of the Rev. George W. Hills, the general missionary on the Southern field. He engaged under the employ of the Missionary Board as general missionary and evangelist on the Southern field, succeeding

the Rev. George W. Hills, who had resigned that work and had accepted the pastorship of the Seventh-day Baptist church at Nortonville, Kan. Mr. Belton lost his life by a fatal accident while raising the centre pole of the gospel tent which he and others were erecting in Attalla, Ala. His last words to his brethren were: "Do not let the work stop."

CHINA.

Workers on the China field the past year: The Rev. D. H. Davis, Dr. Rosa W. Palmborg, Miss Susie M. Burdick, part of the year, and native preachers, teachers and helpers. Dr. Ella F. Swinney, of the medical mission, has been in the home land during the year and has recovered her health.

Miss Susie M. Burdick, after remaining in America 15 months, returned to her school work in Shanghai, much improved in health and strength. She sailed from San Francisco December 19, 1896, on steamship China, and arrived at Shanghai January 14, 1897.

HOLLAND.

The same workers at Haarlem and Rotterdam, the Rev. G. Velthuysen, Sr., and the Rev. F. J. Bakker.

ENGLAND.

The Rev. W. C. Daland has been the missionary pastor of the Mill Yard Seventh-day Baptist church during the year. The Trustees of the fund from the sale of the Mill Yard church property, and also of the Kent landed estates, all of which are under the control of the Court of Chancery, have presented to the Court a scheme which provides for the building of a chapel in which scheme they do not give or deny any rights therein to our people. There is a possibility that when a chapel is built some use of it may be granted to the Mill Yard church. The scheme provides a small sum for our own use annually for rent or other purposes, grants nothing for the minister's salary, and the remainder of the income from the fund is to be used for other objects in no way connected with our people. Mr. Daland and the Mill Yard church have, by appeals and interviews, worked diligently and faithfully to obtain their rights. This scheme is not yet accepted, modified, or rejected by the court; it is yet to be acted upon and time will eventually tell the result.

SEVENTH DAY BAPTIST MISSION, LIEU-OO, CHINA.

HOME MISSIONS.

There is but little change in the missionary pastors and general missionaries and their work from last year. The evangelistic work has been under the direction and authority of the Evangelistic Committee, O. U. Whitford, George B. Carpenter, G. J. Crandall. The evangelists employed during the year and part of the year were: E. B. Saunders, T. J. Van Horn, George W. Hills, J. N. Belton, S. H. Babcock, E. H. Socwell, J. H. Hurley, L. R. Swinney and C. W. Thelkeld.

On the home fields there have been during the year 31 workers, in 21 States and 1 Territory, who report 1,037 weeks, or 19 years and 49 weeks of labor; 2,208 sermons; 958 prayer-meetings; 4,364 visits; 55,126 pages of tracts and 1,464 papers distributed; 160 additions to the churches, 64 by baptism, 96 by letter and verbal statement; 40 converts to the Sabbath, 3 churches organized and 3 Bible schools and 1 Y. P. S. C. E.

THE EVANGEL AND SABBATH OUTLOOK.

The Missionary Society was represented in this paper the first half of the year by the Rev. F. E. Peterson, the remainder of the year by Corresponding Secretary O. U. Whitford. The publication of the paper was closed June 17, 1897.

FINANCES.

Balance, cash in Treasury August 1, 1896	$ 69 05
Total receipts from all sources, including loans	27,166 79
Total	$27,235 84
Total expenditures, including payment of loans	26,387 65
Balance, cash in Treasury August 1, 1897	$ 848 19
Outstanding notes August 1, 1897	$ 7,500 00
Net indebtedness	6,651 81

Receipts direct from the people for missions this year are $1,497.32 less than last year. Chief cause, hard times.

1898.

The fifty-sixth annual session of the Seventh-day Baptist Missionary Society was held with the Seventh-day Baptist General Conference at Milton Junction, Wis., August 25, 1898.

George B. Carpenter in the chair.
O. U. Whitford, Corresponding Secretary.
G. J. Crandall, Recording Secretary.

CHINA.

Rev. D. H. Davis, Dr. Rosa W. Palmborg, Miss Susie M. Burdick and native helpers are the laborers on the China field. Dr. Ella F. Swinney, the head of our medical mission, is still in the home land with her aged, invalid mother.

The land at Lieu-oo, given and deeded by Mrs. Ng and Dr. Palmborg for the use of the China mission, is not used as yet, but probably will be soon for the medical mission. During the year one of the members of the Shanghai church was removed by death, another excommunicated. Seven have been added by baptism and two more next Sabbath will be baptized.

HOLLAND.

The same workers as last year: The Rev. G. Velthuysen, Sr., and the Rev. F. J. Bakker. Brother Velthuysen has edited *De Boodschapper* in the interests of Sabbath Reform, and a temperance paper called *Christian Total Abstainer,* and has lectured on baptism, Sabbath Reform, temperance and social purity in different parts of Holland. He used the gospel wagon in his work to great advantage. There had been added to the Haarlem church during the year 1 by baptism, 1 by letter; dismissed by letter 2, ex-communicated 2, net loss 2, total membership 46. At Rotterdam Brother Bakker has had the pastoral care of the little church and has labored in mission work faithfully among the emigrants and sailors that come to and go from Rotterdam, and also among the poor of the city.

ENGLAND.

The Rev. W. C. Daland has been faithful and energetic in his labors as pastor of the Mill Yard church. The church itself is taking higher ground and greater activity in church work. There is now a more favorable prospect of the Mill Yard church obtaining something from funds now in the Court of Chancery, yet the whole question is problematical.

HOME MISSIONS.

Missionary pastors: In the Eastern Association, N. M. Mills, Horace Stillman; Southeastern Association, L. D. Sea-

ger, D. C. Lippincott; Central Association, O. S. Mills, L. M. Cottrell; Western Association, M. B. Kelly, Jr., H. L. Jones; Northwestern Association, E. H. Socwell, S. R. Wheeler, Eli F. Loofboro, A. G. Crofoot, J. T. Davis, W. D. Burdick, L. D. Burdick; Southwestern Association, L. F. Skaggs, S. I. Lee, George W. Lewis, G. M. Cottrell; the Southern field, R. S. Wilson, A. P. Ashurst, D. N. Newton.

General Missionaries: E. H. Socwell, Iowa; L. F. Skaggs, Missouri and Indian Territory; S. I. Lee, Arkansas and Texas; A. P. Ashurst, Alabama.

EVANGELISTIC WORK.

Evangelists: E. B. Saunders, S. H. Babcock, D. W. Leath, J. H. Hurley, L. R. Swinney, L. C. Randolph. Students of Milton College who labored during the summer vacation in evangelistic and quartet work: E. A. Babcock, C. S. Sayre, R. B. Tolbert, W. Loofboro, E. D. Van Horn, E. B. Loofboro.

SUMMARY.

The number of workers and the work done on the mission and evangelistic fields, both foreign and home:

In China, four missionaries and nine native helpers. In Holland, two. In England, one. On the home fields, 28 workers in 22 States and 1 Territory; 941 weeks, or 18 years and 5 weeks of labor; 1,956 sermons; 801 prayer-meetings; 3,655 visits; 40,321 pages of tracts and 572 papers distributed; 230 conversions; 198 additions to the churches, 140 by baptism, 58 by letter and verbal statement; 53 converts to the Sabbath; 2 churches and 3 Bible schools organized.

FINANCES.

Balance, cash in Treasury August 1, 1897	$ 848 19
Total receipts from all sources, including loans	30,441 13
Total	$31,289 32
Total expenditures, including payment of loans	30,327 26
Balance, cash in Treasury August 1, 1898	$ 962 06
Outstanding notes, August 1, 1898	$ 5,000 00
Net indebtedness	4,037 00

1899.

The fifty-seventh annual session of the Seventh-day Baptist Missionary Society was held with the Seventh-day Baptist General Conference at Ashaway, R. I., August 24th, 1899.

President William L. Clarke in the chair.

Annual report was presented by George H. Utter, Treasurer, and O. U. Whitford, Corresponding Secretary.

CHINA.

The laborers in China the past year were Rev. D. H. Davis and wife, Dr. Rosa W. Palmborg, Miss Susie M. Burdick and native helpers.

REINFORCEMENT.

The urgent need of a teacher of the Boys' Boarding School in our China mission led the Missionary Board to decide at its regular meeting held October 19, 1898, to reinforce the China mission with a teacher as soon as it could be done. At a special meeting held November 25, 1898, a call was extended to Mr. Dighton W. Shaw, of Milton, Wis., but who was at the time pursuing theological studies in Alfred University, to go to China as teacher of the Boys' School. He accepted the call and it was arranged for him and Miss Gertrude Campbell, to whom he was to be married, to sail for China September, 1899.

In January, 1899, he was taken sick with a nervous trouble and returned to his home in Milton, Wis. He went to a sanitarium in Palmyra, Wis., but did not improve. While there he tendered, March 30, 1899, his resignation of the position to which he had been called and had accepted. His resignation, in view of his never being able to go to China, if he should recover, was accepted at the regular Board meeting held April 19, 1899. Mr. Shaw was removed to an asylum at Mendota, Wis., but gradually grew worse in body and mind, and died there June 25, 1899. At a Board meeting held June 28th, 1899, prayer was offered that divine comfort and support might come to the family and friends of Mr. Shaw in their bereavement; and a resolution was unanimously adopted expressing the deep sense of loss the Board felt in his death, and extending to the bereaved family its warmest sympathy.

At the Board meeting in which the resignation of Mr.

Shaw was accepted, April 19, 1899, a call was extended to the Rev. T. J. Van Horn to go to China, as teacher of the Boys' School. After a careful and prayerful consideration, he declined the call. At a special Board meeting, held June 28, 1899, a call was extended to Mr. Jay W. Crofoot, of Alfred, N. Y., to go to China as teacher, which he accepted. Mr. Crofoot and his wife will sail for Shanghai about the middle of September, 1899. The service consecrating Brother Jay W. Crofoot as teacher of the Boys' Boarding School at Shanghai, China, was held at this annual session, held at Ashaway. The Rev. J. L. Gamble, of Alfred, N. Y., in eloquent and impressive words addressed the people and the candidate, to which Mr. Crofoot responded; his earnestness and evident sincerity making a marked impression upon the entire assembly. After a song by the Alfred quartet, the consecrating prayer was offered by the Rev. A. E. Main, of Plainfield, N. J., with the laying on of hands by Dr. Main, William L. Clarke, President; Rev. O. U. Whitford, Corresponding Secretary; Rev. A. G. Crofoot, father of the candidate, and the Rev. J. L. Gamble, his pastor. The choir sang, "Lovest Thou Me?" after which the meeting closed with benediction by Pastor Gamble.

There were added the past year to the Shanghai church eleven members, two lost by death; present membership, 51. Number of different patients attended to by Dr. Palmborg, of the medical mission, 3,106; number of prescriptions, 5,928; number of visits, 177; number of in-patients, 18. Pupils in the Girls' Boarding School, 18; in the Boys' Boarding School, 25; in the four day schools, 122.

ENGLAND.

Our interests in England have been well maintained the past year by the energetic and faithful labors of the Rev. W. C. Daland. The Mill Yard church has grown in unity, spiritual life and activity. It is now doing its best work. The three years for which Mr. Daland was engaged to labor in England expired May 1, 1899, but by the earnest appeal of the Mill Yard church and the wish of Mr. Daland, in order that some favorable interests there might be brought to a successful issue, the Board extended his stay till December 31, 1899.

HOLLAND.

The Rev G. Velthuysen, Sr., is still the missionary pastor of the Haarlem church, and its branch at Amsterdam, and Rev. F. J. Bakker of the Rotterdam church. Brother Velthuysen, because of physical and mental disability, had to give up his work in March of this year, and has not been able since to care for the church and attend to his editorial duties. One of his sons and a deacon of the Haarlem church have conducted Sabbath services and cared for the parish. G. Velthuysen, Jr., has edited the *Boodschapper*. The gospel wagon manned by a good worker, has been on the road during the year, doing good work in the interest of the gospel, temperance and Sabbath Reform. Mr. Velthuysen's annual report was prepared and sent to the Board by his son, Peter Velthuysen.

HOME MISSIONS.

I. MISSIONARY PASTORATES.

There have been the following churches aided the past year in the support of pastors: First and Second Westerly churches, Rhode Island, the Rev. N. M. Mills pastor of the First, Rev. Horace Stillman of the Second; Salemville, Pa., Rev. D. C. Lippincott, pastor; Ritchie church, West Virginia, Rev. L. D. Seager, half year, Rev. R. G. Davis, half of the year; Cumberland church, North Carolina, Rev. D. N. Newton; Lincklaen and Otselic, New York, Rev. J. E. N. Backus; Hornellsville and Hartsville churches, N. Y., Rev. M. B. Kelly part of the year at Hornellsville, Rev. I. L. Cottrell, of both churches, latter part of the year; Shingle House church, Pennsylvania, Rev. J. G. Mahoney; Richburg church, N. Y., Rev. O. S. Mills; Stokes church, Ohio, Rev. A. G. Crofoot; Berlin field, Wisconsin, Mr. E. F. Loofboro; New Auburn church, Minn., Rev. J. T. Davis; the Carlton church, Iowa, Rev. L. D. Burdick; Boulder church, Col., Rev. S. R. Wheeler; Bethel church, Illinois, Rev. F. F. Johnson; Hammond church, La., Rev. G. M. Cottrell; Attalla church, Ala., Rev. R. S. Wilson.

II. GENERAL MISSIONARIES.

Rev. E. H. Socwell, the Iowa field.

Rev. L. F. Saggs, the Missouri and Indian Territory field.

Rev. S. I. Lee, Arkansas field.

Rev. G. H. F. Randolph, the Southwestern field. Rev. A. P. Ashurst first part of the year, the Rev. R. S. Wilson the remainder of this year on the Alabama field.

III. EVANGELISTIC WORK.

O. U. Whitford, G. B. Carpenter, G. J. Crandall, Evangelistic Committee.

EVANGELISTS EMPLOYED.

E. B. Saunders, Milton, Wis.; L. C. Randolph, Chicago, Ill.; J. G. Burdick, New York City; D. W. Leath, Yum Yum, Tenn.; J. H. Hurley, North Loup, Neb.; L. R. Swinney, De-Ruyter, N. Y.; E. A. Babcock, Milton, Wis.; George W. Hills, Nortonville, Kansas; George B. Shaw, New York City; T. J. Van Horn, West Hallock, Ill.; M. B. Kelly, Chicago, Ill. Two of the above were employed the entire year, the rest portions of the year.

THE STUDENT QUARTETS.

Two student quartets spent their summer vacation in evangelistic work.

1. Alfred University Quartet: Wayland Wilcox, Walter Brown, Henry Jordan and George Ellis.

2. Milton College Quartet: Charles S. Sayre, Edgar Van Horn, W. R. Rood and Jesse Hutchins.

CORRESPONDING SECRETARY.

He reports during the year 71 sermons and addresses; 1,150 communications received; 1,267 sent out; 169 packages of printed matter mailed; 21 informal missionary conferences held with churches; attended all the Missionary Board meetings, and two Tract Board meetings; the Southeastern, Eastern, Central, Western and Northwestern Associations, in the interest of our missions and of a new method for raising funds for their support; also the General Conference and the anniversaries; edited the missionary page of *The Sabbath Recorder;* prepared the annual report of the Board and presented it at the anniversary of the society; made five missionary trips; served on several committees during the year and supervised the work and workers on several home mission fields.

FINANCES.

There has been a falling off in the income for the support of our missions during the year. The Board inaugurated last April a new method of raising funds for our mission work: viz., the Monthly Pledge Card and Envelope System. These pledge cards and envelopes were distributed throughout the churches. This method is meeting with excellent success in raising mission funds.

SUMMARY OF THE WORK OF THE YEAR.

In China mission four workers and ten native helpers. Added to the church, 11. In Holland two workers; in England, one. Added to the Mill Yard church, 4. On the home fields 31 workers; added to the churches, 147 by baptism, 73 by letter and verbal statement, total 220; converts to the Sabbath, 31; Sabbath schools organized, 3; churches organized, 2, viz., Holgate, Ohio, and Wynne, Ark.

1900.[1]

The fifty-eighth annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Adams Center, N. Y., Aug. 23, 1900, the president, William L. Clarke, presiding.

The annual report of the Board was presented by George H. Utter, Treasurer, and Oscar U. Whitford, Corresponding Secretary.

IN MEMORIAM.

Jonathan Maxson, was born Jan. 26, 1816; and died Nov. 12, 1899; for forty-two years a member of the Board.

Charles Potter, born April 21, 1824; died Dec. 2, 1899; for twenty-two years a member of the Board.

FOREIGN MISSIONS.

China.

The laborers in China the past year were Rev. David H. Davis and wife, and Miss Susie M. Burdick, and Dr. Rosa W. Palmborg, with fourteen native helpers.

1. Beginning with the year 1900, the remainder of this sketch was prepared by George B. Carpenter, after the death of the Rev. Oscar U. Whitford.

Re-enforcement.

The Mission was re-enforced in October by a teacher for the Boys' School.

Mr. Jay W. Crofoot was formally consecrated to the work at the last session of the General Conference, held at Ashaway, R. I., in August, 1899. He and his wife sailed from San Francisco, Cal., Sept. 29, 1899.

On account of the so-called "Boxer" disturbance in North China, involving the destruction of mission buildings, the massacre of missionaries, and the newspaper statements to the effect that the "Boxer" movement was spreading to South China, at a special Board meeting, held June 25, 1900, the President was instructed to send the following cablegram to the Rev. David H. Davis at Shanghai: "Leave if safety requires." This was sent from Westerly, R. I., June 26, 1900. On June 28, 1900, the following cablegram was received from Mr. Davis, "Quiet." On July 24, 1900, President Clarke, of the Board, received a letter from Mr. Davis saying, he would "stay by his post until it became necessary to leave it."

England.

The time for which the Rev. William C. Daland, D. D., was engaged to labor in London expired May 1, 1899. By the earnest appeal of the Mill Yard Church and wish of Mr. Daland, in view of important interests unsettled, the Board extended his stay until December 31, 1899, and subsequently to June 1, 1900.

At the regular Board meeting, October 18, 1899, a letter was received from Mr. David E. Titsworth, President of the Sabbath Evangelizing and Industrial Association, concerning interests at Ayan Maim, Gold Coast, West Africa, and requesting that the Misisonary Board allow the Rev. William C. Daland to go to Ayan Maim to baptize converts and organize a church there, the Board to give Mr. Daland's time, with the understanding that the Sabbath Evangelizing and Industrial Association pay the expense of the trip from London and return. It was voted: "That the Corresponding

Secretary be authorized to say to Brother David E. Titsworth that the Board is willing that Brother Daland shall go to West Africa upon that mission, and according to the terms suggested in Brother Titsworth's letter, provided Brother Daland shall be sent during the year 1899." Brother Daland sailed from Liverpool, December 28, 1899, for the Gold Coast, West Africa, and returned to London March 23, 1900, having been gone nearly three months. At the regular Board meeting held April 18, 1900, it was voted: "That the Treasurer be authorized to make all necessary arrangements for the return of Brother William C. Daland and family to America." Mr. Daland and family sailed from England May 31, 1900, and arrived in New York City, June 11, 1900. He is now the pastor of the First Brookfield Church, at Leonardsville, N. Y. At a special Board meeting, held June 25, 1900, the Rev. William C. Daland gave a full account of his four years of service with the Mill Yard Church and the London field, stating in a clear way the status of affairs, the condition, needs, and prospects of the Mill Yard Church. It was voted: "That the President appoint a committee of three to consider the conditions and the relation of this Society to the work in London, and to report to this Board at its regular meeting, to be held July 18, 1900." The President appointed as said committee George H. Utter, Clayton A. Burdick, and Joseph H. Potter. The time for the report of this committee was extended to the regular Board meeting, to be held October 17, 1900.

Holland.

The Rev. Gerard Velthuysen Sr. is still in charge of our work in Haarlem as missionary pastor; and the Rev. Frederick J. Bakker at Rotterdam.

HOME MISSIONS.

The evangelistic work was continued throughout the year. Three evangelists were employed by the Committee during the year. They have labored in eight different states. There have been added to the church, through their labors, sixty-

nine by baptism and twenty-one by letter and experience—a total of ninety.

In the Home Mission work there have been twenty-five workers, through whose labors there were added to the church 111 by baptism, seventy-four by letter and experience—a total of one hundred and eighty-five; with five converts to the Sabbath, and three Sabbath schools organized.

FINANCE.

Total receipts from all sources:

Balance in Treasury Aug. 1, 1899	$ 830 73
Cash received during year	13,492 29
Loans	3,000 00
	$17,323 02
Total expenditure	$16,591 17
Balance in Treasury	$731 85

Outstanding note, Aug. 1, 1899, $4,000.00

1901.

The fifty-ninth annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Alfred, N. Y., Aug. 29, 1901, President William L. Clarke presiding.

IN MEMORIAM.

Ella F. Swinney, M. D., was born Sept. 25, 1840; and died Nov. 14, 1900; for nearly twelve years she was a medical missionary in our China Mission in Shanghai.

FOREIGN MISSIONS.

China.

Rev. David H. Davis and wife, and Mr. Jay W. Crofoot and wife have been on the field the entire year, assisted by the fifteen native workers. Additions to the church seven. Miss Susie Burdick and Dr. Rosa Palmborg have been on leave of absence in the home land.

Ayan Maim, Gold Coast, West Africa.

By the request of the Sabbath Evangelizing and Industrial Association of Plainfield, N. J., which had charge of our interests at Ayan Maim, Gold Coast, the Missionary Society assumed the care of said interests January 1, 1901. The Board appropriated the same amount toward the support of Bro. Joseph Ammokoo, as pastor of the church, and his son, Ebenezer G. A. Ammokoo, as teacher of the school, which the Sabbath Evangelizing and Industrial Asociation were paying them; viz., $160. The little church at Ayan Maim appealed to the Missionary Society to send them a missionary and teacher. The request and appeal have been considered in the meetings of the Board, but no definite action thereon has been taken as yet by the Board. Further consideration of the question of sending a missionary to the Gold Coast was deferred at the Board meeting of July 17, 1901, to the regular meeting of the Board, October 16, 1901.

Holland.

The Rev. Gerard Velthuysen Sr. has had the pastoral care of the Haarlem Seventh-day Baptist Church in Haarlem, and also of the little gathering of Sabbath-keepers in Amsterdam. Having recovered in health and strength, he has performed his church and other work with his usual ability and energy. He stands as a Nestor in his city for every good cause. He is an able advocate of the Gospel and the Law. Besides his church and missionary duties, he edits the *Boodschapper,* a paper setting forth Gospel and Sabbath truth, and labors with vigor and power in the interests of temperance and Sabbath reform.

The Rev. Frederick J. Bakker has been for the entire year the missionary pastor of the Rotterdam Seventh-day Baptist church, and a general missionary in the city. He has maintained the weekly Sabbath services of the church, and the sessions of the Sabbath school. He is very active and diligent in his general missionary work, which is chiefly in visiting steamers and ships, talking with the sailors and the

emigrants, distributing evangelistic and Sabbath tracts in several languages, the *Boodschapper* and other papers.

England.

At the close of the last year's report, the Rev. William C. Daland had returned from London, and had settled as pastor over the First Brookfield Seventh-day Baptist Church, at Leonardsville, N. Y. Soon after his return, the Mill Yard Seventh-day Baptist Church made an appeal to the Missionary Society to send them again a preacher and missionary, and aid them in his support. At a special meeting of the Missionary Board, held June 25, 1900, the matter was considered, and a committee was appointed, consisting of George H. Utter, Clayton A. Burdick and Joseph H. Potter, "to consider the condition of the Mill Yard Church, and the relation of this Society to the work in London." The Committee presented the following report at the regular Board meeting, held October 17, 1900:

"Your committee to consider the future relations of the Missionary Society to the work of our people in London, would respectfully report that in accordance with the suggestion of Dr. William C. Daland, made in his statement concerning the work in that city on his return in June last, that Sabbath reform and missionary effort might advantageously be continued in London, a joint meeting of the members of the Board of the American Sabbath Tract Society and of the members of this Board, so far as was practicable, was held at the General Conference in Adams Centre, N. Y., when Mr. Daland told of the condition of the work much as he had previously done before this Board. It was the unanimous opinion of those present, expressed and unexpressed, that the London field demanded careful consideration before any definite action was taken. The members of the two Boards then assembled were informed fully of the action taken by this Board in appointing a committee to consider the subject, and a request was made that the Board of the Tract Society should take similar action, in order that the two boards might work in harmony. In accordance with that request, at the regular meeting of the Board of the Tract Society, held Sunday, October 14, 1900, a committee was appointed, consisting of David E. Titsworth, Henry M. Maxson, and Arthur E. Main, to confer with the committee of this Board. It is therefore, the recommendation of your committee that it be continued with the purpose of conferring with the committee of the Tract Society, and authorized to report at such time as it deems best for the interest of all concerned."

The report was received and the committee continued. In the meantime the Court of Chancery, England, had adopted a scheme for the regulation and management of the Charity known as Joseph Davis Charity for Sabbatarian Protestant Dissenters, in which the Mill Yard Church had an interest. In regard to the Mill Yard Church it was decided in the scheme that in case the General Baptist Association of the New Connexion shall contribute, or to the satisfaction of the Judge of Chambers, guarantee the payment of a sum not less than £1,000 toward the purchase of a site and the erection thereon of a chapel or of a lecture hall, institute or school-building, then a like sum, or other such amount as the Judge in Chambers may approve, may be raised out of the Joseph Davis Charity Fund for the purpose of such a site and the erection thereon of such a building. Such building shall be primarily devoted on Saturdays to the use of the Seventh-day General Baptist church, formerly worshiping at Mill Yard Chapel.

In the application of funds it was decreed in the scheme that after all the proper costs, charges and expenses of, and incidental to, the administration and management of the Charity, that certain annual payments were to be made of what was left of the annual income, among which was the following: toward the expenses to be incurred in providing a minister, and until the completion of such a building as mentioned in Clause 35, a place of meeting for such of the members (if any) of the congregation formally meeting at Mill Yard, who shall bona fide continue to meet and to hold service as a Seventh-day General Baptist church—£100.

Following the application of the funds in this decree: The amounts and conditions of the several payments and allowances which are prescribed by the scheme, may be varied from time to time by the Trustees, with the sanction of the Judge in Chambers.

During the past year the services of the Mill Yard Church have been under the charge of Mr. C. B. Barber, the Secretary of the church, and Dea. N. O'Neil. They have had to give up their place of worship because no money was paid them from

the income of the Charity Fund to pay the rent, and furthermore no money has been paid them from said Fund toward providing a preacher; therefore, they have conducted the services themselves, or when they have had a minister preach to them, they paid him out of their own pockets.

No measures have been taken by the Trustees of this Fund, so far as known, to build a Chapel, according to the decree of the scheme.

After due consideration of the condition of the Mill Yard Church, and of the work of our people in London, by the joint committee of the two societies, the following was the report of our committee to its Board:

"Your committee to consider the relations between this Board and the church in London, known as the Mill Yard church, would respectfully report that they have given the matter considerable consideration, and have conferred with those who are interested alike with this Board in the matter so far as the denomination which we represent is concerned. After a full consideration and weighing of all the facts to be obtained, it is the opinion of the committee that this Board should not take up the care of the Mill Yard church at this time, because:

"1. The calls for assistance from the Board are so many that all cannot be answered, and, therefore, it becomes the duty of the Board to select those which are the most favorably situated for securring the results for which this Board labors. The expense involved in sustaining a missionary pastor in London would be greater at this time than the Board is warranted in assuming under the present financial conditions, and with the conditions of the Mill Yard Church borne in mind.

"2. Under the Scheme established by the Court of Chancery for the distribution of the Joseph Davis Charity, the portion which is coming to the Mill Yard Church is fixed in amount, but the conditions surrounding it are so uncertain and so dependent upon the action of other parties to the Scheme, that the Board would not be warranted in entering upon work which required the financial assistance of this fund. Under that condition, therefore, your committee is of the opinion that the present outlook for the Board's finances would not justify them in entering upon the work at London, which would of necessity be for a period of years.

"3. Added to these two reasons already mentioned is the more serious one of the lack of harmony among the members of the Mill Yard Church. Their differences are of such a nature that your committee sees no hope of successful work there under such conditions,

and when this is added to the conditions which surround the Board, your committee has reached the conclusion already stated.

GEORGE H. UTTER,
CLAYTON A. BURDICK,
JOSEPH H. POTTER,
Committee.

The report of the committee was adopted and the committee discharged from the further consideration of the matter.

HOME MISSIONS.

During the past year thirty-seven churches have been aided by the Board of Managers of the Missionary Society in the support of pastors. Twenty-seven ministers have served these churches as missionary pastors. Some of these have been over their churches the entire year, others only part of the year. The most of them have served only one church, some of them have been joint pastors over two or three churches located near each other. The small churches thus aided are in the following states: Rhode Island, West Virginia, Pennsylvania, New York, Ohio, Wisconsin, Minnesota, Iowa, Nebraska, Colorado, Illinois, Missouri, Arkansas, Texas, Louisiana, Alabama. In the most of these churches there have been additions. In some of them it has been a time of seed sowing, which will in good time bring forth a harvest. There have been added to the churches, 66 by baptism, 37 by letter and experience; one convert to the Sabbath.

General Missionaries.

There have been employed five general missionaries during the year; two of them the entire year, three only parts of the year. They have labored in the states of Wisconsin, Iowa, Missouri, Arkansas, Texas, Alabama, Indian Territory, and Oklahoma, and in New Brunswick, Canada. Many churches and Sabbath-keepers have been visited, encouraged, and strengthened. Through their labors 20 have been added to the church by baptism; 41 by letter and experience; 9 converts to the Sabbath; 1 church and 2 Sabbath schools have been organized.

Evangelistic Work.

1. Two evangelists have been employed by the Evangelistic Committee of the Board during the entire year. They have labored in six different states in the Union. Aggregate sermons, 506; visits, 606; conversions, 95; baptisms, 42; added to the churches, 33 by baptism, 20 by letter and experience; total 53; wanderers reclaimed, 12; converts to the Sabbath, 2; organized one Young People's Christian Endeavor Society, 1 Sabbath school.

2. There were 7 quartettes of 28 young men; 2 of 8 young women; 15 preachers at different times; time, 2 months for each quartette (the months of July and August—the sumer vacation); conversions, 97; many quickened and reclaimed; baptisms 44; added to the churches by baptism, 40; by letter and experience, 9; total 49; converts to the Sabbath, 15. The pastors who went with the quartettes as preachers were given the time by their churches, without loss of salary, and their travelling expenses paid from the Student Quartette Evangelistic Fund. The quartettes were paid and their traveling expenses, from said fund, raised by contributions from the churches and individuals, collections on the fields and appropriation by the Evangelistic Committee. Contributions and collections for the work, $933.11; paid by order of the Evangelistic Committee, $664.47; total expenses of the Student Quartette work, $1,597.58.

FINANCIAL SUMMARY.

Balance in Treasury Aug. 1, 1900	$ 731 85
Received cash from Aug. 1, 1900 to July 31, 1901	10,876 66
Loans	3,700 00
	$15,308 51
Payments	$14,601 70
Balance in Treasury	706 81
	$15,308 51

Debt note, $2,200.00.

1902.

The sixtieth annual session of the Seventh-day Baptist Missionary Society was held in connection with the General Conference at Ashaway, R. I., Aug. 21, 1902, President William L. Clarke presiding.

IN MEMORIAM.

Peter Hendrick Velthuysen, was born in Haarlem, Holland, June 1, 1874; and died at Salt Pond, Gold Coast, West Africa, Feb. 20, 1902, having been on his mission field two months and twenty-eight days.

FOREIGN MISSIONS.

China.

In China there have been five workers and sixteen native helpers; added to the Shanghai Seventh-day Baptist Church, eight; present membership, sixty-six. The Medical Mission moved to Lieu-oo Feb. 28, 1902.

Ayan Maim, Gold Coast, West Africa.

The little church at Ayan Maim had frequently made appeals to the Missionary Board to send them a missionary and a teacher. The Board had not seen its way clear to do so. Peter H. Velthuysen, a student in Alfred University, had taken a great interest in the Gold Coast field, and had expressed a desire to go there as a missionary and teacher. He decided to offer himself to the Missionary Board for that work, if a move should be made during the General Conference, held at Alfred, N. Y., to send one there. Such a move was made, and annual pledges were given for three years to the amount of $1,144 to send a missionary and teacher to Ayan Maim. Mr. Velthuysen offered himself and the Missionary Board extended to him a call to go to Ayan Maim early in the next October, which he accepted. On Sabbath-day, Sept. 28, 1901, appropriate and impressive consecration services were held in the First Alfred Church, N. Y., of which he was a member, setting him apart to the work of a teacher

PETER VELTHUYSEN.

See *Biographical Sketches,* p. 1361.

and a missionary at Ayan Maim. He sailed from New York for Liverpool, on the steamship Cymric, October 1, 1901, to go thence to Haarlem, Holland, to visit his parents, brother and sister, where he spent a week or more. He returned to England; after visiting friends in London, he sailed from Liverpool on the steamer Bathurst, October 26, 1901, for Salt Pond, Gold Coast, West Africa, and arrived there Nov. 20.

Unfortunately, he died soon after he began his work, leaving one foreign worker and two native workers upon that field.

Holland.

In Holland, at Haarlem and Rotterdam, they have two workers, Rev. Gerard Velthuysen and Rev. Frederick J. Bakker. Brother Velthuysen's report closes with the following: "I do not know what to tell you about our prospect here. We labor as much and as faithfully as we can, and the prospects are sure that God will bless his own testimony in his own good time. So it will be everywhere to the glory of his Name."

HOME FIELD.

Two evangelists, employed the entire year, have labored in seven different states in the Union. Aggregate number of sermons and addresses, 471; visits, 698; added to the churches by baptism, 69; by letter, experience and restoration, 21—total, 90; converts to the Sabbath, 1; pages of tracts distributed, 7,490; one meeting-house dedicated; two Junior Young People's Christian Endeavor Societies organized; 1 Sabbath school graded.

There have been employed four quartettes of sixteen young women; seven evangelists and preachers at different times; time of labor, months of July and August (the summer vacation); conversions, 48; reclaimed, 11; baptized, 35; added to the churches by baptism and letter, 46; converts to the Sabbath, 6. The labors were in the states of West Virginia, Pennsylvania, Ohio, Wisconsin and Minnesota.

On the home field there have been sixty workers during the year, some all the time, others part of the time. Through their labors there have been added to the churches 141 by

baptism, 115 by letter, experience and statement; total, 256. Two churches, four Sabbath schools, and four Young People's Christian Endeavor Societies have been organized; ten converts to the Sabbath.

FINANCIAL SUMMARY.

Balance in Treasury Aug. 1, 1901	$ 706 81
Received from contributions	10,401 62
Loans	4,400 00
	$15, 508 43
Payments	$14,020 21
Balance in Treasury	1,488 22
	$15, 508 43

Debt, notes, $3,900.00.

CONCLUSION.

In looking back over the year's work on all the various mission fields there are causes for joy and thanksgiving for the success and gains on some of the fields, also cause for sorrow from discouragements and losses on other fields. The death of a noble and consecrated worker on the Gold Coast field just as he began his work is a source of deep sorrow to us all, and it is a cause of discouragement and sadness to the little church at Ayan Maim. However, in it all God will bring out of it good and we will trust in his wisdom and goodness. We praise God that he has preserved the workers on other fields and graciously blessed their labors. The Gospel of Jesus Christ and the law of God have been preached on all the fields with earnestness and zeal. Souls have been saved from ruin of sin and some have accepted the Sabbath of Jehovah. The churches have had seasons of refreshing from the Lord, been revived and strengthened, and additions have been made to their memberships. Many have been renewed in their spiritual life and have become more

active in the service of Christ. There is a good missionary spirit pervading the people, especially the young people in our churches and schools. This all is a cause for rejoicing, a source of encouragement, an indication of progress and a call to us all to greater endeavor and a more faithful service of evangelizing the world.

HISTORICAL SURVEY.

This is the centennial session of our General Conference. It leads us as a people to take a historical survey of our work for a century or more. It is a survey of more than a record of events. There are underlying causes which, as operative forces, make history. There is no event in history without a cause. Therefore our historical survey is a view of the causes that have brought to us as a people prosperity or adversity, success or failure, gain or loss. Our mission work as a people is more than a century old. It began two hundred and thirty-one years ago, when the first Seventh-day Baptist church was organized at Newport, R. I. At the be-beginning it was missionary work by the local church, then of several churches united in sending out the evangelist and preacher, until it eventuated in organized missionary effort, and that gave birth to the General Conference. In the first century the work was purely home missionary effort, in the formation and organization of new churches in new settlements in a new country being settled by those who moved away from the old mother churches.

In the second century we as a people enlarged our missionary borders and engaged in foreign mission work. From these beginnings the fields have widened and the work has grown apace with the years on our hands, increasing our duty, our responsibility, to meet the increasing demands and with ever widening doors of opportunity for missionary and evangelistic labor. So from the very beginning of our existence as a people in this country up to the present time, we have been a missionary people. We owe to this missionary spirit, which has ever been ours, our preservation and what we are today as a people; our growth and success, in the face of all prejudice and opposition. For a people not having

large numbers or great resources, we have done well through these years of missionary effort, and have good reason to take courage and press forward in the good work.

What Shall be the Outcome of this Survey?

This centennial celebration of our General Conference, and this historical survey of all the lines of our work as a people for a century past, should be of future value to us. If we only notice the events, and the leading men and women in those events, we shall reap no good harvest from this survey. It should bring to us such a stock of wisdom, power and inspiration that shall enable us to make another century more successful and more glorious in every line of denominational work. It should enfold and bring to us a deeper, clearer and broader view of our mission in this world as a people, and imbue us from center to circumference with the spirit, purpose, inspiration, and enthusiasm of that mission. It should lead us before God, to possess the requisites to accomplish successfully the mission for which we have been kept these two centuries. It should lead us to a thorough study of the causes that have brought us success, and those as well that have produced failure and loss. Henceforth from this centennial historical celebration and survey, we should be a wiser and better and stronger people. It should bring to us a greater joy in service, a deeper and firmer faith in God and Christ and the Holy Spirit; it should deepen our love of souls, deepen and broaden our missionary spirit, our love of the Sabbath, its better observance, give us the spirit of Sabbath reform as we have never had it before, make us one solid phalanx in all lines of denominational effort that will bring sure victory to the cause and the truth for which we stand, and crown Jesus Christ the Lord of all.

THE AMERICAN SABBATH
TRACT SOCIETY.

ARTHUR L. TITSWORTH.

See *Biographical Sketches*, p. 1361.

THE AMERICAN SABBATH TRACT SOCIETY.

INCLUDING ALL SEVENTH-DAY BAPTIST PUBLICATIONS and SABBATH REFORM WORK

Arthur L. Titsworth.

EARLY EFFORTS TO PROMOTE SEVENTH-DAY BAPTIST PUBLISHING INTERESTS.

"In the early history of the denomination, beginning with the organization of the Seventh-day Baptist church at Newport, R. I., in 1671, it met with bitter opposition. Its early struggles were struggles for the right to live, and its work was the work of self defense rather than aggressive propagation of truth. Its progress was slow, but when numbers were increased and new churches were formed along the lines of emigration, and ministers and evangelists were ordained and sent out to preach the Word, and the missionary spirit was developed among the people, there came with that spirit the desire for Seventh-day Baptist publications, and especially for a denominational paper or periodical, as a medium of communication among the widely scattered churches and people, and a means of religious culture, unity and co-operation. This desire found expression in the year 1819, among brethren residing at Schenectady, N. Y., who united in an effort to organize and

maintain, through a stock company, a Seventh-day Baptist publishing establishment, which should issue a denominational periodical and such other publications as the circumstances might seem to demand. The project failed because it did not receive sufficient financial encouragement."

The agitation of the subject, however, was not without its fruitage. Attention was so generally directed to the importance of some medium of communication between the widely-scattered brethren and churches, and so much interest in the subject was awakened, that in the year 1821 the denominational Missionary Society determined to commence the publication of a periodical; and accordingly, in August of that year, issued the first number of the *Seventh-day Baptist Missionary Magazine*. Sixteen numbers of this work were printed in about four years, when it was discontinued, in consequence, mainly, of inadequate support.

On the 14th of April, 1830, some five years after the discontinuance of the *Seventh-day Baptist Missionary Magazine*, the *Protestant Sentinel*, the first weekly periodical established with a view to promote our denominational interests, was issued from Homer, N. Y., with the approbation and recommendation of the Seventh-day Baptist General Conference and the Seventh-Day Baptist Missionary Society. This paper was published by Deacon John Maxson, of Homer, N. Y., four years at Homer, two years at Schenectady, and two years at DeRuyter, N. Y. The removals from Homer to Schenectady, and then from Schenectady to DeRuyter, were made with the hope of increasing the patronage of the paper, which had always been inadequate to its support. They did not, however, serve to place the establishment on a living and permanent foundation; and consequently the paper, after several suspensions, was discontinued with the issue of May 21, 1839.

The *Seventh-day Baptist Register* was the next paper issued for the benefit of the denomination. The first number of it came forth from DeRuyter, N. Y., on the 10th day of March, 1840. It was published weekly for four years, and then discontinued, on account of negotiations between the publisher and a brother residing at the East, for its transfer to the city of New York. These negotiations having failed, however, and the denomination being left without a periodical organ, a

CHARLES POTTER.

See *Biographical Sketches*, p. 1361.

number of brethren residing in New Jersey, who were desirous of having the denominational paper issued from the city of New York, entered into negotiations with the former publisher of the *Register,* for the transfer to them of his "subscription list, patronage, and favor"—an arrangement which was amicably consummated, thus opening the way for the desired change in the location of the paper. At the same time, eleven brethren, anxious that the paper should commence at an early day, and convinced from former experiments that its publication would be attended with considerable risk, formed themselves into an Association, with an Executive Committee of three, for the purpose of bearing mutually any loss which might result from the enterprise. Under this arrangement, the first number of the *Sabbath Recorder* was issued from the city of New York on the 14th day of June, 1844. During the first year of its publication the receipts of the paper fell short of its expenses, and the deficiency was made up by the persons associated. The second, third, fourth, and fifth volumes of the paper were published under the direction of the same committee, the income from the business equaling expenses, so that no demand was made upon the associates after the close of the first year.

THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

Its Origin.

One of the most important questions brought before the Eastern Association, at its meeting in May, 1848, related to the condition and prospects of our denominational publications. It was then stated, that the *Sabbath Recorder* had been published nearly four years, under the direction of a few brethren associated together for that specific and sole purpose, and that there was a desire on the part of many others to have its proprietorship extended, so that it might become in fact the property of the denomination, and form the nucleus of a denominational publishing establishment. After a free interchange of views upon the subject, and an assurance from the brethren associated that they were quite willing to make any arrangements which would be likely to promote the general interests, the Association passed the following resolution:

WHEREAS, our experience for years past in the publishing department, has convinced us that in order to meet the growing wants of the denomination, we need a more ample and permanent publishing organization than we have ever had: therefore—

Resolved, That we invite the several sister associations, each to appoint three delegates to meet with the same number appointed by this association, at New Market, N. J., on the fifth day of September, 1848, to mature a plan for a Seventh-day Baptist Publishing Establishment.

Lucius Crandall and George B. Utter were appointed a committee to lay the subject of the above resolution before the other Associations, in order to secure the appointment by them of delegates to meet those appointed by the Eastern Association. They accordingly laid it before the Central and Western Associations, both of which bodies appointed the specified number of delegates. The committee were prevented from laying the matter before the South-Western and Wisconsin Associations, by the lateness of the meeting of the former, and a mistake as to the time of meeting of the latter.

In compliance with these appointments, the following brethren met at New Market, N. J., on the fifth day of September, 1848, to consider the best means of promoting and giving permanency to our publishing interests, viz: Lucius Crandall, David Dunn and Thomas B. Stillman, of the Eastern Association; Eli S. Bailey, William B. Maxson, and James Bailey, of the Central Association; and Nathan V. Hull and John A. Langworthy, of the Western Association (Leman Andrus, the third from the Western Association, being unable to attend). These delegates formed themselves into a convention, by appointing Eli S. Bailey, Moderator, and James Bailey, Secretary. The first question which came up was in regard to the necessity of a new organization. The subject was freely discussed, and a resolution was at length unanimously passed, that such an organization is needed, and that it is expedient for the convention to prepare a constitution for it. There was some difficulty in deciding what form of organization would best suit the denomination, and at the same time answer the requirements of the general law passed by the State of New York for the incorporation of benevolent societies, under which it was proposed to act. It was finally agreed, that no form would answer all purposes so well as a regular society,

and accordingly the following constitution was prepared, and received the hearty sanction of all the delegates:

Article 1. This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

Article 2. The object of this Society shall be to print and publish such periodicals, books, etc., as shall meet the wants of the Seventh-day Baptist denomination, and promote the cause of Christ generally.

Article 3. Each contributor of five dollars may become a member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

Article 4. The Society shall hold an annual meeting, at which it shall elect a President, one or more Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the society, having power to make their own by-laws, and to fill any vacancies that may occur in their body. Three members shall constitute a quorum.

Article 5. The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

Article 6. The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

Article 7. The first annual meeting of the Society shall be held in the city of New York on the fourth day of the week before the fourth Sabbath in May, 1849 (23rd day of the month); and subsequent annual meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a report of their transactions, together with the Treasurer's account.

Article 8. Should there at any time, on the presentation of the annual report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: missions; the circulation of

religious tracts; the education of candidates for the ministry; and the support of indigent, superannuated ministers or their widows and orphans. Should the Society for any reason be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

Article 9. This constitution may be altered at any annual meeting of the Society, by a vote of two-thirds of the members present.

The convention, having thus completed the work of framing a constitution, appointed a Prudential Committee, consisting of Lucius Crandall, Thomas B. Stillman and George B. Utter, to take such steps as they should deem necessary to secure members and prepare for the organization of the society.

Agreeably to a call published in *The Sabbath Recorder,* a number of brethren met at the Seventh-day meeting house in New York City on May 23, 1849, and received the foregoing report, adopted the constitution as presented, and elected the following officers:

President—Lucius Crandall, of Plainfield, N. J.

Vice-Presidents—Matthew Wells, Jr., of DeRuyter, N. Y.; Joshua B. Maxson, of Stephentown, N. Y.; Charles Potter, Sr., of Adams, N. Y.; John A. Langworthy, of Genesee, N. Y.; Nathan V. Hull, of Alfred, N. Y.

Corresponding Secretary—Thomas B. Stillman, of New York City.

Recording Secretary—George B. Utter, of New York City.

Treasurer—Benedict W. Rogers, of Williamsburg, L. I.

Trustees—George Greenman, of Mystic, Conn.; John D. Titsworth, of Plainfield, N. J.; William M. Rogers, of Brooklyn, L. I.; Isaac D. Titsworth, of Shiloh, N. J.

The record of this first annual meeting cites the fact that Brother Lucius Crandall had served the society in securing members forty-seven days at a salary of $20 per month, and his report noted the receipt of a pair of gloves and a pair of stockings, both worth fifty cents. He also reported that negotiations had been entered into with the Publishing Committee of *The Sabbath Recorder,* and by them the paper with its equipment and patronage was offered to the society for $295, and on these terms the society purchased *The Sabbath Recorder,*

REV. GEORGE B. UTTER, D. D.

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and secured George B. Utter as editor and general agent of the society, and Thomas B. Brown as joint editor. At the meeting of the Board in July, 1849, Thomas B. Stillman, as Corresponding Secretary, and George B. Utter as Recording Secretary, exchanged offices, the office of Corresponding Secretary being more naturally in the line of Brother Utter's work as editor and general agent.

This society published *The Sabbath Recorder* from 1849 to 1862; *The Sabbath School Visitor* from 1851 to 1860; the *Seventh-day Baptist Memorial* from 1852 to 1854; and a collection of hymns entitled "The Carol," in January, 1855.

These were its only publications, the essential work of the society being the publication of *The Sabbath Recorder.*

The society relied entirely for pecuniary means upon the income from its publications, receiving no contributions from the people to support the work.

The receipts were as follows:

1849	$ 4,112 62
1850	3,184 60
1851	3,568 03
1852	3,674 21
1853	4,501 16
1854	3,298 16
1855	3,794 41
1856	3,521 70
1857	3,164 06
1858	3,062 31
1859	2,546 49
1860	4,711 60
	$43,139 35

This was an average of $3,600 a year.

This income supported the work well until 1859-60, when the receipts fell off (owing in part to the financial stringency of the times), but by special efforts in 1860 nearly $5,000 were secured, enabling the society to pay all expenses for the year and to liquidate $1,000 of its indebtedness, the indebtedness being paid in full later; but financial difficulties seemed to continue, so in 1862 *The Recorder* was transferred by sale to George B. Utter, individually. The Publishing Society main-

tained its existence as a separate organization until 1866; but the last three years no work is recorded as having been done by the society, except to elect officers at the annual meetings.

The officers of the society were:

Presidents—Lucius Crandall, 1849-1857; William B. Maxson, 1857-1859; Nathan V. Hull, 1859-1865; Jonathan Allen, 1865-1866.

Vice Presidents—Matthew Wells, Jr., 1849-1850; Joshua B. Maxson, 1849-1850; Chas. Potter, Sr., 1849-1857, and 1860-1861; John A. Langworthy, 1849-1857, and 1861-1866; Nathan V. Hull, 1849-1859; William B. Maxson, 1850-1857; James H. Cochran, 1850-1853; David Dunn, 1850-1857; Isaac D. Titsworth, 1850-1857; Alfred B. Burdick, 1850-1857; Stillman Coon, 1850-1856; James Bailey, 1853-1857; Wm. Dunn, 1853-1857; Eli S. Bailey, 1855-1857; James R. Irish, 1855-1857; Benj. Maxson, 1855-1857; Abram D. Titsworth, 1855-1857; Ephraim Maxson, 1855-1857; Nathan Rogers, 1855-1857; George Irish, 1855-1857; Martin Wilcox, 1855-1856; Christopher Langworthy, 1855-1856; J. M. Allen, 1855-1856; D. C. Barber, 1855-1856; David Rogers, 2d, 1856-1857; Jonathan Allen, 1857-1858; Chas. M. Lewis, 1857-1858; J. Croffut, 1858-1859; Leman Andrus, 1859-1866; George Greenman, 1859-1861; T. E. Babcock, 1859-1860; Jason B. Wells, 1861-1866.

Corresponding Secretaries—Thos. B. Stillman, 1849-1850; Geo. B. Utter, 1849-1859; Jonathan Allen, 1859-1860; William C. Kenyon, 1860-1865; Thos. R. Williams, 1865-1866.

Recording Secretaries—George B. Utter, 1849-1850; Thos. B. Stillman, 1849-1859; David R. Stillman, 1859-1866.

Treasurers—Benedict W. Rogers, 1849-1853; William M. Rogers, 1853-1857; Eliphalet Lyon, 1857-1859; Clarke Rogers, 1859-1866.

Trustees—William M. Rogers, 1849-1850; Isaac D. Titsworth, 1849-1850; George Greenman, 1849-1851; John D. Titsworth, 1849-1858; Walter B. Gillette, 1850-1855; Randolph Dunham, 1850-1857; Jonathan Maxson, Jr., 1851-1855; Clarke Rogers, 1855-1857; P. L. Berry, 1855-1859; Lucius Crandall, 1857-1859; David Dunn, 1857-1859; William Dunn, 1858-1859; B. F. Langworthy, 1859-1866; Elisha Potter, 1859-1866; George Maxson, 1859-1863; Gordon Evans, 1859-1860; Barton M. Millard, 1860-1866.

THE SEVENTH-DAY BAPTIST GENERAL TRACT SOCIETY.

The first action looking toward a concerted effort for the publication and circulation of tracts was taken at the close of Conference in 1831. Previous to that time there had been no united efforts, but a few tracts had been published on individual responsibility. Probably the earliest attempt at tract literature upon the Sabbath question was the publication of a tract by Jonathan Davis in 1740, entitled, "Some Queries sent to the Rev. George Whitefield, in the year 1740, which remain

yet unanswered." Mr. Davis had waited two years for answer to his queries, and receiving none, published the tract.

After the adjournment of the General Conference in 1831, the following resolution was presented to the members of the Conference (generally met together), and approved:

"Resolved, That we recommend the formation of tract societies in the several churches and societies in our connection, for the encouragement of publishing and circulating tracts which may be written in accordance with our views of Bible truth; and that these societies become auxiliary to a General Tract Executive Committee, which shall be annually appointed by the General Conference for procuring, examining and publishing such tracts, as, in their opinion, may be thought useful in promoting the views of this General Conference, and that the American Seventh-day Baptist Missionary Society's Executive Committee be the committee for the year ensuing."

In 1832 the Conference reappointed the committee, and in 1834 recommended the churches to form tract societies and use due exertions to obtain funds to form a general tract society.

In September, 1835, the Seventh-day Baptist General Tract Society, also called the American Seventh-day Baptist Tract Society, was organized, and commenced the issuing of tracts and other literature with John Maxson as general agent.

In 1836 a committee consisting of William B. Maxson, John Maxson and W. D. Cochran was appointed to write or procure the manuscript of suitable tracts for the use of the Tract Society and for distribution. Six tracts were published in 1838, in editions of 2,000 each, but as no more original tracts were presented for publication, the Publishing Committee advised the purchasing of tracts from the American Tract Society of New York City, which was done. The society continued until 1843 and accomplished what it could under adverse circumstances in the distribution of these tracts. The financial transactions during these years were not large, as the total receipts for 1838 were only $27.68; 1839, $34.50; 1843, $138.74.

The officers, so far as records show that could be secured, were:

Presidents—David Clawson, 1837-1838; William B. Maxson, 1838-1843.

Vice Presidents—Benedict Wescott, 1837-1843; Walter B. Gillette, 1837-1843; John Whitford, 1837-1843; Abram D. Titsworth, 1837-1843; Lucius Crandall, 1837-1843.

Recording Secretaries—S. M. Burdick, 1837-1841; William C. Kenyon, 1838-1839; F. W. Stillman, 1841-1843.

Corresponding Secretaries—George Tomlinson, 1837-1838; William D. Cochran, 1838-1839.

Treasurers—William Maxson, 1837-1841; F. W. Stillman, 1841-1843.

Directors—William Satterlee, 1837-1838; Nathan V. Hull, 1837-1839; S. B. Crandall, 1837-1838; B. C. Church, 1837-1838; M. Wells, Jr., 1837-1838; Adin Burdick, 1837-1841; Martin Wilcox, 1837-1838; Joel Greene, 1837-1838; Orson Campbell, 1837-1838; Azor Estee, 1838-1843; Ephraim Maxson, 1838-1843; Jason B. Wells, 1838-1841; Thos B. Stillman, 1838-1843; Collins S. Young, 1838-1843; Benj. F. Langworthy, 1838-1841; Orra Stillman, 1838-1843; James H. Cochran, 1839-1843; J. M. Maxson, Jr., 1841-1843; John Maxson, 1841-1843; Alfred Stillman 1841-1843.

Publishing Committee—John Maxson, 1837-1841; Solomon Carpenter, 1837-1841; James Bailey, 1837-1838; Orson Campbell, 1837-1838; William B. Maxson, 1838-1843; William Maxson, 1838-1839; Thos. B. Brown, 1841-1843; Thos. B. Stillman, 1841-1843.

Trustees—Orson Campbell, 1837-1839; Martin Wilcox, 1837-1839; Henry Crandall, 1837-1839.

General Agents—John Maxson, 1835-1837; W. D. Cochran, 1837-1838; Barton G. Stillman, 1838-1841; Paul Stillman, 1841-1843.

SOCIETY FOR THE PROMOTION OF CHRISTIANITY AMONG JEWS.

In 1838 a Society for the Promotion of Christianity Among the Jews was organized and continued a few years. It published for distribution among the Jews a tract entitled "An Inquiry into the Prophetic Character of the Messiah," written by William B. Maxson in 1839.

David Dunn was President and the other officials were Eli S. Bailey, Stillman Coon, Isaac H. Dunn, Thomas S. Alberti, Thomas B. Stillman, William B. Maxson, Walter B. Gillette, Randolph Dunham, Abram D. Titsworth, Randolph Dunn, John D. Titsworth, Asa Dunn, George P. Maxson, Charles H. Stillman, Lucius Crandall.

Several insuperable difficulties impeded the progress and success of the work of this society, and after a few years the labor was abandoned.

THE NEW YORK CITY SABBATH TRACT SOCIETY.

In June, 1842, a local society was organized under the name of the New York City Sabbath Tract Society. The object of the society was to disseminate the Bible doctrine of the Sabbath, and collect and maintain a library of publications relating to the Sabbath.

The society obtained the manuscripts for several tracts which were printed at its expense. It also arranged for the publication of *The Sabbath Vindicator*, a periodical whose object was the thorough discussion of all phases of the Sabbath question. George B. Utter was its editor and wrote most of the matter contained in its early issues. In February, 1845, the New York City Sabbath Tract Society was absorbed in its work of publishing by the American Sabbath Tract Society.

THE AMERICAN SABBATH TRACT SOCIETY.

On September 7th, 1843, at the anniversary meeting of the "Seventh-day Baptist General Tract Society," held at Plainfield, N. J., Lucius Crandall presented the following resolution, which was adopted:

Resolved, That a committee be appointed to present a plan for the reorganization of this society. Lucius Crandall, Thomas M. Clark, Nathan V. Hull, Daniel Coon, and Azor Estee were named as the committee. This committee reported the next day, September 8th, 1843, the following constitution, which was adopted:

CONSTITUTION.

Article I. This society shall be known as the General Sabbath Tract Society; and its object shall be to promote the observance of the Bible Sabbath, and the interests of vital Godliness and sound morality, by the circulation of religious tracts.

Art. II. Each person contributing annually to the Society shall be a member, and each subscriber of twenty dollars at one time shall be a member for life; each subscriber of fifty dollars at one time, or who shall by additional payments increase his original subscription to fifty dollars, shall be a director for life. Annual subscribers shall be entitled to receive half the amount of their subscriptions in tracts; life members, 1000 pages annually; and life directors, 2000 pages annually.

Art. III. The Society shall hold its annual meetings at the time and place of the Seventh-day Baptist General Conference, and shall elect a president, vice presidents, two corresponding secretaries, a recording secretary, a treasurer, and directors, who, with an annual dele-

gate from each auxiliary society, shall constitute a board to conduct the business of the Society.

Art. IV. It shall be the duty of the corresponding secretaries to conduct the correspondence of the Society and of the Board, and to prepare, under the direction of the Board, their Annual Report.

Art. V. The recording secretary shall notify members of the meetings and keep minutes of the Society and of the board.

Art. VI. The treasurer shall take charge of all the funds, and report the state of the treasury at each stated meeting of the board.

Art. VII. The board shall hold monthly stated meetings and shall fill all vacancies of their own body; shall aid in forming auxiliaries, and appoint such agents as they may deem necessary to advance the interests of the Society; shall examine all such tracts as may be proposed for publication; shall use all proper means to circulate the tracts, and shall annually report their proceedings to the Society.

Art. VIII. Any tract Society formed to aid the objects of this society, and annually contributing a donation to its treasury, shall be considered an auxiliary; and the president and secretary of such auxiliary, for the time being shall be ex-officio members of this Society.

Art. IX. A vote of two-thirds of the members present at a meeting of this Society, regularly convened, shall be necessary to amend this constitution.

Art. X, Three members of the board shall constitute a quorum to transact business of the Society.

At the anniversary of the General Sabbath Tract Society, held at Verona, N. Y., in September, 1844, Article I of the preceding constitution was amended, by substituting the word *American* for the word *General* in the title, so from this date the society has been known as "The American Sabbath Tract Society."

The officers elected to serve the first year of the new organization, September, 1843, to September, 1844, were as follows:

President—Lucius Crandall.
Vice Presidents—J. P. Labagh, David Dunn, Alfred Stillman.
Corresponding Secretaries—Paul Stillman, Geo. B. Utter.
Recording Secretary—F. W. Stillman.
Directors—John Whitford, Solomon Carpenter, Wm. B. Maxson, Thos. B. Brown, Clarke Rogers.

At a meeting of the Board held in New York City, October 15, 1843, a constitution for auxiliary societies was adopted, and these were maintained many years throughout the denomination as valuable adjuncts to the society's work.

REV. JAMES BAILEY.

See *Biographical Sketches*, p. 1361.

"The American Sabbath Tract Society" was incorporated under the laws of the State of New York on April 9th, 1856.

CHARTER.

Whereas, in the year one thousand eight hundred and forty-three, a Society was formed for the purpose of sustaining the Tract Enterprise of the Seventh-day Baptist Denomination under the name and title of the American Sabbath Tract Society: and

Whereas, said Society has heretofore continued to act in behalf of such object in an unincorporated capacity, and being now desirous of becoming a body corporate under the laws of the State of New York, and having been duly authorized by a vote of said Society and of the Board of Directors:

We, the undersigned, members of said Board, do hereby certify for ourselves and associates, in conformity with the laws in such case made and provided, viz:

1st. That the name of said Society to be known in law shall be *"American Sabbath Tract Society."*

2d. The object of said Society shall be to promote the Scriptural observance of the Sabbath in connection with the interests of vital Godliness and sound morality by the circulation of religious tracts and the employment of colporteurs and lecturers.

3d. That the number of directors to manage the same shall be twelve or more.

4th. That the names of the Directors for the present and first year of its corporate existence are, according to previous elections, as follows:

N. V. Hull, Isaac D. Titsworth, Wm. H. Rogers, Nicholas Rogers, J. Croffut, A. D. Titsworth, S. S. Griswold, Geo. Tomlinson, Nathan Rogers, George B. Utter, Lucius Crandall, Walter B. Gillette, A. B. Spaulding, J. P. Hunting, J. Whitford, Chas. Maxson, Varnum Hull, Jared Kenyon, J. R. Irish, H. H. Baker, T. B. Stillman, Wm. B. Maxson, David Dunn.

5th. That the usual and permanent place of business of said Society is the City of New York.

NATHAN V. HULL, (L. S.)
JONATHAN CROFFUT, (L. S.)
H. H. BAKER, (L. S.)
T. B. STILLMAN, (L. S.)
GEO. B. UTTER, (L. S.)

CITY AND COUNTY OF NEW YORK, ss.

On the ninth day of April, in the year one thousand eight hundred and fifty-six, before me came Nathan V. Hull, Jonathan Croffut, Halsey H. Baker, Thomas B. Stillman, and George B. Utter, to me known to be the individuals described in and who have executed the within cer-

tificate, and they severally acknowledged to me that they executed the same. THOS. MACFARLANE, *Commissioner of Deeds.*
Approved April 10, 1856.

J. R. WHITING, *Justice of the*
Supreme Court of the First District.

PRESENT CONSTITUTION.

ARTICLE 1. This Society shall be known as THE AMERICAN SABBATH TRACT SOCIETY; and its object shall be to promote the observance of the Bible Sabbath, and the interests of vital godliness and sound morality, by the publication and circulation of such periodicals, tracts, treatises, and books as shall best conduce to the objects of its organization; and the employment of colporteurs and lecturers.

ART. 2. All Seventh-day Baptist churches contributing to the funds of this Society shall have a voice in its meetings through delegates appointed by them, upon the same basis of representation as in the Seventh-day Baptist General Conference. When any church shall neglect to appoint delegates to any session of this Society, the delegates last appointed by such church to said General Conference, or to a regular meeting of the Society, shall be recognized as delegates to such session. Any person may become a life member of this Society by the payment into its Treasury of twenty dollars, in not more than two payments, by himself, or herself, or by any member of his or her family for that purpose. The money so paid shall be used in the discretion of the Executive Board, for any of the legitimate purposes of this Society. Each life member constituted under this article, or regularly constituted heretofore, shall be entitled to vote in any meeting of this Society. Each life member shall be entitled to receive, annually for distribution, one thousand pages of the tracts published by this Society, and any other person shall be entitled to receive annually such tracts to the value of one-half of his contribution to the General Fund of the Society for any given year.

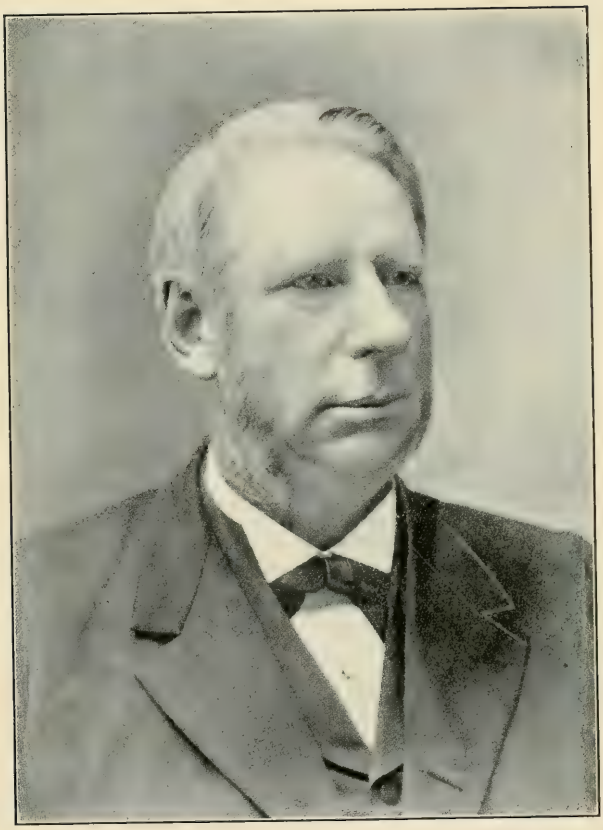
ART. 3. The Society shall hold an annual meeting at such time and place as shall have been agreed upon at a previous annual meeting, and shall then elect a President, Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and Directors, who with an annual delegate from each auxiliary society, shall constitute a Board to conduct the business of the Society.

ART. 4. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Society and of the Board, and to prepare, under the direction of the Board, their Annual Report.

ART. 5. The Recording Secretary shall notify members of the meetings, and keep the minutes of the Society and of the Board.

ART. 6. The treasurer shall take charge of all funds, and pay them out only on orders of the Board, make quarterly reports of the condition of the treasury to the Board, and an annual report to be incorporated in the Annual Report of the Board. He shall also keep a list of all members of the Society.

ART. 7. The Board shall hold monthly stated meetings, and shall



IRA J. ORDWAY.

See *Biographical Sketches,* p. 1361.

fill all vacancies in their own body; shall aid in forming auxiliaries, and appoint such agents as they may deem necessary to advance the interests of the Society; shall examine all such tracts as may be proposed for publication; shall use all proper means to circulate the tracts, and shall annually report their proceedings to the Society.

ART. 8. Any tract society formed to aid the objects of this Society, and annually contributing a donation to its treasury, shall be considered an auxiliary; and the President and Secretary of such auxiliary for the time being, shall be ex-officio members of this Society.

ART. 9. A vote of two-thirds of the members present at a meeting of the Society, regularly convened, shall be necessary to amend this Constitution.

ART. 10. Three members of the Board shall constitute a quorum to transact business of the Society.

OFFICERS, 1901-1902.

President—J. Frank Hubbard, Plainfield, N. J.

Vice-Presidents—Stephen Babcock, David E. Titsworth, Rev. Leander E. Livermore, Rev. Asa B. Prentice, Rev. Arthur E. Main, Rev. Edward B. Saunders, Rev. Samuel D. Davis, Rev. George M. Cottrell.

Corresponding Secretary—Rev. A. Herbert Lewis, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—William M. Stillman, Plainfield, N. J.

Directors—J. Denison Spicer, Rev. Frank E. Peterson, Rev. Stephen Burdick, Ira J. Ordway, Rev. Julius M. Todd, Rev. J. Bennett Clarke, Charles C. Chipman, William C. Burdick, Edgar R. Greene, Joseph M. Titsworth, Henry V. Dunham, Joseph A. Hubbard, Rev. William C. Daland, Rev. Judson G. Burdick, William C. Hubbard, Frank S. Wells, Rev. Ira L. Cottrell, Rev. Herman D. Clarke, Edwin H. Lewis, Rev. Oscar U. Whitford, Edwin Shaw, Corliss F. Randolph, George B. Carpenter, Henry D. Babcock, Henry M. Maxson, Edgar H. Cottrell, George H. Utter, Rev. Lester C. Randolph, Rev. George W. Lewis, Rev. Theodore L. Gardiner, Frank L. Greene, Alfred A. Titsworth, Rev. George B. Shaw, Alex. W. Vars, Uberto S. Griffin, George W. Post, Mrs. H. D. Witter, Mrs. C. D. Potter, Rev. Martin Sindall, Sherman E. Ayers, Orra S. Rogers, Will H. Crandall, Mrs. Geo. H. Babcock, Esle F. Randolph.

The history of the American Sabbath Tract Society divides itself naturally into two general divisions:

1. The period from organization in 1843 to the establishment of the denominational publishing house in Alfred Centre, N. Y., July 1, 1872.

2. From 1872 to the present (1902), the period the society has maintained a denominational publishing house.

During the first period, 1843-1872, the work of the society was pursued along the general lines of publishing, and then distributing through agents and colporteurs or distributors. The depository was first located in New York City.

The primitive method of handing out tracts at public meetings, on steamboats, railroad trains, and through the towns along the line of the railroads was adopted, and efforts were made to sell the tracts where possible, but were gratuitously distributed if not sold. In the early forties, "An appeal for the restoration of the Bible Sabbath" in an "Address to Baptists" by Thomas B. Brown, and Carlow's defense of the Sabbath under the title of "Truth Defended," were most largely circulated.

William B. Maxson, Nathan V. Hull, Azor Estee, William Greenman, Paul Stillman, Samuel Davison, Alexander Campbell, and Varnum Hull were the first agents of the society.

Caleb S. Titsworth, G. R. Scriven, Lebbeus M. Cottrell, and Dr. Jonathan Croffut gave special attention to the railroad towns.

Much general distribution was secured also through the Missionary Society by missionaries and missionary depositories.

The first "General Travelling Agent" was Eli S. Bailey, who served from 1849-52. His successors were Lucius Crandall, 1852-55; Halsey H. Baker, 1855-58; George B. Utter, 1858-67; A. Herbert Lewis, 1867-72.

Associated with these leaders were Joseph W. Morton, Sherman S. Griswold, C. A. Osgood, Henry O'Conner, Hiram Burdick, Elias Burdick, E. P. Larkin, Hiram W. Babcock, Thomas E. Babcock, Alfred B. Burdick, James Summerbell, Darwin E. Maxson, Leman Andrus, Lester C. Rogers, Nathan Wardner, M. B. Kelly, James Bailey, S. D. Davis, Henry Clarke, Wilson F. Van Cleve, Washington Donnell, Frederick F. Johnson, Lebbeus M. Cottrell, Joel Greene, Elston M. Dunn.

How profitable it would be if we might dwell in particular upon the self-sacrificing, consecrated labors of each of this noble band of warriors, but it comes within our province only to indicate the general character of the work.

The published literature of the denomination up to the

A GROUP OF SABBATH REFORMERS AND MISSIONARY WORKERS.

Rev. Lester C. Rogers.
Rev. Joseph W. Morton.
Correll D. Potter, M. D.
Rev. Henry B. Lewis.

See *Biographical Sketches*, p. 1361.

close of the first period (1872) was chiefly periodical, in the form of magazines, papers and tracts, and devoted largely to the vindication of the Sabbath of the Bible. The general agents and their associates covered the country very thoroughly, East, West and South, through the associations and churches, in selling, distributing and lecturing, certain localities being assigned to each. Efforts were not confined to our own people, the desire being that the truth should reach all. As early as 1852 bound volumes of tracts were placed in public libraries, and in the libraries of colleges and theological seminaries, so that the scholarship of the land had the Sabbath truth brought to its attention, and our workers were not awed into silence even by the most learned; and so through tracts; periodicals and books; lecturers and colporteurs; pastors and laymen; discussions upon the platform and through the press; our predecessors labored to secure recognition for God's Holy Day. These men wrought in their day and generation, and left an inheritance of the vantage ground they had gained, to men of wider experience, larger opportunity, and more perfectly matured methods of work. The succeeding history of the society bears its testimony as to how faithfully we have nurtured this noble inheritance.

The close of this period was marked by the agitation which led to the establishment of a denominational publishing house. At the annual session in September, 1870, at Little Genesee, N. Y., it was voted, "That a special committee of one from each Association be appointed to consider in detail, the probable expense of undertaking a publishing interest, and to recommend any definite measures." The following were appointed: Charles Potter, Jr., Charles H. Maxson, H. P. Burdick, James Bailey and George B. Utter. This committee reported to the Board November 10, 1870, that the cost of printing press, engine, type, necessary supplies, etc., would be $5,000. The subscription list of *The Recorder* could be purchased for $2,000, $3,000 would be needed for working capital, making a total of $10,000.

The Board decided that the first thing to be done was to test the interest and liberality of the people toward this movement, and accordingly, they instructed the general agent, A. H. Lewis; Corresponding Secretary, J. B. Clarke; Agent, L. C.

Rogers, and Ira J. Ordway to canvass the churches for subscriptions. Over $11,000 were obtained the first year of this canvass, so at the Board meeting, October 10, 1871, it was voted to purchase *The Sabbath Recorder* of the publishers, G. B. and G. H. Utter, and equip a printing establishment. The question of location, which was referred to the Board by the subscribers to the fund, was decided by accepting the offer made by the citizens of Alfred Centre, N. Y., of a suitable building in that place, free of rent for three years or more. On February 12, 1872, Nathan V. Hull was elected by the Board, editor of *The Sabbath Recorder,* and David R. Stillman, business manager; and they assumed their offices in June, 1872, and under their personal supervision the first denominational publishing house began operations, completely equipped and fully paid for, July 1, 1872, thus marking for us the close of the first general division of the history of the society.

SECOND GENERAL DIVISION.

1872-1902.

During the early years of this period the work of the society was promulgated along the same general lines as before, with agents in the field, but at the annual meeting in 1877, we find the element of evangelization coming to the front in the adoption of the following resolution:

"*Resolved,* That the past experience in propagating the doctrine of the Sabbath by means of lecturers sent out to spread that distinctive truth, shows it to be largely expensive in proportion to results, and points distinctly to the necessity of a change in our efforts in that direction. In the future our lecturers should be sent out to evangelize with the broad commission: 'Go ye into all the world and preach the gospel to every creature;' not one part, but the whole, and only with this can we be sure of a success worthy of our effort."

This resolution found expression primarily in the inauguration of "tent work" in the spring of 1878. Dr. C. D. Potter, of Adams Center, N. Y., furnished the tent on condition that the Board would employ and sustain laborers to go with it. So the Rev. Messrs. Charles M. Lewis and J. L. Huffman were secured as preachers, with Judson G. Burdick as singer. Later, Lester C. Rogers and Herman D. Clarke continued the

CHAPEL OF THE CHURCH AT HAARLEM, HOLLAND.

With Rev. Gerhard Velthuysen, Sr., about to enter.

work, and much success attended this new method of aggressive work, and plans for enlarged labor along this line were made and carried out by the addition of a tent in the North-Western Association, with Morton S. Wardner as preacher, J. T. Davis and S. R. Wheeler being successors.

Several years these labors were continued and with one exception, conversions were reported from all the places where the tents were pitched, and many good results followed, but tent work was finally abandoned for the time, as not according to the genius of our people, and so did not receive their support.

Following the "tent work" and during the eighties, resort was made once more to the assistance of General Agents, J. Bennett Clarke filling the position several years, and George M. Cottrell one year.

In the fall of 1895, tent work was revived, by conducting an evangelistic and Sabbath Reform campaign in Louisville, Ky., maintained jointly by the Missionary and Tract Societies, under the leadership of their respective Corresponding Secretaries, Dr. O. U. Whitford and Dr. A. H. Lewis.

Large audiences of most intelligent and earnest Christians listened attentively to the entire series of Sabbath discourses and much interest was manifested. The seed was faithfully sown, but the visible results were not so favorable to the cause as it had been hoped they would be.

FOREIGN WORK.

In the early seventies, Rev. William M. Jones, pastor of the Mill Yard Seventh-day Baptist church, London, England, interested himself largely in Sabbath Reform work in that country, by lecturing, correspondence and in making use of our publications furnished freely by the Board for distribution in London and elsewhere. Charles B. Barber rendered valuable assistance by voluntary labor in distributing in the city of London, and others engaged voluntarily in the work in England, Scotland and Ireland. Brother Jones also wrote a number of tracts pertinent to the times, and published "The Sabbath Memorial Quarterly" from 1875 to 1890 for free distribution.

In 1874 a number interested in the Sabbath in Glasgow, Scotland, asked the society to send a Seventh-day Baptist

missionary to Scotland, and in response the Board extended a call to the Rev. Nathan Wardner, which he accepted and he and his wife arrived in Glasgow June 23, 1875. The friends there gave him a most cordial welcome. On June 30, he reached London for consultation with Brother Jones in regard to the work, and together they visited Great Grimsby, Glasgow, Elgin and Belfast, lecturing to assemblies in halls, after advertising the appointments. Brother Wardner later returning to Glasgow, established his home and headquarters there. As a result of Brother Wardner's labor in Belfast, a church of five members was organized as a nucleus around which the growing interest might cluster. He described them as a "valiant little band, lifting with all their might." In August, 1876, Brother Wardner wrote that what he had done in lecturing, convinced him that it was by far the most expensive and least effective method of getting the subject before the people, so for the preceding two months tract distribution had been increased until it was thought Scotland had never before been so covered with printed matter in the interest of any cause. While in Scotland, Brother Wardner prepared and distributed a series of tracts, presenting different phases of the Sabbath doctrine. Tracts were distributed considerably by mail, which called out correspondence with ministers and laymen. Several of the ministers as well as others accepted the Sabbath doctrine. One pastor of a strict communion Baptist church in Haarlem, Holland, who was also an editor, commenced keeping the Sabbath with thirty-one members out of his church of sixty. We recognize this pastor as our beloved Brother Velthuysen, and were there no other results of the Scottish mission, this alone would more than pay for the labor and means expended.

Thus far the mission was looked upon as an important pioneer work of highly successful planting, but the path was not always smooth. Brother Wardner returned home in 1877, and on his retiring from the work, the Board passed the following resolutions:

"*Resolved,* That our confidence in our late Sabbath missionary in Scotland, Brother Nathan Wardner, remains unabated, and while sympathizing with him in the trials and difficulties encountered on that field, we hereby express our re-

REV. GERHARD VELTHUYSEN.

See *Biographical Sketches*, p. 1361

gret that circumstances connected with the health of his family and the embarrassed condition of the treasury, have rendered his return necessary at this early date.

Resolved, That we are well satisfied with the plans of labor pursued by Brother Wardner, and while we thank God for success already attained, we shall continue to pray in hope that an abundant ingathering may come from the truth sown by him and the others in Great Britain."

At the annual session in 1878, the following resolution was also adopted:

"*Resolved,* That the simple effort of sending tracts through the mails, as by our brother, N. Wardner, when in Scotland, so that a single package of seven tracts within the short space of a year and a half, results in the formation and addition to our Conference of a church of thirty-one members with an efficient pastor and a weekly paper, should be regarded with greater attention by our people, as the cheapest and most effective way of spreading Sabbath truth in regions remote from our churches."

Aid and sympathy were soon extended to Brother Velthuysen in Holland, and Brother Rolf in Norway, through voluntary contributions, and at the annual meeting in 1882 the society recommended the Tract Board "to place such an amount of funds at the disposal of Brother Velthuysen as will enable him to circulate the *Boodschapper* extensively among the people of his country." The treasurer was able to send the following year, 1883, the sum of $420, and since that time yearly remittances of from $500 to $600 have been sent.

LADIES' AUXILIARIES.

In the early seventies, as the demands upon the society increased and new fields opened up, plans were laid for securing better local agencies for raising funds and promoting the interests of the society. The women of the denomination, ever loyal and true to its interests,

> "The friends to truth, of souls sincere,
> In action faithful, and in honor clear!"

responded to the call most willingly and in one year (1875) "Women's Auxiliary Tract Societies" were organized at Farina, West Hallock, Walworth, Milton, Albion, Christiana, Leonardsville, West Edmeston, Verona, Adams Center, De-

Ruyter and Chicago. These pioneers were soon followed by other Auxiliary, Benevolent, or Mite Societies, in the other churches generally throughout the denomination, and with unabated zeal, money was raised and literature distributed for a number of years. Gradually, however, these associations became disorganized as auxiliary societies, though much of the work was accomplished through other avenues, until they were finally merged into the "Woman's Executive Board of the Conference," organized in 1884. Through this Board, created to raise funds for our various denominational enterprises, and to engage in general benevolent work, the Tract Society has been given regular and efficient support.

TRACT DEPOSITORIES.

As indicated by the title, these are locations apart from the place of publishing, where our publications are placed on deposit in quantities, both for sale and distribution. The first of these were placed in New York, Westerly, Alfred and missionary stations. Others were established in Texarkana, Ark., and Minneapolis, Minn., in the early eighties. The most extensive and effective work in this line was probably accomplished by the depository located at 100 Bible House, New York City, from 1892 to 1895, and under the supervision of Rev. Judson G. Burdick. During these years this office was headquarters for general distribution, and was only discontinued when the work was naturally absorbed by the publishing house at Plainfield.

Quite extensive work in this line was also accomplished by the Western Depository, located at Chicago from 1893 to 1896, in charge of the Rev. Lester C. Randolph and Ira J. Ordway; at the World's Columbian Exposition in Chicago in 1893, in care of Mrs. A. A. Allen; at the Atlanta Exposition in 1895, under the control of the Rev. George W. Hills; and at Milton Junction, Wis., under the auspices of the North-Western Association, and conducted by W. B. West.

Since September, 1899, under the direction of the Board and as its salaried agent, Rev. A. P. Ashurst, at Atlanta, Ga., as distributing point, has circulated our tracts most extensively and faithfully. He is sowing the field there with Sabbath truth, in the confident hope that Sabbath-keeping churches will spring up, yielding a bountiful harvest.

In conjunction with the Missionary Board, Rev. George Seeley, at Petitcodiac, New Brunswick, Canada, has been employed as agent in Missionary, Sabbath Reform and Tract work since October, 1900. His reports show a large distribution, and hopes are entertained for the accomplishment of much permanent good on the Canadian field.

CHANGE OF EXECUTIVE BOARD.

At the annual meeting of the society held in Farina, Ill., September 25, 1881, the personnel of the Board was changed almost entirely, and since that time the meetings of the Board have been held in Plainfield, N. J. It came under the province of this Board during the first year of its labors to inaugurate another advanced step in the history of the society, by the publication monthly of the *Outlook,* the first edition of 52,000 being issued in April, 1882, under the editorship of Dr. A. H. Lewis and Dr. C. D. Potter. The general plan of the paper was to present Sabbath truth and Sabbath reform as part of a complete gospel of salvation.

The entire editions were sent first to the ministers throughout the land, then to editors, lawyers and laymen, the important mission being to convince the Christian world that God's word alone is authority in religious faith and practice. In 1884 the publication was changed to a quarterly, under the title of *The Outlook and Sabbath Quarterly,* and its articles became more direct in their relation to the Sabbath question. Its discussions were historical, ethical and biblical, and it was chiefly designed to reach the religious teachers of the land.

CHANGE IN LOCATION OF PUBLISHING HOUSE FROM ALFRED CENTER, N. Y., TO PLAINFIELD, N. J.

Owing to the difficulties and inconveniences of carrying on the work of the society with the Board at Plainfield, four hundred miles from the publishing house at Alfred Center, the Board suggested in its annual report in 1885, the propriety and advisability of changing one or the other, so that the two might be in closer proximity. Each succeeding year revealed the necessity more forcibly of securing this advantage, and at the annual session in 1890, at Salem, W. Va., the following action was taken:

"Your committee appointed to consider the question of the removal of the Publishing House would report as follows:

WHEREAS, The Executive Board have in their annual reports repeatedly expressed the embarassments under which they labor in regard to the location of the Publishing House; therefore

Resolved, 1st, That there ought to be made such a change in the location of the Publishing House as would bring it under the immediate supervision of the Executive Board and in close proximity thereto; and 2d, That this question be brought before the Denominational Council, expected to be held in Chicago in October, for their consideration, and before the next session of the Society, for definite and final action.

W. C. DALAND,
S. L. MAXSON,
T. R. WILLIAMS,
W. C. WHITFORD,
T. L. GARDINER,
Committee."

In accordance with this action the *Denominational Council* adopted the following:

"Your Committee on the Location of Publishing House would respectfully present the following report:

We believe that the success of our publications, both for ourselves as a denomination and for Sabbath Reform, rises far above any question of persons or places, and that the location of the Publishing House should be decided entirely from that standpoint. And trusting the wisdom of the American Sabbath Tract Society, that they will act with due discretion in this matter, we do recommend the passage of the following resolution:

Resolved, That it is the opinion of this Council that the American Sabbath Tract Society should instruct its Board to remove the Publishing House to some great commercial center, conveniently located for our denomination, as soon as it can be done without serious embarrassment, or loss to the interests involved.

B. F. ROGERS,
A. MCLEARN,
OSCAR BABCOCK,
A. G. CROFOOT,
A. B. PRENTICE,
W. H. H. COON,
Committee."

In pursuance of this action of the council, and the foregoing action of the society, and in view of the fact that New York and Chicago had been informally considered by the people as desirable points for a new location, reports on the advantages of each of these centers were embodied in the annual report of the society in 1891, and this portion of the report was referred to a special committee who presented the following:

JAMES FRANKLIN HUBBARD.

See *Biographical Sketches*, p. 1361.

"Your Committee to whom was referred that portion of the report of the Board relating to the removal of the Publishing House, begs leave to report. We recommend that the Society accept the advice of the Denominational Council held at Chicago, Ill., Oct. 22-29, 1890, viz:

Resolved, That it is the opinion of this Council that the American Sabbath Tract Society should instruct its Board to remove the Publishing House to some great commercial center, conveniently located for our denomination, as soon as it can be done without serious embarrassment or loss to the interest involved.

THOS. R. WILLIAMS,
B. F. ROGERS,
G. J. CRANDALL,
G. W. HILLS,
N. WARDNER,
T. L. GARDINER,
W. C. WHITFORD,
A. B. PRENTICE,
B. P. LANGWORTHY, 2d,
Committee."

As this report did not name a location, a substitute for it was adopted at the evening session, as follows:

"In pursuance of the reconsideration, as voted at the afternoon session, of the report of the committee on the removal of the Publishing House, A. H. Lewis offered the following resolution as a substitute for the report of the special committee on that matter.

Resolved, That we hereby instruct the Executive Board of this Society to move the Publishing House from Alfred Center to the city of New York, as soon as it can be done in accordance with the best interest of the work of the Society, and we do hereby pledge to the Board all necessary support in carrying out this instruction."

The first step toward carrying out the instructions of this resolution was taken by the establishment in 1892 of a New York office at 100 Bible House, for use as editorial rooms for the *Outlook* and Sabbath Reform literature, and for a general tract depository. The office was maintained largely through the generosity of Calvert B. Cottrell until the close of 1894, when it was merged in the publishing house.

At the annual session, held August 19, 1894, at Brookfield, N. Y., the Committee on Resolutions presented as the first item of their report, the following, which was adopted:

"*Resolved,* That the Executive Board be hereby instructed and empowered to make such changes in the publishing department as they shall find to be most conducive to economy and success in our publishing work.'

The Board in their efforts to carry out these instructions, appointed at their meeting held September 9, 1894, the following committee to examine and report as to what action was advisable—Charles Potter, Jr., J. Frank Hubbard, David E. Titsworth, A. Herbert Lewis, Charles C. Chipman and Stephen Babcock. By conference and correspondence with members of the society at large, careful examinations into the business conditions, expense of maintenance, and advantages to be gained, the committee at the meeting December 9, 1894, recommended that the publishing house be removed to Plainfield, New Jersey, at the earliest practicable date, believing it to be in the interests of our publications and economy. The report was unanimously adopted, and arrangements completed, whereby the publishing house began operations in Plainfield January 1, 1895, in commodious quarters, conveniently arranged for the systematic production of our work. New type, material and machinery were added, making a thoroughly equipped and modern office, which was inventoried at a net value of about $8,000. Our publishing plant has been located there since that time.

DR. A. H. LEWIS' WORK.

Thus far very much of the work of publication was pursued under many difficulties and hindrances, and especially is this true of the literary work in research and editing, accomplished by Dr. A. H. Lewis. The ponderous and scholarly work on the *Outlook*, was mainly done while he was pastor of the Plainfield church, that people generously donating one-half of his time for this purpose. The department of Sabbath Reform had increased in its demands and opportunities to such an extent, that at the annual meeting in 1895, the report of the Board embodied the following:

A RECOMMENDATION.

The following communication from Brother William L. Clarke, of Ashaway, R. I., under date of August 27, 1894, was, by action of the Board, December 9, 1894, ordered to be incorporated in this report, since the question involved was deemed to be too large for the Board to settle without instructions from the society. Brother Clarke's recommendation is as follows:

"My interest in denominational matters prompts me to make the following suggestion concerning affairs that belong to your department, viz., that you call Bro. A. H. Lewis, D. D., to devote his entire time to the cause of Sabbath Reform. Since the death of Dr. Potter, of sacred memory, Bro. Lewis is pre-eminently our apostle in this work. The church of God needs the service that he is specially prepared to give; and it is due him from us as a people, that we unitedly stay up his hands until the going down of the sun, as he shall stand upon the top of the hill with the 'rod of God' in his hand."

During the discussion of the Corresponding Secretary's report at the afternoon session, the Rev. O. U. Whitford, D. D., of Westerly, R. I., presented the following preamble and resolution:

"WHEREAS, The work of Sabbath Reform in our country has become so great, the opportunities so important, and the demands for aggressive effort so broad and imperative, therefore, be it

Resolved, That the American Sabbath Tract Society recommends to its Executive Board, that it call Dr. A. H. Lewis to devote his entire time to Sabbath Reform work."

On motion of David E. Titsworth, the resolution was made a special order for the evening session, at which time after very general discussion the resolution was adopted.

At once efforts were put forth to secure a special fund for this work, and while this was progressing, the Plainfield church granted Dr. Lewis a leave of absence for six months, the time being employed in the revision of tracts; in compiling a new series of twelve tracts; and in Sabbath Reform work among the Associations and churches. The importance of securing Dr. Lewis for this special work was manifested at the annual session held at Alfred, N. Y., in 1896, by the presentation of the following:

"*Resolved*, That we instruct our Executive Board to employ the Rev. A. H. Lewis, D. D., if his services can be obtained, to devote his entire time to the work of Sabbath Reform, under its direction.

Respectfully submitted,

ARTHUR E. MAIN,
CLAYTON A. BURDICK,
M. B. KELLY, JR.,
E. A. WITTER,
THEO. L. GARDINER,
Committee on Resolutions."

When the question was called, the entire membership arose to their feet, and the President declared the resolution adopted by a unanimous vote. In accordance with this action, the Board at its regular meeting held September 13, 1896, extended a call to Dr. Lewis to enter upon this work. His resignation as pastor of the Plainfield church took effect October 1, 1896, and his engagement with the society began at that date.

Rev. F. E. Peterson, having voluntarily resigned the office of Corresponding Secretary at the September meeting of the Board, the resignation was accepted, and Dr. A. H. Lewis was appointed Corresponding Secretary.

The first year was occupied largely in field work, by attendance on all the Associations; holding Sabbath Reform conventions; visiting among the churches and conducting Sabbath Reform conferences.

This work aggregated for the year 10,500 miles of travel, and 87 sermons and addresses, besides subordinate work. As a necessary part of the new movement, the Secretary assumed editorial charge of a page in *The Sabbath Recorder*, under the head of "Tract Society Work." The new labors made it impossible for the Secretary to continue the editorial charge of the "*Evangel and Sabbath Outlook*," so its publication was suspended in June, 1897, with many expressions of regret, yet with hopes that its suspension would be only temporary.

In February, 1898, owing to serious ill health, Rev. L. E. Livermore felt compelled to resign the editorship of *The Sabbath Recorder*, and the same took effect March 1, 1898, and Dr. Lewis was requested by the Board to fill the editorial chair until the next annual meeting. He has filled the place continuously since March 1, 1898.

At the regular meeting of the Board in February, 1898, it was voted (the "*Evangel and Sabbath Outlook*" having been discontinued, and ground lost by our not being before the world in some tangible and impressive manner) that as soon as possible, a Sabbath Reform edition of *The Sabbath Recorder* be issued once a month, to be sent regularly to a carefully prepared list of readers, the amount of funds at the disposal of the Board determining the number. The edition be-

gan in 1898 with 4,000, and was gradually increased to 14,000 monthly in 1901.

At the meeting of the Board in November, 1901, it being learned that an edition of 10,000 copies monthly of a sixteen-page periodical, magazine size, could be published for about the same cost as the Sabbath Reform edition of 14,000 of *The Sabbath Recorder* sent out monthly, and, it was thought, would accomplish more lasting good, it was voted to publish such a periodical, and the Sabbath Reform edition of *The Sabbath Recorder* was therefore discontinued November, 1901, and *The Sabbath of Christ,* a new publication, was begun in January, 1902, with an edition approaching 10,000.

The Sabbath of Christ is published monthly by the society, with Dr. A. H. Lewis as editor.

This paper is set for the diffusion of knowledge upon the Sabbath question, and for the restoration of the observance of the Sabbath according to the authority and example of Christ, who declared himself to be the Lord of the Sabbath. It gives special attention to all important news concerning Sunday laws and their enforcement, and concerning the observance of Sunday. It also presents the historic and Biblical claims of the Sabbath in distinction from the Sunday. It champions every form of religious liberty.

Some difficulties arose in regard to mailing this periodical, which caused some delay in sending out the first numbers, but these were overcome, and editions are now mailed regularly. Copies have been sent to our pastors and *Recorder* subscribers, for the purpose of eliciting their interest in the work, by acquaintance with it. The various books published by Dr. Lewis since his special engagement in this work will be found in the catalogue of publications.

During the past year efforts were made to secure a Sabbath Reform revivalist, to arouse us as a people to more active Sabbath Reform work, but the Board were unable to secure an available man. It is hoped that this may be accomplished soon, but if not, that some way be devised whereby our Sabbath Reform work may be pushed forward, with some of the old time vigor.

A work of special value to the denomination has been accomplished recently, through the Committee on Distribution

of Literature, and the special labor of Corliss F. Randolph as a member of that committee, in securing six files of our denominational publications and placing two of them at Alfred University, one at Milton College, one at Salem College, and two at the publishing house in Plainfield, N. J. This committee has also recently compiled a list of valuable works suitable for a minister's library, which will be published in *The Sabbath Recorder* and also in pamphlet form.

FINANCE.

The income for the publishing interests of the denomination has been derived practically from the people themselves, through various channels. Some of it has been paid directly for what may be termed self-sustaining publications, but these have been few, and the income from the sale of other publications has been meagre indeed. This has left the great bulk of the work to be sustained through funds secured in various ways by voluntary contributions. Just to indicate some of the methods employed there may be cited: collections through agents; contributions from churches and organizations; collections at anniversaries; contributions of individuals; constitution of life directors and life members; and finally, bequests.

The following have been such contributions for each year during existence of the society, 1843 to 1902:

1844	$ 135 14
1845	359 45
1846	435 78
1847	361 91
1848	415 14
1849	224 86
1850	667 94
1851	433 61
1852	623 09
1853	707 27
1854	154 54
1855	210 03
1856	187 80
1857	224 22
1858	58 50
1859	51 76
1860	227 57
1861	91 25
1862	165 00

1863	41 38
1864	68 98
1865	273 99
1866	178 07
1867	1,081 36
1868	1,446 93
1869	1,820 53
1870	2,443 84
1871	3,487 26
1872	12,444 67
1873	8,452 34
1874	3,000 00
1875	2,100 00
1876	5,478 64
1877	2,321 86
1878	2,361 54
1879	2,280 75
1880	3,322 58
1881	2,769 75
1882	5,753 80
1883	8,968 15
1884	8,630 29
1885	6,635 44
1886	10,316 57
1887	8,502 10
1888	5,172 23
1889	8,427 07
1890	8,534 73
1891	7,712 55
1892	8,049 78
1893	7,713 89
1894	8,555 88
1895	8,143 64
1896	5,422 84
1897	5,651 62
1898	6,523 56
1899	7,200 08
1900	7,629 94
1901	7,102 79
1902	6,357 46
	$218,104 74

During the first period of the society's history, 1843 to 1872, the aggregate income from these sources for 28 years amounted to $16,577.20, an average of $592.04 per year.

During the second period, 1872-1902 inclusive, the aggre-

gate for the 31 years was $201,527.54, an average of $6,500.89 per year.

The grand total for the 59 years is $218,104.74.

Two years stand out as mountain peaks in financial accomplishment, viz: 1872 and 1886. The former, 1872, showing $12,400 raised, was due to special efforts toward the establishment of a Publishing House; the latter, 1886, showing $10,300 donated, was due to special efforts to liquidate the indebtedness of the society.

This compilation of receipts has not embodied the business receipts of the publishing house, but embraces only what might be termed income through benevolence.

It seems only just to record here our gratitude to some of those, who being blessed with means, held them as stewards of him who gave the increase, as exemplified by such men as Dr. C. D. Potter, William C. Burdick, George H. Babcock, Charles Potter, Jr., Calvert B. Cottrell, J. Frank Hubbard, and many others.

When compiling this grand total of nearly $220,000 absolutely given to this society for the prosecution of its work, and bear in mind, representing only one branch of our denominational labors, I said for a small people, not burdened with wealth, this large sum at least represents many sacrifices of a persistent and consecrated people.

EXECUTIVE BOARD.

The business transactions of the society have been conducted by an Executive Board, composed of the officers and directors, elected by the society at its annual sessions. Board meetings were held in New York City, Plainfield, N. J., and New Market, N. J., from 1843 to 1858; Alfred Center, N. Y., 1858-1861; DeRuyter, N. Y., 1861; Leonardsville, N. Y., 1862-1881; Plainfield, N. J., 1881-1902.

At present, the various branches of the work of the Board are under the supervision of the following standing committees: Advisory, a consulting committee for the work of the Corresponding Secretary; Supervisory, having an oversight of the work of the publishing house; Distribution of Literature, having in charge the dissemination of tracts and publications; Auditing, for the examination and verification of accounts.

OFFICERS AND THEIR TERMS OF SERVICE.

Presidents—Lucius Crandall, 1843-1846; Nathan V. Hull, 1846-1858; J. R. Irish, 1858-1859, 1860-1861, 1862-1863; Jonathan Allen, 1859-1860; Amos B. Spaulding, 1861-1862, 1863-1879; Julius M. Todd, 1879-1881; Isaac D. Titsworth, 1881-1883; Charles Potter, Jr., 1883-1899; J. Frank Hubbard, 1900-1902.

Vice-Presidents—J. P. Labagh, 1843-1844; David Dunn, 1843-1851; Alfred Stillman, 1843-1851; Geo. B. Utter, 1844-1848, 1856-1858; W. M. Fahnestock, 1846-1851; Paul Stillman, 1848-1852; Wm. M. Jones, 1850-1851; O. P. Hull, 1850-1851; Geo. E. Tomlinson, 1851-1856, 1861-1863, 1870-1876; Abram D. Titsworth, 1851-1857; Sherman S. Griswold, 1851-1857; Amos B. Spaulding, 1851-1857, 1862-1863; Jared Kenyon, 1851-1857; Varnum Hull, 1851-1857; Isaac D. Titsworth, 1852-1857, 1876-1880; B. W. Rogers, 1852-1853; W. M. Rogers, 1853-1860; James Bailey, 1853-1854; Charles Maxson, 1854-1856; Nicholas Rogers, 1855-1856; J. Croffut, 1855-1857; J. P. Hunting, 1855-1857; J. Whitford, 1855-1858; Nathan Rogers, 1855-1858; J. R. Irish, 1855-1858, 1859-1860, 1861-1862; P. L. Berry, 1856-1858; Nathan V. Hull, 1858-1860, 1870-1881; A. B. Burdick, 1857-1860; Jonathan Allen, 1858-1859, 1860-1861; John Maxson, 1860-1861; D. D. Wells, 1860-1861; Charles M. Lewis, 1860-1861; Stephen Burdick, 1861-1862; John Maxson, 1861-1863; Jason B. Wells, 1862-1863; Julius M. Todd, 1863-1874, 1876-1879; Alexander Campbell, 1863-1866; Geo. B. Clarke, 1863-1871, 1873-1875; Milton W. St. John, 1863-1865, 1874-1876; N. L. Burdick, 1865-1867; Ephraim Maxson, 1866-1870, 1871-1872; James Summerbell, 1867-1868; Chauncey V. Hibbard, 1868-1870, 1879-1881; Asa B. Prentice, 1870-1902; Joshua Clarke, 1870-1878; Nathan Wardner, 1870-1873; Sands C. Maxson, 1871-1873; J. Delos Rogers, 1872-1873; A. Herbert Lewis, 1873-1881; Lester C. Rogers, 1874-1877, 1889-1900; A. C. Rogers, 1875-1877; Benj. F. Langworthy, 1876-1881; Anthony Hakes, 1876-1877; Carrol D. Potter, 1877-1878, 1880-1881; Charles Potter, Jr., 1881-1883; Benj. F. Langworthy, 1881-1883; S. H. Babcock, 1881-1883; Lucius R. Swinney, 1881-1883; Isaac D. Titsworth, 1883-1895; Leander E. Livermore, 1883-1888, 1896-1902; Nathan Wardner, 1883-1890; Samuel D. Davis, 1886-1902; Wardner C. Titsworth, 1888-1889; Geo. H. Babcock, 1889-1894; E. B. Saunders, 1900-1902; David E. Titsworth, 1894-1902; S. I. Lee, 1894-1898; J. Frank Hubbard, 1896-1900; Geo. M. Cottrell, 1898-1902.

Treasurers—Thomas B. Stillman, 1843-1862; Ephraim Maxson, 1862-1866; J. Bennett Clarke, 1866-1867, 1868-1870; Chauncey V. Hibbard, 1867-1868; Milton W. St. John, 1870-1873; Julius M. Todd, 1873-1874; Stephen Burdick, 1874-1881; J. Frank Hubbard, 1881-1896; J. Dennison Spicer, 1896-1901; Frank J. Hubbard, 1901-1902.

Corresponding Secretaries—Paul Stillman, 1843-1848; George B. Utter, 1843-1844, 1848-1856; Halsey H. Baker, 1856-1858; David R. Stillman, 1858-1860; Jason B. Wells, 1860-1862; Stephen Burdick, 1862-1863; Ira J. Ordway, 1863-1870; J. Bennett Clarke, 1870-1881; Geo. H.

Babcock, 1881-1887, 1888-1890; Leander E. Livermore, 1887-1888, 1890-1893; Frank E. Peterson, 1893-1896; A. Herbert Lewis, 1896-1902.

Recording Secretaries—F. W. Stillman, 1843-1847; Thos. B. Brown, 1847-1854; Halsey H. Baker, 1854-1856; Isaac S. Dunn, 1856-1858; William A. Rogers, 1858-1860; Barton G. Stillman, 1860-1861; Ransom T. Stillman, 1861-1862, 1874-1875; J. P. Hunting, 1862-1864; James Summerbell, 1864-1867; J. Bennett Clarke, 1867-1868; Lester C. Rogers, 1868-1872; Stephen Burdick, 1872-1874; Edwin Whitford, 1875-1881; Leander E. Livermore, 1881-1883; Earl P. Saunders, 1883-1884; Jos. M. Titsworth, 1884-1885; Judson G. Burdick, 1885-1886; David E. Titsworth, 1886-1890; Arthur L. Titsworth, 1890-1902.

Assistant Recording Secretary—William M. Stillman, 1892-1902.

Life Directors—Dr. C. D. Potter, 1876-1893; Mrs. C. D. Potter, 1876; Jas. Bailey, 1876-1892; Mrs. Jas. Bailey, 1876-1891; Jas. R. Irish, 1846-1891; Jno. P. Stillman, 1857-1879; J. L. Huffman, 1879-1897; Mrs. H. D. Witter, (Mrs. J. L. Huffman) 1879; Chas. M. Lewis, 1879-1883; Mrs. Chas. M. Lewis, 1879-1881; A. B. Burdick, 1857-1887; A. E. Main, 1880; S. E. Ayres Barney, 1882; W. D. Ayres, 1882; G. W. Gardner, 1882; Mrs. G. W. Gardner, 1882; Eliza Gardner Kenyon, 1882; O. DeGrasse Green, 1882; A. J. Green, 1882-1901; Mrs. A. J. Green, 1882; W. D. Green, 1882; Asa B. Prentice, 1882.

Directors—John Whitford, 1843-1848; Solomon Carpenter, 1843-1846; William B. Maxson, 1843-1858; Thos. B. Brown, 1843-1847; Clarke Rogers, 1843-1846, 1848-1851; Walter B. Gillette, 1846-1848; 1850-1858; Varnum Hull, 1846-1847; E. G. Champlain, 1847-1848; Azor Estee, 1848-1850; Lucius Crandall, 1848-1858; John D. Titsworth, 1850-1854; David Dunn, 1851-1858; Eliphalet Lyon, 1856-1858; Darwin E. Maxson, 1858-1861; Elisha Potter, 1858-1860; William C. Kenyon, 1858-1860; T. E. Babcock, 1858-1861; Sherman S. Griswold, 1858-1860; Azra Muncey, 1860-1861; J. C. Crandall, 1860-1863; Julius M. Todd, 1861-1863, 1874-1876, 1881-1902; J. P. Hunting, 1861-1862; R. W. Brown, 1861-1863; Ransom T. Stillman, 1862-1874, 1875-1881; John A. Langworthy, 1862-1863; Alonzo W. Crandall, 1863-1864; Chauncey V. Hibbard, 1863-1867, 1870-1879; Ezra Coon, 1863-1870; J. T. Rogers, 1863-1864; W. M. Palmiter, 1863-1864; Roswell P. Dowse, 1864-1881; Asa M. West, 1864-1867; C. M. Whitford, 1867-1877; E. B. Clarke, 1867-1869; Milton W. St. John, 1869-1870; Leroy H. Maxson, 1869-1881; Isaac D. Titsworth, 1870-1876; Charles Maxson, 1870-1877; Alanson C. Potter, 1870-1877, 1878-1881; Benj. F. Langworthy, 1870-1876; Ezra Goodrich, 1870-1872; Lester C. Rogers, 1872-1873; J. B. Whitford, 1873-1877; Anthony Hakes, 1873-1876; Amos L. Clarke, 1876-1877, 1878-1879; J. Delos Rogers, 1876-1877, 1878-1881; Amos Stillman, 1876-1877; Silas Bailey, 1877-1880; Sands B. Maxson, 1877-1881; A. L. Clarke, 1879-1881; Joshua Clarke, 1879-1895; J. A. Crandall, 1879-1881; William J. Whitford, 1880-1881; J. G. White, 1880-1881; A. C. Rogers, 1880-1881; Stephen Babcock, 1881-1886, 1887-1900; A. Herbert Lewis, 1881-1896; J. Dennison Spicer, 1881-1895, 1901-1902; Thos. H. Tom-

linson, 1881-1888; J. Bennett Clarke, 1881-1902; Edwin Whitford, 1881-1891; B. F. Rogers, 1881-1883; Edgar R. Greene, 1881-1902; J. J. White, 1881-1883; Dr. C. D. Potter, 1882-1893; Henry V. Dunham, 1882-1902; Wm. C. Burdick, 1883-1902; Jos. M. Titsworth, 1883-1884, 1885-1902; Jos. A. Hubbard, 1883-1902; George B. Carpenter, 1883-1885, 1890-1902; Jonathan Maxson, 1883-1885; Judson G. Burdick, 1884-1885; 1886-1902; Wm. C. Daland, 1885-1902; Rudolph M. Titsworth, 1885-1892; Stephen Burdick, 1886-1902; Henry D. Babcock, 1887-1902; Abel S. Titsworth, 1887-1892; Elias R. Pope, 1888-1896; F. Adelbert Dunham, 1888-1892; Geo. E. Stillman, 1888-1900; Leander E. Livermore, 1888-1896; Frank S. Wells, 1889-1902; Arthur L. Titsworth, 1889-1890; Ira L. Cottrell, 1889-1902; Herman D. Clarke, 1889-1902; Oscar U. Whitford, 1889-1902; Edwin H. Lewis, 1889-1902; Edwin B. Shaw, 1889-1902; David E. Titsworth, 1890-1894; Corliss F. Randolph, 1890-1902; Charles C. Chipman, 1891-1902; Henry M. Maxson, 1892-1902; Edgar F. Cottrell, 1893-1902; George H. Utter, 1893-1902; Lester C. Randolph, 1893-1902; Geo. W. Lewis, 1893-1902; Ira J. Ordway, 1894-1902; Theo. L. Gardiner, 1895-1902; Frank L. Greene, 1895-1902; Alfred A. Titsworth, 1895-1902;Frank E. Peterson, 1896-1902; Wm. C. Hubbard, 1896-1902; Geo. B. Titsworth, 1896-1901; Geo. B. Shaw, 1897-1902; Alex. W. Vars, 1897-1902; Uberto S. Griffen, 1897-1902; Dr. Geo. W. Post, 1898-1902; Martin Sindall, 1899-1902; Sherman E. Ayers, 1899-1902; Frank J. Hubbard, 1900-1901; Orra S. Rogers, 1900-1902; Wm. H. Crandall, 1900-1902; Mrs. Geo. H. Babcock, 1901-1902; Else F. Randolph, 1901-1902.

From this record of the officers of the society, with their terms of service, the long and faithful service of the following, are certainly worthy of special mention:

PRESIDENTS.

Nathan V. Hull	12 years
Amos B. Spaulding	17 "
Chas. Potter, Jr.	16 "

VICE-PRESIDENTS.

Nathan V. Hull	13 years
Julius M. Todd	14 "
Geo. B. Clarke	10 "
Asa B. Prentice	32 "
Lester C. Rogers	14 "
Isaac D. Titsworth	12 "
Leander E. Livermore	11 "
Samuel D. Davis	16 "

TREASURERS.

Thos. B. Stillman	19 years
J. Frank Hubbard	15 "

CORRESPONDING SECRETARIES.

Geo. B. Utter	9 years
J. Bennett Clarke	11 "
Geo. H. Babcock	8 "

RECORDING SECRETARIES.

Thos. B. Brown	7 years
Edwin Whitford	6 "
Arthur L. Titsworth	12 "

SEVENTH-DAY BAPTIST PUBLICATIONS.

Our publications have embraced two general classes:

1. Those designed to be financially self-sustaining.

2. Those supported largely by contributions from the people of the denomination.

The principal publications intended to be self-supporting have been *The Sabbath Recorder, The Helping Hand, Lesson Leaves,* and *The Sabbath Visitor.*

The following have been the main denominational publications since 1872:

The Sabbath Recorder the entire time, with a Sabbath Reform edition from 1898 to December, 1901.

The Sabbath School Journal, 1874.

The Bible Scholar, 1877-79.

The Outlook (under various titles), 1882-97.

De Boodschapper (by assistance) since 1882.

Our Sabbath Visitor, 1882-1902.

The Sabbath Visitor, since February, 1902.

The Sabbath Chronicle, 1883.

The Missionary Reporter, 1883-85.

Seventh-day Baptist Quarterly, 1884.

Biblical Teachings Concerning the Sabbath and the Sunday, 1884 and 1888.

The Light of Home, 1885-90.

Evangelii Harold, 1885-90.

Evangelii Budbarare, 1890-1902.

The Helping Hand, 1885-1902.

A Critical History of the Sabbath and the Sunday, 1886.

Seventh-day Baptist Handbook, 1887.

Sabbath Commentary, 1888.

The Sabbath Outpost, 1888.

A Critical History of Sunday Legislation, 1888 and 1891.

Eduth le Israel, 1888-90.

Peculiar People, 1889-98.

Proceedings of the Seventh-day Baptist Council, 1890.

Jubilee Papers, 1892.

Sabbath Reform Library, 1892.
Paganism Surviving in Christianity, 1892.
The Catholicization of Protestantism on the Sabbath Question, or Sunday Observance Non-Protestant, 1897.
Studies in Sabbath Reform, 1898.
Swift Decadence of Sunday—What Next? 1899.
Letters to Young Preachers and Their Hearers, 1900.
The Sabbath of Christ, 1902, and
Millions of pages of tracts.

The following names represent those who have contributed most largely to our publications, either as editors or authors, during the century whose close we are now celebrating:

William B. Maxson, Eli S. Bailey, Henry Clarke, John Maxson, Joel Green, Alexander Campbell, James Bailey, William M. Jones, Geo. B. Utter, Lucius Crandall, Walter B. Gillette, Thos. B. Brown, Joseph W. Morton, Halsey H. Baker, Stephen Burdick, J. E. N. Backus, Nathan Wardner, Nathan V. Hull, Oliver D. Sherman, Lewis A. Plats, Lucius R. Swinney, Asa B. Prentice, Elston M. Dunn, Arthur E. Main, Darwin E. Maxson, E. S. Bliss, Abram H. Lewis, Correl D. Potter, Frank E. Peterson,Oscar U. Whitford, G. Velthuysen, Pres. Wm. C. Whitford, William C. Daland, Ch. Th. Lucky, Prof. Wm. C. Whitford, Leander E. Livermore, Wardner C. Titsworth, Lester C. Randolph, Herman D. Clarke, J. F. Shaw.

In the compilation of the catalogue of publications which forms a part of this historical record, very valuable help was found in Rev. Stephen Burdick's most excellent article on "Our Publications" in the *Jubilee Papers,* published in 1892, the catalogue being so accurate and complete up to that date, that much of it has been incorporated in full in this history, for which the author of this paper desires to make grateful acknowledgment. Addenda have been embodied from 1892 to 1902. The catalogue of all Seventh-day Baptist publications compiled in connection with this history, proved too bulky for embodiment in this volume, but it may be issued at some future time as a separate publication.

IN CONCLUSION.

It is not perhaps within the province of this historical paper to draw the lessons we should learn from this record, as they have suggested themselves to us all the way along, but before concluding, it does seem that the occasion and the hour

demand a closing word concerning the crowning work of this society on behalf of the cause, and the denomination.

The work of the American Sabbath Tract Society involves the fundamental reason for our denominational existence. The word of God is its sole foundation. The propagation of the Sabbath holds the next place to its observance. In making the truth known outside ourselves, no force has been more potent than the publications of this society.

The influence of the *Outlook* and its successors no man can measure. The *Outlook* had its power in its intensity and its unity. Its influence on the public mind grew steadily from the first. As a means of agitation and enlightenment, it was by far the most efficient agency in our denominational history. Brief publications as tracts, newspapers, magazine articles, etc., could not enter upon such research, hence our own literature of other years had not attempted a complete and minute survey of the field. The *Outlook* accomplished a most careful and detailed examination of Egyptian, Asiatic, Babylonian, Assyrian, and early church history, in order to find the source of the sun worship cult; the origin of the week; the existence of the Sabbath outside the line of Hebrew history, and before the time of Moses. Few writers on the Sabbath question had attempted any careful survey of these fields, and in those portions which had been partially surveyed, many ultimate facts were still unknown, or were sadly perverted. Under such circumstances the pages of the *Outlook* cost an amount of patient, careful and persistent labor, which those unacquainted with such work can scarcely appreciate. The *Outlook* and its successors never took facts or theories at second hand. They were traced to the fountain head, and all statements were verified by the original authorities. This work is worth to this denomination very many times its cost, as a permanent Sabbath literature; a literature that is an acknowledged authority within and without our own ranks, among scholars engaged in historical research. Dr. C. D. Potter, one of the editors, who worked earnestly and wielded so trenchant a pen, has gone to the reward of his faithful labors, but his co-laborer, Dr. A. H. Lewis, the honored Corresponding Secretary of this society, is still left to the work, and is rearing in it his own immortal monument.

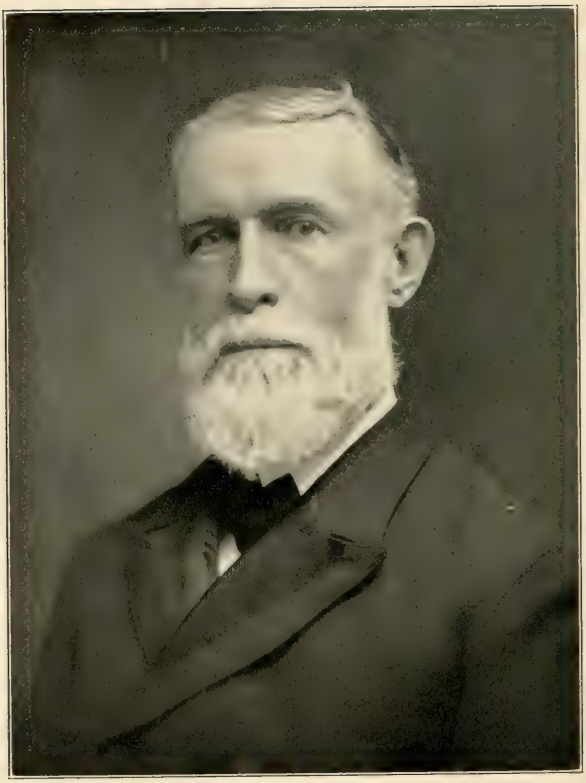
The presentation of our cause by Dr. Lewis before a committee of the Senate of the United States; before State Legislatures; before Sabbath unions; before a host of assembled Jews; before the Parliament of Religions at Chicago; and before our own people, as circumstances would permit, have been opportunities improved and fruitful of great good, but the *Outlook;* the *Outlook and Sabbath Quarterly;* the *Sabbath Outlook;* the *Evangel and Sabbath Outlook;* the *Light of Home;* and the *Sabbath of Christ,* coupled with Biblical Teachings and Critical Histories, have secured for this denomination and the truth that is the sole cause of its individual existence, a repute for being founded on the immutable law of God, that we believe could not have been accomplished in any other way in so brief a period. If this work and the work now in hand deprive some of us of the magnetic influence of personal contact and social interview with the author, let us make the sacrifice willingly, that a much more far-reaching and enduring work may be accomplished.

The years have fallen behind, in which Gospel tent work, itinerant lecturing, and spasmodic revival efforts, were mainly employed to sway the people. The present era is essentially that of the printed page and a reading public, and it behooves this society to conserve every remaining life energy of its authors and historians, that not one stroke of the slogan pens be lost to this people, ere they be laid down forever.

Probably there never was a period when there was so little confidence in the claims of the first day of the week to religious regard, as at present. Everywhere clergymen and others are feeling after arguments to sustain the crumbling institution of Sunday. Let us again shower upon them the "thunders of Sinai," and give them food for thought that shall lead to conviction, as was done for many years. We have abundant evidence that our publications have guided a host of people to a knowledge of God's demands, and to a loving obedience to His law; thousands of laymen and a hundred ministers. Other methods of Sabbath Reform work pale before this, the paramount duty of the hour. Then let us rally with a mighty determination to the support of the work of this society, so that soon the *Sabbath of Christ* and kindred publications to follow it, may not only restore to us the prestige at-

tained through the *Outlook*, but lead us on and out to far mightier conquests. The work and the harvest are not for our time alone, but as well for the succeeding centuries, and for those who shall make history in them. Is is true that we have no destiny because of our insignificance? The broadening and complexity of the field should not narrow our simple conception of duty, for the reward is not according to the magnitude of the work, nor the number of workers, but the faithfulness with which the work is performed. If we have been too spasmodic in effort, and too impatient of results, discouragement will not lead to conquest, but emphasizing our hopes; glorifying our encouragements; with concentration of power; unity of effort, and consecration of means; in the spirit of the Master, with line upon line and precept upon precept, let us sow! sow! sow! and pound! pound! pound! until the tottering strongholds of error shall fall in ruins. "Truth crushed to earth shall rise again, for the eternal years of God are hers."

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.



PROFESSOR EDWARD MULFORD TOMLINSON,
LITT. D., LL. D.

See *Biographical Sketches,* p. 1361.

THE SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

Rev. W. L. Burdick.

PIONEER EDUCATION SOCIETIES.

The first education societies formed by Seventh-day Baptists so far as recorded, were organized in compliance with the following resolution adopted by Conference in 1834:

"*Resolved,* That the Conference recommend the formation of education societies in the several religious societies in the connection, for the purpose of raising funds to assist in the education of young men who give evidence of a call to the ministry."

In accordance with this resolution societies were formed at Shiloh and Piscataway, N. J.; Waterford, Conn.; Westerly, R. I.; Independence and Friendship, N. Y., and perhaps elsewhere. These societies became auxiliary to a general education society formed at Westerly, R. I., September 14, 1835, called the American Seventh-day Baptist Education Society. This society was evidently organized to centralize the efforts of the societies formed by the churches. The object as set forth in Article 2 of its constitution was as follows: "The object of the society shall be to assist young men of the Seventh-day connection who shall give evidence of being call-

ed to the ministry, in obtaining a suitable education for that important work."

Eli S. Bailey was chosen President, Lucius Crandall Recording Secretary and John Bright Corresponding Secretary. A bound copy of the manuscript minutes of this society for its first two years has been placed in the library of Alfred University. The minutes of the annual meetings, for two years longer, 1837 and 1838, are printed in connection with the Conference minutes for those years and then the society drops out of history.

Solomon Carpenter, B. C. Church, L. D. Ayers and William C. Kenyon were aided by this society. From time to time education committees were appointed by the General Conference with a view to advancing, in various ways, our educational interests. In 1849, the Conference passed a resolution requesting "the different Associations of this denomination to appoint committees of five, at their next anniversaries, to act in concert, in making inquiries relative to the most feasible location for a college and theological seminary and report the result of these inquiries to the next session of the Conference." At the same time it passed this resolution:

"*Resolved,* That the Conference appoint an educational committee, whose business shall be to labor to secure funds for educational purposes, hold annual sessions and take such other measures for the establishment of a college and theological seminary, as they may deem proper, with the exception of locating the institution."

In accordance with these resolutions the committee appointed by Conference, and those appointed by the Association, held a convention in connection with the anniversaries held in Alfred, in 1850, organized a society, adopted a constitution, and elected officers. This society met during the anniversaries of the benevolent societies in 1851. It had not been able to secure a quorum during the year, but had raised a little money. It re-elected the previous officers. Upon the organization of the present society in 1855 this society was disbanded.

These movements were organized efforts for the accomplishment of the end for which the present society was formed,

namely, the promotion of education among Seventh-day Baptists.

ORGANIZATION OF THE PRESENT SOCIETY.

The Conference in 1852, held at Plainfield, N. J., appointed T. B. Stillman, W. B. Maxson, W. C. Kenyon, J. H. Cochran, J. R. Irish, Lucius Crandall, J. Allen, G. B. Utter and O. U. Hull, an Education Committee, with instructions to "take such measures as it may deem proper in regard to our educational interests." At this time in our history the General Conference met only triennially, but the committee during the annual meeting of the benevolent societies, held at Adams Centre, N. Y., October, 1853, called a public meeting for consultation, at which the committee was recommended to make investigations regarding the best location for a literary and theological institution.

Again in 1854 the committee held several sessions during the anniversary of the Benevolent Society at Little Genesee, N. Y. It adopted a constitution as a basis for a new society, and passed the following resolution:

"*Resolved,* That we appoint a general agent, whose duty it shall be to visit the entire denomination, and secure subscriptions in accordance with the provisions of the constitution and that we also appoint an assistant agent in each association to assist the general agent as he may require."

J. Allen was appointed general agent, J. R. Irish alternate; A. B. Burdick assistant agent for Eastern Association, W. B. Maxson for Central, N. V. Hull for Western, C. P. Hull for Northwestern, and Simeon Babcock for Ohio Association.

At the same time this committee passed this resolution:

"*Resolved,* That we request the friends of the enterprise, either individually or by church action, as they may deem proper, to send to the secretary of the committee, before the next Conference, their choice for the location of the institution."

In the report of J. Allen, the general agent, made to the committee next year, we find the following:

"I entered upon the duties of the agency on the fourth of last December, commencing in the Eastern Association.

"The form of subscription adopted was as follows:

"We, the undersigned, hereby subscribe the sums set opposite our names towards the permanent fund of the Seventh-day Baptist Education Society, provided one hundred thousand dollars shall be subscribed, and a like ratio for whatever sum less than that amount is subscribed. The subscription thus made shall be subject to the conditions and provisions of the constitution of the society adopted by the committee of the General Conference, September 15, 1854.

"The subject was generally very cordially received by those to whom it was presented; but several grave difficulties were found to be in the way of complete success. The subject had not been sufficiently agitated—not sufficiently before the minds of the people. The leading and controlling minds of the denomination had not, as a general thing, committed themselves publicly and decisively to the measure. But perhaps the greatest difficulties were the financial embarrassments resting upon all departments of business and the question of location being undetermined.

"I have obtained subscriptions to the amount of twenty thousand dollars. My charges for service, with expenses of travel, are two hundred and fifty dollars. I have received one dollar."

Regarding the vote upon location this same report states that "Nineteen churches voted. Seven hundred and sixty-nine votes were cast, six hundred and ninety of which were for Alfred, and seventy for various other places."

This committee made a report to the Conference held in Brookfield, N. Y., September, 1855, which was adopted, and this resolution passed, authorizing the formation of an education society:

"*Resolved,* That as the votes given on the question of the location for a denominational college and theological seminary make a majority for Alfred Center, N. Y. (though the vote altogether is not deemed equal to the importance of the subject), the Conference waive any further action on the subject except to recommend the organization of an educational society upon the constitution presented by the Educational Committee, and advise that the society so formed have the entire

management of the subject committed to it from this time with due regard to the vote of the churches."

In compliance with the above resolution, in the First Brookfield church at Leonardsville, N. Y., September 8, 1855, a convention was called for the purpose of organizing a Seventh-day Baptist Education Society. The convention was called to order by Thomas B. Stillman, who was appointed chairman of the convention. After some modification, the constitution presented by the Education Committee and recommended by Conference was adopted as the constitutional law of the new society. During an adjournment of the convention, the society formed in 1850 met, disposed of what money it had on hand, and disbanded.

The new organization was completed by the appointment of the following board of officers: President, Thomas B. Stillman; Recording Secretary, J. Allen; Treasurer, Clark Rogers; Vice-Presidents, William B. Maxson, W. C. Kenyon, James R. Irish, Lucius Crandall, Henry L. Jones, A. C. Spicer, Thomas R. Williams, James Bailey, S. S. Griswold, Garritt Smith, A. B. Burdick, George B. Utter, C. H. Stillman, A. R. Cornwall, David Dunn, John Whitford, George Greenman, Benjamin Maxson, J. R. Hunting; Directors, N. V. Hull, T. B. Brown, L. C. Rogers, Welcome Stillman, D. E. Maxson, H. H. Baker, A. D. Titsworth, P. L. Berry, O. P. Hull, W. B. Gillette.

The society was incorporated under the laws of the State of New York, October 15, 1856, but for two or three years the working force and headquarters of the Executive Board seem to have been Plainfield, N. J., afterwards at Alfred, N. Y.

There was, it is recorded, a most commendable unanimity of spirit and purpose in this movement, and the late President W. C. Whitford in an address in 1888, declared that the organization of the society marked an epoch in the history of the Seventh-day Baptist denomination.

CONSTITUTION OF THE SOCIETY.

Below is the constitution as adopted by the convention as the basis of the society's organization:

Article 1. This association shall be known by the name of the Seventh-day Baptist Education Society.

Article 2. The object of this society shall be the promotion of education, in such a manner as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary.

Article 3. Any person, by contributing two dollars, may become a member of this society for one year, which membership may be renewed for a year by the payment of one dollar. Each subscriber of twenty-five dollars, which may be met by two payments, shall be a member for life. Societies, churches, or associations, may become auxiliaries by contributing to its funds, and shall be entitled to one vote for every ten dollars contributed.

Article 4. The officers of this society shall consist of a President, Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and ten Directors, whose respective duties shall be the same as those of like officers of similar associations, and shall be elected annually.

Article 5. Section I. The society shall proceed, as soon as practicable, to establish a Literary Institution and Theological Seminary. The professors in the theological seminary shall be Seventh-day Baptists—the presidency of the literary institution shall always be filled by a Seventh-day Baptist—the other professors and teachers to be such as the Trustees of the institution, acting in conjunction with the society, shall see fit to elect. Section II. Three-fourths of the trustees of the institution shall, at all times, be Seventh-day Baptists. Section III. Any person contributing the sum of one hundred dollars, or more, towards the endowment of literary professorships, or securing its future payments to the society, with the interest being paid thereon yearly, shall have the privilege of perpetually receiving in return, toward the education of a scholar at the rate of ten per cent. per annum, for the time of actual attendance, on the amount paid or secured to the society. All tuition in the theological department shall be free. Section IV. All contributions designated by their donors for a particular object, shall be accordingly appropriated. Contributions not thus designated shall be disposed of according to the pleasure of the society. All subscriptions for the endowment of professorships shall constitute a permanent

A GROUP OF REPRESENTATIVE EDUCATORS.

Charles R. Head, M. D.
Professor Henry C Coon.
Rev. Amos R. Cornwall.
Rev. Sanford L. Maxson.

See *Biographical Sketches,* p. 1361.

fund, and only the interest accruing thereon shall be used for the objects specified.

Article 6. The society shall hold its annual session at such time and place as shall have been agreed upon at a previous meeting.

Article 7. The officers of the society shall constitute a board for the transaction of business. The board shall hold meetings as often as once in three months, and special meetings as occasion may require, at the call of any two of its members, through the Corresponding Secretary. Five members shall constitute a quorum, and shall have power to transact all business pertaining to the interests of the society.

Article 8. This constitution may be amended at any regular meeting, by a majority vote of the members present, provided such amendment shall have been recommended by the board, or by a vote of two-thirds without such recommendation."

The constitution has since remained substantially as adopted, though the following amendments have been made:

At the first annual meeting Article 5, Section 3, was so amended as to make those who paid one hundred dollars or more, etc., permanent members of the society.

In 1859, the society adopted an amendment to Article 5 requiring the institution to report annually to the society.

Again in 1866 the constitution of the society was so amended as to include within its supervision all the institutions and educational interests of the denomination. J. Allen was the instigator of this amendment.

A sweeping constitutional change was made in 1878, but was rescinded in the annual meeting of 1879. The amendments provided for the supposed necessary changes to make the society a constituent member of the General Conference, the officers reporting direct to the Conference. The Executive Board did so report in 1878.

A committee of ten was appointed to investigate the legal status of such a move. The decision of the committee, which reported in 1880, was that such action was illegal.

In order to bring the society in more direct touch with the churches, an amendment was adopted in 1893 to Article 3, "entitling all churches of the Seventh-day Baptist General

Conference to representation in annual or special meeting through their delegates to the Conference, which delegates, if not otherwise members, shall in virtue of their appointment, by the churches, be members until its next annual meeting."

This amendment also reduces the annual membership fee to one dollar, omits the obsolete provision by which "societies, churches and associations" could become auxiliaries, and limits those eligible to membership to Seventh-day Baptists, though all who were then life members continued such, whether Seventh-day Baptists or not.

Below we give the constitution as last amended:

Article 1. This association shall be known by the name of the Seventh-day Baptist Education Society.

Article 2. The object of this society shall be the promotion of education, in such a manner as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary; likewise the support of all institutions under the control of the denomination, the founding of new institutions, and the advancement of the interests of education generally in the denomination.

Article 3. The members of this society shall consist first, of all persons who are now life members; also persons who shall contribute twenty-five dollars in their own name, and in not more than two payments, may become life members; and persons contributing one dollar annually to the funds of the society may become members; but only Seventh-day Baptists shall be eligible to membership.

All churches of the Seventh-day Baptist General Conference shall be entitled to representation in annual or special meeting through their delegates to the Conference, which delegates, if not otherwise members, shall in virtue of their appointment by the churches, be members until its next annual meeting.

Article 4. The officers of the society shall consist of a President, Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer and ten Directors, whose respective duties shall be the same as those of like officers of similar associations, and who shall be elected annually.

Article 5. Section 1. The society shall proceed to establish a theological seminary and literary institutions. The

Presidents and Principals of these institutions shall always be Seventh-day Baptists. The majority of the professors and teachers of each institution shall at all times be Seventh-day Baptists; the remainder to be such as the Trustees of the institution, acting in conjunction with the society, shall see fit to elect. Section 2. Three-fourths of the Trustees of each institution shall at all times be Seventh-day Baptists. Each Board of Trustees shall make to this society an annual report of the financial and literary condition of the institution under their charge; also of all their proceedings in reference to the same. Section 3. Any person contributing the sum of one hundred dollars, or more, toward the endowment of literary professorships, or securing its future payment to the society, with the interest being paid thereon yearly, shall be a permanent member of the society, and shall also have the privilege of perpetually receiving in return, toward the education of a scholar, at the rate of ten per cent. per annum, for the time of actual attendance, on the amount paid or secured to the society. All tuition in the theological department shall be free. Section 4. All contributions designated by their donors for a particular object, shall be accordingly appropriated. Contributions not thus designated, shall be disposed of according to the pleasure of the society. All subscriptions for the endowment of professorships shall constitute a permanent fund, and only the interest accruing thereon shall be used for the objects specified.

Article 6. This society shall hold its annual session at such time and place as shall have been agreed upon at a previous meeting.

Article 7. The officers of this society shall constitute a board for the transaction of business. The board shall hold meetings as often as once in three months, and special meetings as occasion may require, at the call of any two of its members, through the Recording Secretary. Five members shall constitute a quorum, and shall have power to transact all business pertaining to the interests of the society.

Article 8. This constitution may be amended at any regular meeting, by a majority vote of the members present, provided such amendment shall have been recommended by the

board, or by a vote of two-thirds without such recommendation.

A DENOMINATIONAL COLLEGE ESTABLISHED.

The work of the society from its inception to the present has been in accordance with the object set forth in Article 2 of its constitution. That which had led to the organization of the present society as well as the pioneer ones, and the appointment of educational committees for a score of years, was the growing conviction among us that we as a denomination must provide educational facilities for our young men and women. At the time the society was organized, we had no college or theological seminary and no classes taking collegiate and theological courses. None of the young women, it is said, and only a few of the young men had graduated from other colleges or were then attending them. Only two of our ministers had taken full courses in a theological seminary and they were not pastors of our churches. This situation was demanding a denominational college and theological seminary and opinion had been crystallizing to that effect. The subject had been before our people and the whole matter had been turned over to the society by the General Conference, in the resolution which provided for its organization. Therefore the first thing the society was expected to do, and did do, was to proceed to found a college.

To start with, the question of location must be settled. Though nineteen churches had voted on the question, and all had been asked thus to do, the General Conference did not deem this final and passed the final decision over to the newly organized society. The Executive Board immediately appointed Thomas B. Stillman, George Greenman and Lucius Crandall a committee to make inquiries concerning the most feasible location for the proposed institution. This committee made to the Board the following report:

"Your committee appointed to take into consideration the question of college location, would respectfully submit the following report:

"The committee entered upon the discharge of its duties, having a general line of procedure marked out by the previous action of the General Conference upon the same subject. Con-

ference had caused an expression of the opinion of the denomination to be taken, in reference to a location, which expression, though not as full and complete as the importance of the subject would seem to demand, yet your committee recognize in it a general concurrent sentiment worthy of respectful consideration.

"The general sentiment seems, by the votes cast upon the subject, to be in favor of Alfred as the preferable place of location. Your committee, after maturely considering the subject, in their opinion, find this prevailing sentiment justified by the following considerations:

"1. That at Alfred is a well-established school, in respect to its hold on the public confidence and patronage, and possessing many facilities for study, such as buildings, library, apparatus, teachers, etc.

"2. That in the surrounding country are various churches of our denomination, to which the institution may be of great use, and from which it may derive support.

"3. That the location is easy of access from the different parts of the country, being on the line of the New York and Erie Railroad.

"4. That the location is favorable to health, and one where the cost of living will be comparatively light.

"5. That it is a region not preoccupied by any institution of the kind proposed, though as capable of affording support to such an one as other sections of the country where similar institutions flourish.

"6. That, being a retired and moral district, it is favorable both to study and morals.

"We, therefore, report in favor of locating the proposed institution at Alfred Center, provided that the Trustees of Alfred Academy will donate to the Seventh-day Baptist Education Society one undivided half of all their corporate property, exclusive of all liabilities, and provided, also, that the Western Association shall subscribe towards the permanent fund of the Seventh-day Baptist Education Society not less than fifteen thousand dollars.

"T. B. STILLMAN,
"GEO. GREENMAN,
"LUCIUS CRANDALL,
"Committee."

The Board adopted the report and the matter of location was settled.

Though no college charter was secured and no college classes organized, yet the Board this year, through a committee composed of representative men of the denomination, appointed a college faculty with J. Allen, President, and W. C. Kenyon and D. D. Pickett, professors. It also adopted a course of study both for the academic and collegiate departments. At the annual meeting J. Allen declined to accept the appointment to the Presidency. W. C. Kenyon was later appointed to the Presidency.

It was not until the first annual meeting that action was taken toward chartering a college and theological seminary. At this meeting held with the First Hopkinton church, R. I., September 10, 1856, a board of twenty-four trustees were appointed to whom was referred all the matter pertaining to procuring a charter. The Board appointed was composed of the following named persons: N. V. Hull, W. C. Kenyon, James R. Irish, T. B. Brown, George B. Utter, William B. Maxson, T. B. Stillman, Leman Andrus, Joel Wakeman, James Summerbell, Benjamin Maxson, George Maxson, Alfred Lewis, George W. Allen, D. D. Pickett, Hamilton Clarke, Elisha Potter, E. C. Green, J. A. Langworthy, Perry F. Potter, Ira B. Crandall, Clarke Rogers, John Hamilton, Jonathan Allen.

The Board of Trustees thus appointed at a meeting held in Alfred, N. Y., December 31, 1856, requested that the Executive Board of the Education Society increase the number of trustees to thirty-three, which was accordingly done. The Board of Trustees agreed upon a charter, which was presented to the Executive Board at its meeting held in Plainfield, January 8, 1857, by whom it was approved and J. Allen was appointed to proceed to Albany and procure its passage by the Legislature. This he did and the Governor's signature making it law was secured March 28, 1857.

Section 4 of the charter sets forth the scope of the institution thus founded: "Said Trustees shall have power to create a primary or academic department. * * * They shall organize a college department. * * * They shall have power to organize a department of theology as a separate de-

partment. * * * * They shall also have power to create such other departments, in said university, as they shall from time to time deem expedient."

The relation the newly founded university was to sustain to the Education Society, which had brought it into existence, seems not to have been fully thought out as yet. The subscribers to the College Permanent Fund were now incorporated as the Seventh-day Baptist Education Society, and these same men (with the exception of those whose subscriptions were less than $100.00), by virtue of these same subscriptions, were chartered under the name Alfred University. The Executive Board in its annual report made September 8, 1857, after reporting the founding of Alfred University, stated this duplex situation, and asked whether the subscribers thus organized and chartered had better be organized under one constitution or two, acting as one body or two. The society at its annual session, referred this matter to a committee appointed for this purpose, which committee reported that, in their opinion, the society had only advisory power and recommended that a convention of the corporators of Alfred University be called. This was done during the same annual meeting, but the convention adjourned sine die without anything being accomplished. Before the close of this annual session the society appointed a committee to confer with the corporators of Alfred University regarding it, but I do not find that the committee ever reported and the two organizations have continued under separate constitutions.

THE THEOLOGICAL SEMINARY ESTABLISHED.

A denominational university was now founded with academic and collegiate departments, but no theological seminary was yet organized, though this was the chief object in the founding of the university. The university's charter had authorized its officers to establish such a seminary, but the work of thus doing was left to the Education Society.

Upon the recommendation of the society, made in its annual session at Plainfield, N. J., September, 1857, the Executive Board the following year appointed William B. Maxson professor in the Department of Biblical Exegesis and Eccle-

siastical History. Elder Maxson, however, never entered upon the duties of the professorship.

At its annual meeting in 1858 the society, after appointing Lucius Crandall, George B. Utter, D. E. Maxson and J. R. Irish a committee to have charge of the theological seminary, instructed them as follows:

"WHEREAS, The subscriptions were primarily taken with reference to the establishment of a theological department, therefore

"*Resolved,* That we instruct our committee to establish that department immediately."

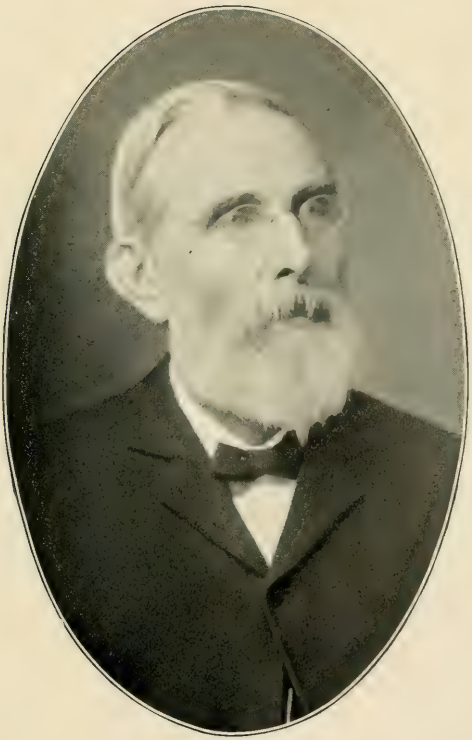
But this was not done until 1862.

In 1861 the society convened in its annual session, passed a resolution recommending "that the trustees of Alfred University appoint Brother Jonathan Allen professor of theology in that institution, as an initiatory step in organizing a theological department, and to make such arrangements for giving efficiency to the department, as their means will permit."

In conformity with this recommendation, the Trustees in October appointed J. Allen to the professorship of theology and report that "the department was informally organized" the following December. They also report that J. Allen declined to accept unless the trustees would appoint with him a professor of pastoral theology, and that they did not feel at liberty to make the additional appointment without instruction from the Education Society.

The ministers in attendance at the anniversaries held at Little Genesee, in 1862, were made a "committee to take into consideration the organization of a theological department and to nominate a professor or professors therefor." This they did before the close of the session by reaffirming the appointment of J. Allen and stating that in their opinion it was desirable that he should at present act without an assistant.

Though instruction in theology had been given to those desiring it, for several years, even before the chartering of the institution as a university, yet the establishment of the seminary really dates from the appointment of J. Allen professor of theology, and the organizing of classes the following school year, 1862-63.



PROFESSOR ALBERT R. CRANDALL. PH. D.

See *Biographical Sketches,* p. 1361.

APPOINTMENT OF PROFESSORS.

After the first faculty of the university, which was appointed by the society, the society does not appear to have taken any responsibility in the election of persons to professorships in the college departments except the nomination of the university's first two Presidents, William C. Kenyon and Jonathan Allen. The university, has, however, particularly during its early history, looked to the Education Society to select the professors in the theological school and in most instances the society has either nominated for the confirmation of the Trustees of the university, or confirmed their election.

SECURING ENDOWMENTS.

Though the work of raising endowments is the first, most important, and arduous task in founding schools of higher learning, yet while tracing the work of organization, I have left this, that I might outline it more definitely.

The year before the organization of the society the Education Committee of the Conference had secured about $20,000.00 subscriptions on the strength of the constitution adopted by said committee for a proposed education society. Immediately after organization, in September, 1855, the Executive Board appointed W. C. Kenyon agent, and J. Allen assistant agent. It also adopted the scholarship plan for securing subscription to the endowment, by which plan the subscriber was to receive in tuition a certain per cent. of subscription, so long as he had a scholar or scholars in school. Many of these scholarships are still in force. This was the plan at that time adopted by most of the younger institutions and was probably the best one for us at that stage of our development, but in after years it proved very unsatisfactory, working a great hardship upon the university. It was as President Allen afterwards characterized it, endowing the scholar and not the university.

The agents reported at the first meeting that they had taken subscriptions amounting to $29,803.34; old subscriptions unarranged or untransferred, $12,500.00. This is the endowment upon which the society through the Trustees appointed for that purpose secured the charter of Alfred University.

The rate of interest on unpaid subscription was fixed at six per cent.

The second annual report of the Board stated that W. C. Kenyon as canvassing agent had secured $12,100.00, while J. Allen had spent some time in procuring subscriptions, but does not state the amount.

It will be remembered that one of the conditions upon which Alfred was selected as a location for a denominational college and theological seminary was that "the Trustees of Alfred Academy will donate to the Seventh-day Baptist Education Society one undivided half of all their corporate property exclusive of all liabilities." Upon the request of the Executive Board, the Trustees of the academy transferred this to the Trustees of the University, instead of to the Education Society.

After these earlier efforts at securing endowments, the society does not appear to have increased the endowment fund very rapidly, for a time, for in 1866 the Corresponding Secretary reported that under the plan adopted by the society, between forty and fifty thousand dollars had been subscribed, but that owing to financial and national difficulties the society would realize only thirty or thirty-five thousand dollars.

After the scourge of Civil War had passed, the society commenced again to push the work of endowment. The Board in its annual report in 1865, plead that there ought to be raised two hundred thousand dollars for our schools, that were established or were soon to be established. At its annual meeting held at the First Alfred church, the year following, the society passed a resolution that "we ought to raise two hundred thousand dollars," and J. Allen offered the following resolution:

"*Resolved,* That we here and now take subscription towards endowment of our institutions, each subscriber specifying the institution to which he wishes his subscription appropriated."

Upon the passage of this resolution over fourteen thousand dollars were subscribed at this session for our schools, as follows:

For Alfred University	$10,000 00
For DeRuyter	1,195 00
For Milton	1,350 00
For Albion	920 00
For Hopkinton	500 00
For Shiloh	125 00

All glory to what had been done before, and what has been done since, but this is the largest sum ever raised at any session of the society or by any society at any Conference. Though this was secured by the Education Society, yet the subscriptions seem to have been made direct to the various schools for which they were made.

At the next annual meeting the society took an action which largely relieved the Board of the work of raising funds for the schools. The vote was "that it is the sense of this society that the officers of each institution shall solicit funds for their school independently of the Education Society." After this vote we hear nothing more regarding the two hundred thousand dollars' endowment fund for our schools.

When in 1872 our people proposed to raise a bi-centennial memorial fund, the Executive Board of the Education Society, upon the recommendation of the five Associations, appointed a committee to solicit subscriptions to the proposed fund. The committee appointed were: J. Allen, W. C. Whitford and T. R. Williams, general agents, with George Greenman, J. B. Clarke, A. R. Cornwall and Preston F. Randolph as associate agents. This committee in a few weeks before Conference, at which the Board of Trustees of the memorial fund was appointed, secured over twenty-five thousand dollars. This was the nucleus of the *Memorial Fund*. It was designed particularly to be an "educational fund" and when the matter was taken out of the hands of the Education Society, who had secured the subscriptions and entrusted to a Board organized for that express purpose, the Executive Board seems to have felt that there was but little left for the society to do. This is seen from this quotation, which occurs in the opening of four successive annual reports: "As all matters pertaining to the increase of the funds and the efficiency of our educational interest have been passed over by the denomination to the Mem-

orial Board, there remains but little for this Board besides the conservation of the interests specifically confided to it."

Notwithstanding this action on the part of the denomination and the fact that the society at its annual meeting in 1867 had voted that the officers of our institutions of learning should solicit funds independent of the society, yet it has always been looked to as the financial sponsor of theological education among us. The society had at its annual meeting in 1869 adopted a report of a committee which recommended the setting aside of one-half of its funds for the support of the Theological Seminary. The part of the report referred to reads as follows:

"2. Whereas, A considerable part of the endowment fund of said university (Alfred) was subscribed for the support of that department (Theological), your committee would further recommend that one-half the present fund be set apart for the support of that department, and that steps be at once taken to enlarge said fund for its support."

In 1871, in annual session assembled, there was a call made for annual contributions to support for three years a professorship in the Theological department of Alfred University; $505.00 were subscribed then, and T. R. Williams was appointed a committee to fill up the subscriptions to the amount of one thousand dollars.

A similar plan was inaugurated at the annual session held at Nortonville, Kansas, in 1892, when $1,500.00 per annum was subscribed for six years.

In its annual report to the society in 1900 the University set forth the immediate needs of the theological school. The society recommended that the Board attempt to raise the additional sum annually required to equip the school by the pledge-card system. This the Board undertook, first by appealing to the pastors and churches through the mail, and later by employing L. C. Randolph and an evangelistic quartette as canvassing agents. By these means there was secured in pledges and otherwise, the additional sum needed for one year besides a donation to the permanent fund from J. Frank Hubbard of $675.00 and membership fees from various persons amounting to $130.

Through the efforts of C. C. Chipman, assisted by O. S.

Rogers and David E. Titsworth at the Conference held at Alfred August, 1901, $10,725.00 more was added to the endowment of the Theological School.

The society, notwithstanding the vote that our institutions of learning solicit funds independently of the society, has, from time to time, at its annual meetings, been the vehicle through which calls have been made for funds and subscription secured for many of the schools of collegiate and academic standing which have sprung up in the denomination. Among them have been Albion, Union Academy, Hopkinton, DeRuyter, Milton, Alfred and Salem, though the most of the funds thus raised, like the larger part the society has secured during its history, has been intrusted to other organizations to manage.

OTHER WORK.

An important part of the Education Society's work has been the creation of public sentiment favorable to a high educational standard among Seventh-day Baptists. From the very first, addresses on educational subjects have been delivered at its annual sessions. It would be impossible to estimate the influence these have had in shaping our educational interests, and in giving to all our work the stamp of genuine intelligence.

The society has been the vehicle through which all our schools have presented their work to the people, and pressed their claims for patronage and financial support.

It has, from time to time, agitated such questions as the establishment of a paper devoted to educational interests, thus providing help for indigent young men preparing for the ministry and the establishment of normal classes in our colleges and seminary for Sabbath school teachers. But its greatest labors have been the procuring of a charter for, and partially endowing our first denominational college, the establishment and endowment of a Theological Seminary, the furnishing of a common means by which all our academies and colleges could put themselves and interests before the people, and the creation of public sentiment in the denomination which has, together with the schools, made Seventh-day Baptists an educational people.

LIST OF SCHOOLS WHICH HAVE REPORTED TO THE SOCIETY A PART OR ALL THE TIME SINCE ITS ORGANIZATION.

Alfred University, Alfred, N. Y.
Milton College, Milton, Wis.
Hopkinton Academy, Hopkinton, R. I.
Union Academy, Shiloh, N. J.
DeRuyter Institute, DeRuyter, N. Y.
Albion Academy, Albion, Wis.
Salem College, Salem, W. Va.

LIST OF PRESIDENTS, SECRETARIES AND TREASURERS.

Presidents.

Thomas B. Stillman, 1855-56.
N. V. Hull, 1857-76.
E. P. Larkin, 1877-1886.
L. E. Livermore, 1887.
L. A. Platts, 1888-1894.
E. M. Tomlinson, 1895 to date.

Corresponding Secretaries.

J. Allen, 1855-71; 1874-79.
T. R. Williams, 1872-73.
D. E. Maxson, 1880-86.
W. C. Whitford, 1887-94.
George B. Shaw, 1895-96.
William L. Burdick, 1897 to date.

Recording Secretaries.

W. C. Whitford, 1855.
E. P. Larkin, 1856.
D. E. Maxson, 1857-63.
T. R. Williams, 1864-69.
O. D. Sherman, 1870-73.
Silas C. Burdick, 1874-76; 1879-80.
L. R. Swinney, 1877.
Mark Sheppard, 1878.
Amos C. Lewis, 1881-85.
L. E. Livermore, 1886.
W. C. Titsworth, 1887-88.
D. I. Green, 1889.
E. H. Lewis, 1890.
T. M. Davis, 1891 to date.

Treasurers.

Clark Rogers (Plainfield, N. J.), 1855-60.
Elisha Potter, 1861-77.
A. E. Crandall, 1878-80.
William C. Burdick, 1881-87.
A. B. Kenyon, 1888 to date.

DENOMINATIONAL SCHOOLS.

REV. JAMES LEE GAMBLE, PH. D., D. D.

See *Biographical Sketches,* p. 1361.

ALFRED UNIVERSITY,

December 5, 1836, to June 30, 1903.

Rev. James Lee Gamble, Ph. D., D. D.

(1) ITS FOUNDERS AND PRESIDENTS.

Alfred was settled in 1807 by New England people, frugal, thrifty, and intellectual; they were of sterling Seventh-day Baptist stock, and had high regard for educational attainment. A church was formed in 1813, and duly constituted in 1816. In New England the church and the school house stood side by side; what wonder then if these worthy scions of such heritage should delay not to found the school!

A recent writer said: "The evolution of Alfred University is one of the marvels of growth from the smallest germ." (Rev. W. F. Place.) It is ever true that the largest rivers have their beginnings in little rivulets; and if we would go back to the ultimate source of Alfred University, it may be found in the spirit that was first manifested in the organization of a singing school by Maxson Stillman in 1834-35. This has been characterized as "one of the first efforts in the direction of a better training" of the children than was afforded by the common schools of that day. And it is worthy of note that Mr. Stillman took an active part in preparing for the select school that followed a little later; and, from the beginning, was an

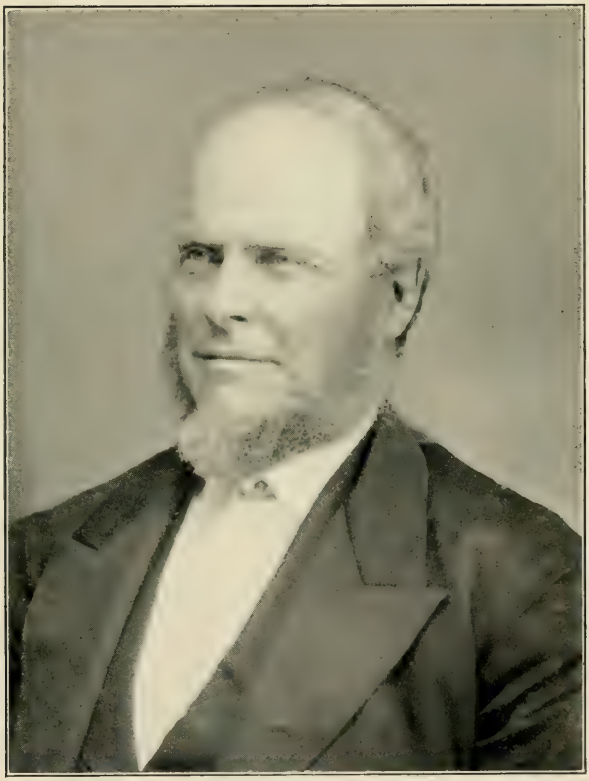
efficient trustee and promoter of Academy and University until laid aside by extreme old age in 1893. He died in 1896, in his 98th year.

In 1835, Amos W. Coon, then about eighteen years old and one of Alfred's most stirring young men, made a visit to the central part of the State, where he formed the acquaintance of Bethuel C. Church, who was then in school at DeRuyter Institute. Mr. Church being much interested in the higher education of young people, was invited to attend the Conference which was to be held in Alfred the next year. He did so, and an arrangement was made with him to return and open a select school in the fall, if twenty students could be secured at three dollars each. Coming back at the appointed time, and finding but nineteen (some say sixteen) names, he went from house to house, and from farm to farm, also visiting neighboring churches in Independence, Friendship, Genesee, etc., until thirty-seven pupils were obtained.

Alfred then contained but eight or ten small houses. Mr. Orson Sheldon, the only merchant, had the largest house and freely offered an upper room for the select school. As it was not lathed and plastered, this was done by Amos W. Coon, Maxson Stillman, and Phineas and Silas Stillman; and in three weeks it was ready for use. A small blackboard was made and placed upon the wall, which was quite an innovation in those days; and each pupil brought his own chair, and held slate and books on his lap until rough boards could be put up for desks. This house stood just below the present post-office, and was afterward owned and occupied by Luke Green.

Mr. Church is described by David R. Stillman as a little under medium height, well-proportioned, and of a pleasant appearance generally. He had a good voice and was a fine reader. He was a successful teacher, and after fulfilling his engagement in Alfred, he passed on to other fields of labor. In 1844 he taught in Milton, Wis., and laid the foundation of Milton College. After this he accepted the pastorate of a Sunday church, and we cannot further trace his history.

He opened his school in Alfred on the 5th of December, 1836. Mrs. Allen, in her "Life of President Allen," says: "Mr. Church was the right man for such an enterprise—initiative, positive, enthusiastic, and having great faith in himself



REV. JAMES R. IRISH, D. D.

See *Biographical Sketches*, p. 1361.

and in his pupils He preached at the church, as well as taught the school, during the winter; and his constant theme was education. His private talks to both old and young were of the needs in this community for a high school or academy. Charles Hartshorn, a brother of Mrs. Sheldon, in whose house the school was held, was just from the East and taught the district school a mile away. These two men most earnestly sympathized in all intellectual work." The influence of the labors of these two men that winter was very marked upon communities and school districts for many miles around.

When the first school building (known among the students as the "Horned Bug"), was completed in the fall of 1837, David Stillman went to Schenectady and in behalf of the trustees engaged James R. Irish, then a student in Union College, to take charge of the Alfred school in the new building at "twenty-five dollars per month and board at one place." Mr. Irish was a most successful teacher, acceptably filling this position, as well as preaching in the church regularly, for two years. President Allen spoke of him as "a man full of the goodness which descends from on high."

During the winter and spring of 1839, a deep religious interest resulted in the baptism of over two hundred persons; and an earnest call was given Mr. Irish to become the pastor of the church. This he was constrained to accept, and therefore tendered his resignation as principal of the school, which by this time was beginning to be called an academy. He was ordained April 3, 1839. (Mr. Irish gives an interesting account of his work here in the school, in *The Sabbath Recorder* of July 28, 1881.)

On the resignation of Rev. Mr. Irish, William C. Kenyon, a student in Union College, took charge of the school in the spring term of 1839, with twenty-five scholars. Mr. Irish had written to him with reference to this work, and the final arrangements were made by George S. Coon (father of Amos W. Coon), who visited him at Schenectady for that purpose. When the school was incorporated as an academy in 1843 he was its principal, and when the university was chartered in 1857, he was unanimously chosen as its first President.

President Kenyon's life and character it is difficult to estimate, even at this day. Physically he was slender, but intel-

lectually he was a giant. Poets and teachers are born, not made; he was a born teacher, and his devotion to the school in Alfred was that of a father to an only child. He went about the county lecturing on the subject of education, and students, inspired by his thrilling addresses, came in from every direction. He chose a corps of workers of like spirit with himself; and, with their co-operation, the school grew mightily and became a great power for good to all the land. It is written that, "for high standing in intellectual and moral reforms, Allegheny County and all Southwestern New York owe more to William C. Kenyon and his co-workers than to all other influences combined."

It is ever true, that he who would save others cannot save himself. Through unremitting toil, night and day, for his beloved university, his health was undermined; and after months of health-seeking, first in Missouri and then in Europe, his life closed in London, June 7, 1867, at the age of fifty-six years. His remains were brought back to the home land he loved so well, and laid by the side of his first wife in the Vale Cemetery at Schenectady.

For his second wife he had married Mrs. Ida F. Sallan Long, who lovingly cared for him through his later years, and faithfully carried out his last requests. Mrs. Kenyon returned to Alfred and became professor of modern languages, which position she filled successfully until the end of the school year of 1894. At this writing she still lives, has her home in Ladies' Boarding Hall, maintains an unfailing love for the University her honored husband did so much to establish, and is beloved by all who have the privilege of knowing her.

Upon the death of President Kenyon, all eyes were turned toward Jonathan Allen as his successor; and as such he was at once chosen by the trustees, although he shrank from assuming the great responsibility. But for this position he was eminently qualified by nature, by training, and by a variety of circumstances. He had been a member of the first select school taught by B. C. Church, and had paid his tuition in the same by chopping six cords of four-foot wood; and from this time he was ever the warm, sympathizing friend of all poor students who longed for an education. From the first he had been closely associated with President Kenyon as pupil and as fel-

REV. WILLIAM COLEGROVE KENYON.

See *Biographical Sketches*, p. 1361.

low-teacher, entering heartily into all his plans and sharing his high ambition "to found a seminary of unsurpassed excellence."

Like his predecessor he was a "born teacher," possessing rare gifts of his own in this direction. He brought to his position superior administrative ability which might have found its field in the Governorship of his State. He was one of the first class of academic graduates in 1844; and subsequently took a course of study in Oberlin College, graduating there in 1849.

For twenty-five years he filled and adorned the office of President, and every department of the university prospered under his wise and efficient administration. Thousands all over the land bless God for having come under his instruction and influence. He closed up the school year ending in June, 1892, and on the 21st of September, just after the opening of the new school year, he closed his earthly work in his seventieth year.

While the choice of President Allen's successor was under consideration, Professor A. B. Kenyon ably filled the position of Acting President until the trustees elected the Rev. Arthur E. Main, of Ashaway, R. I., to the vacant Presidency. Dr. Main accepted the call and entered upon his duties with the spring term of 1893. He, however, held the position but two and a quarter years, and closed his labors with the school year ending June 20, 1895, returning to the pastorate. Since that time Dr. Main has filled a very successful pastorate of five years with the Plainfield, N. J., Seventh-day Baptist church, which position he resigned in 1901 to become Dean of the Alfred Theological Seminary, where he is giving eminent satisfaction to all the friends of the institution.

Upon the resignation of Dr. Main, the Trustees chose as his successor Rev. B. C. Davis, pastor of the First Alfred Church. President Davis was at this time in his thirty-second year, born near Jane Lew, W. Va., the son of honored parents —the Rev. Samuel D. and Elizabeth R. Davis. He had well improved his district school opportunities, spent one year in the Fairmount (W. Va.) State Normal School, and taught four years in the public schools of his native State. He entered Alfred University in September, 1885, and graduated in the

classical course in 1890. In the autumn of 1890 he became a student in Yale Divinity School, completed the theological course, and graduated May 17, 1893. In June, 1892, he accepted a call to the pastorate of the First Alfred Church, to take effect September 1, 1892, with leave of absence to complete his course in theology. He resigned the pastorate to begin his work at the head of the University, September 10, 1895.

For the past eight years he has fully met the largest expectations of the patrons and friends of the University; the number of students has been constantly increasing, the endowments have been augmented, the officers and teachers of every department of the school heartily co-operate with him, and the standing of the institution among the colleges of the State, always high, was never higher than now. New buildings and equipments have been added, and the work of the University in all departments is maintained at a high standard.

(2) STEPS IN ORGANIZATION.

As already stated, the first select school in Alfred began work December 5, 1836. During the principalship of James R. Irish, the school began to be called "The Academy;" but the formal act of incorporation under the title of "Alfred Academy and Teachers' Seminary," did not occur until January 31, 1843. It appears that no class was formally graduated until 1847; but the classes of 1844, '45, and '46 are given in the General Catalogue of 1876, and many of them (if not all) were granted degrees.

As early as 1852, many began to feel that steps should be taken to assume the powers and responsibilities of a college, in order to fill the place which the institution was taking in the educational world. This feeling continued to grow; and also about the same time there was a conviction of the need, on the part of the denomination under whose management chiefly the school had been conducted, of a seminary for the preparation of preachers of the Gospel.

Alfred being chosen for the location of such a seminary, application was made to the Legislature of New York for college and seminary charter. Professor Allen spent the winter of 1856-57 in Albany seeking to secure such charter. He was

ALFRED ACADEMY.

most earnestly aided by Hon. John N. Davidson, of Wiscoy; W. W. Crandall, M. D., of Andover, and Hon. S. O. Thacher, of Hornellsville, who were Alfred students, and members of the Legislature.

By the advice of the State officials a university charter was drawn up, which passed the Legislature by an "overwhelming majority," and was signed by Governor King March 28, 1857; the organization of the University, under the provisions of this act, was completed April 15, 1857, by the election of the required Board of Trustees.

The college thus organized has been strengthened and enlarged in its scope from time to time until it has gained its present high order of efficiency, and its wide and favorable recognition throughout the country.

In 1897 a separation was made between the college and the academy, each being now conducted by its own distinct faculty; but the faculties and students of both college and academy form one community, having common aims and interests. Alfred Academy, with its separate quarters, chapel, etc., is now a local high school, a training school for teachers, and a college preparatory school, sending every year many of its graduates to the college halls.

(3) BUILDINGS.

After the close of the first select school in the upper room of Orson Sheldon's house, the interest which had been awakened by B. C. Church and Charles Hartshorn led to the calling of a meeting to consider the matter of erecting a school building. The "call" was written by John Stillman, headed by Maxson Stillman, and passed around for signers. The meeting took place; David Stillman was made chairman, Luke Green treasurer, and Maxson Stillman managing agent. It was decided to build, and to raise the money by selling stock at five dollars per share; the amount thus raised was $525.65, fifty-six names appearing upon the subscription paper.

Maxson Stillman drafted the plan for a one-story building 28 by 38 feet on the ground, with an elevation of ten feet to the top of the plates. The room was arched, giving a fair central height. The cost when completed was $550.00; but for the payment of indebtedness, furnishings and apparatus, the stock was increased to $720.17. This building was known among

the students as the "Horned Bug;" but by Professor W. C. Kenyon and citizens was called "The Cadmus." This was in 1837.

For the first two years of Professor Kenyon's work, the school occupied the building thus erected by the citizens of Alfred; but this became too small for the constantly increasing number of students, and in the summer of 1841, it was enlarged by a two-story addition of 30 by 42 feet, at a cost of about $2,500.00. The first story was used for the chapel, and the second was finished off into rooms for students. When grounds for a campus were secured on the western slope of Pine Hill in the southeastern part of the village, this building in the central part of the village, was for a while called "West Hall" and used as a dormitory; but was afterward sold and remodeled into a dwelling, and is still in use for that purpose.

On the grounds just referred to, during the summer of 1845, three new buildings were begun and were finished the following year, costing $16,000.00. One was a gentlemen's dormitory called North Hall, in charge of Professor and Mrs. Pickett; it was thirty-five by fifty feet, three stories above the basement, and located about where the Steinheim now stands. In 1868 this building was sold to the village authorities, moved down the hill and put in condition for the public school; it was subsequently purchased by a private individual who fitted it up for a hotel; later still, it was transformed into a dormitory, restored to the University, and is now known as Burdick Hall.

A similar building, called South Hall, in charge of Professor and Mrs. Allen for a time, was erected as a dormitory for the ladies; the upper story of this was used for chapel and recitation rooms, which were reached by outside stairs. When the new building for chapel was completed in 1852, the upper part of South Hall was used for music rooms and the Ladies' Literary Society. South Hall was burned on Sunday morning, February 14, 1858, and on its site now stands the astronomical observatory.

The third building was known as Middle Hall, the basement of which was used as the general boarding hall for students; while the upper part became the home of Professors Kenyon and Sayles. After awhile Professor Allen and Professor William A. Rogers purchased this property, and later

ALFRED UNIVERSITY.

General View of the Campus.

still Professor Allen came into sole possession of it. Here President Allen died, and here Mrs. Allen lived until the close of her noble and unselfish life, October 26, 1902.

The fourth building erected on the campus is known as "The Chapel;" it is 52 by 105 feet, its architect and builder was Maxson Stillman, and its cost about $12,000.00. *The Sabbath Recorder* for July 15, 1852, speaks of "the new, large, and well-arranged chapel" as being first used that year for the academy anniversary exercises. For many years this building served as college chapel, college office, recitation rooms and young men's lyceum rooms; but on the separation of academy and college in 1897, it was set apart for the use of Alfred Academy, with the exception of the two lyceum rooms.

After the burning of South Hall in 1858, although there was no insurance on it, preparations were at once made for a new building for similar purposes; and in 1859 the Ladies' Boarding Hall, sometimes called "The Brick," was ready for use. This also was planned by Maxson Stillman, and is a fine, large brick structure, costing about $20,000.00, and capable of accommodating about one hundred lady students, besides containing rooms for members of the faculty, the assembly rooms of the ladies' two lyceums, the women's gymnasium, and the university boarding department. This building was much improved in 1898-99 by a spacious porch at the front entrance, which adds greatly to the beauty of the edifice and to the comfort of its occupants.

The Astronomical Observatory, coming next, was erected through the efforts of Prof. Wm. A. Rogers. Professor Rogers held the Chair of Mathematics and Astronomy in Alfred University from 1857 to 1868, with the exception of his service in the United States Navy from the spring of 1864 to the autumn of 1865. Previous to his war service he had done something toward establishing the observatory in 1863, but it was not fully completed and equipped with clock and chronograph, in addition to the telescope and other furnishings, until the winter of 1865-66, after his return from the navy. Since his death in 1898 it has been designated as "The Rogers Observatory," in his memory.

A building known as "The Gymnasium," was erected in the winter of 1874-5 by the students at a cost of something over

$600.00. This came into disuse many years ago, and was removed from the ground now occupied by Babcock Hall of Physics. It is now used as a barn.

Next in order of time comes "The Steinheim." This stands as a monument to President Allen, and in it repose his ashes and those of his faithful companion. Built in 1879, this beautiful structure, with its contents, was given to the University by President and Mrs. Allen; and, in addition to its many collections, it contains the laboratory, lecture room, and cabinets of the Department of Geology and Biology, now in charge of the eminent geologist, Professor Albert R. Crandall, Ph. D. In its collections are many thousands of rare specimens in the departments of archeology, paleontology, mineralogy, conchology, etc., etc.

As early as 1868 President Allen suggested the erection of a building in honor and memory of President William C. Kenyon, and in 1872 over $2,000.00 had been raised for this purpose. In 1876, at the request of President Allen, the Board of Trustees employed Professor Ethan P. Larkin to solicit subscriptions for such a building; and through his earnest efforts, the object was at length accomplished at a cost of $28,000.00.

The ground appears to have been first broken in October, 1875; and the work of laying the foundation was begun September 13, 1876. Although not entirely finished in 1882, it was determined to go forward with the dedication—which took place on Wednesday, October 25th of that year. This hall is a modern brick and stone structure containing the college assembly room, the university library, the offices of the President and the Registrar, and lecture rooms of the departments of Philosophy, History, Latin, Greek, English and modern languages. The library contains over 15,000 volumes and 7,000 pamphlets; and the reading room is well supplied with all leading newspapers and periodicals.

Professor Ira Sayles was connected with the school as teacher from 1845 to 1862; sometime within that period he erected a dwelling which, because of its style of architecture, has always been known as "The Gothic." After passing through several hands, this property was purchased by the University in 1885, and used for a number of years by the depart-

KENYON MEMORIAL HALL, OF ALFRED UNIVERSITY.

Babcock Hall at the left, and the New York State School of Ceramics in the middle.

ments of physics and chemistry, and the recitation rooms of the departments of Greek and Romance and Germanic languages. In 1901, on the reorganization of the Theological Department of the University, it was repaired and furnished for the use of "The Alfred Theological Seminary."

The Babcock Hall of Physics is named in memory of George H. Babcock, who founded the Professorship of Physics in 1881. The corner-stone of Babcock Hall was laid, with appropriate ceremonies, by Professor William A. Rogers, on alumni day, June 23, 1897. The structure was planned with special reference to the work of this department, by Architect C. C. Chipman, of New York City. It is located on the site of the old gymnasium, fronting the east; it is one story high, with a basement; has a two-story tower at the center front, a frontage of 116 feet, and greatest depth of 90 feet.

The building was ready for use at the opening of the school year of 1898-99, and Professor Rogers was to have taken charge of this department. His former years of connection with Alfred University and his eminence as a scientist caused his coming to be looked forward to with peculiar satisfaction; therefore his death at Waterville, Maine, March 1, 1898, caused very great sadness and much concern as to the filling of his place in the University. However, a worthy successor was found in Professor Edward S. Babcock, who has filled the position since 1899 with eminent satisfaction.

Professor Rogers gave to this building many thousand dollars' worth of rare and valuable apparatus; and this, with much that has been added since, makes Babcock Hall one of the best equipped halls for the study of the physical sciences to be found in the State. The departments of Chemistry, Mathematics, and Industrial Mechanics also have rooms in this building.

Just north of Babcock Hall of Physics stands the New York State School of Clay-Working and Ceramics. This school was established in A. D. 1900 by an Act of the Legislature, and is under the administration of the Trustees of Alfred University. The building is a beautiful structure of brick and terra-cotta with gray trimmings, and roofed with brown tile; it has a frontage of seventy-five feet and a floor space of about thirteen thousand square feet. It is well-equipped with

all machinery and appliances for the carrying forward of every department of its work. Its Director is Professor Charles F. Binns, a man of superior qualification for the position; he is President of the American Ceramic Society.

The last building to come into possession of the University is known as "Burdick Hall," a dormitory for young men. In 1896 its owner, Mr. William C. Burdick, granted it free of rent for that purpose to be so used during his life. Mr. Burdick died January 28, 1902; and the same year his widow and daughter donated the property to the University. This dormitory is a large frame building, three stories high with attic rooms on the fourth floor. It is well built and well furnished, and is generally in charge of one of the professors who makes his home there.

It may not be amiss to say in this history of Alfred University that one of its greatest needs at present is a building capable of accommodating its large and growing library.

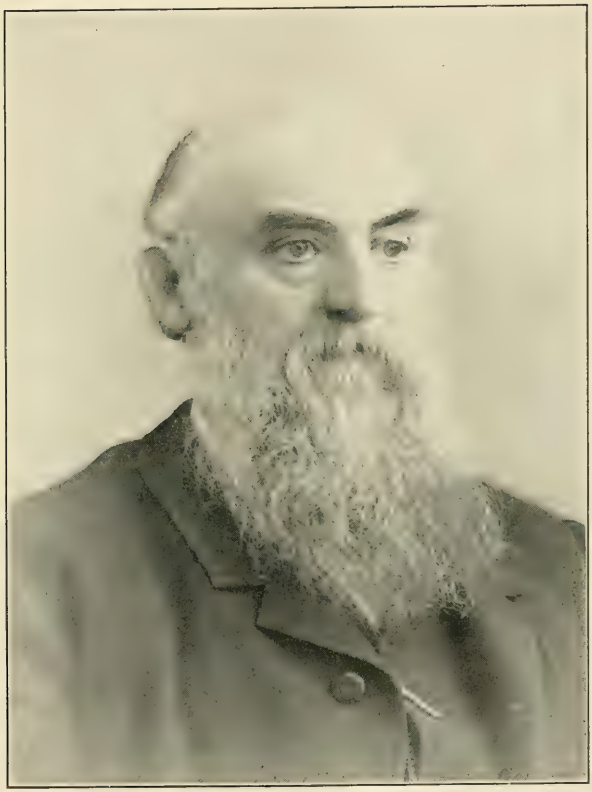
(4). THE CAMPUS.

Special and separate mention should be made of the beautiful University Campus covering nearly sixteen acres of ground, picturesque and attractive. This, like the Steinheim, has been a growth. It rests near the foot of the western slope of Pine Hill, nearly four hundred feet lower than the crest of the Hill, but still about eighteen hundred feet above sea-level.

To keep the grounds of the institution open down to Main street, Professors Kenyon and Allen bought the plot which now forms the attractive University Park; and some years afterward they gave this ground to the University, and it has been adorned with trees, shrubs, flowers and a fountain.

Slowly and by much personal work by professors, students and citizens, year by year the rough hillside covered with native forest has been converted to a beautiful campus, covered with beautiful shrubs and shade trees of many varieties, broad lawns well kept, blooming flowers and sparkling fountain.

In 1893 the will of Mr. George H. Babcock provided a fund, known as the "E. Lua Babcock Fund," whose income is to be used in perpetuity for the purpose of keeping the university campus in comfortable and attractive condition. Many



PROFESSOR WILLIAM AUGUSTUS ROGERS,
PH. D., LL. D.

See *Biographical Sketches,* p. 1361.

hundreds of dollars have already been expended in replacing the old college walks of cinder and gravel with beautiful wide cement walks. Nearly twenty thousand square feet of artificial stone walks now connect all the university buildings, except the Steinheim; and this also will soon be included. Other improvements have been made, until no more beautiful campus can anywhere be found.

(5) FINANCIAL HISTORY, ENDOWMENTS, ETC.

This institution has been fortunate in its treasurers, who have served with ability and faithfulness. They have been as follows: Luke Green from 1837 to 1841; Rev. William C. Kenyon from 1841, when he assumed the entire indebtedness, to the university charter in 1857; Clarke Rogers from 1857 to 1859; Elisha Potter from 1859 to 1879; and the present treasurer, William H. Crandall, who has most ably filled this position since 1879.

The financial history of Alfred University is calculated to awaken varying emotions, sympathy, admiration, hope. The heroic, self-sacrificing, successful labors of the past afford the highest stimulus to the most hopeful and unflagging efforts of to-day.

At first, Professor Kenyon was employed at a salary of $400.00; but the income of the school did not keep pace with the rapidly increasing numbers of students, which demanded an increase in the corps of instructors.

In July, 1849, a compact, perhaps without an equal in the history of education, was entered into between the seven teachers—William C. Kenyon, Jonathan Allen, Darwin E. Maxson, Darius R. Ford, D. D. Pickett, James Marvin and Ira Sayles. They agreed to share equally in the government, the teaching, and the financial management of the school; and that for seven years they would labor for $400.00 each per year. Each was to keep an exact account of his expenses; and if at the end of the seven years there was a surplus of funds, this was to be divided equally between them. Some of the expense books of these self-sacrificing teachers showed receipts below $300.00; and it is believed that the average amount received by the seven was little, if any, above this figure.

In 1841 an addition was made to the first school building.

erected by the village people, which cost about $2,000.00 For this a subscription was taken; and among the many donors are found the names of Roswell Adams, Jesse Angell, James Allen, Joseph Allen, Asa C. Burdick, Jabez Burdick, Stephen C. Burdick, William C. Burdick, Decatur M. Clarke, Ezra S. Clarke, Joel Clarke, Lorenzo Coon, Roxana Coon, Ambrose Cory, Ira B. Crandall, Daniel Edwards, John Edwards, David C. Green, Erastus A. Green, Gideon C. Green, Joel C. Green, Martha Green, Philip S. Green, H. G. Greenman, William Hyde, Joel Kenyon, Silas Palmiter, Benjamin F. Potter, Perry Potter, A. A. F. Randolph, Cornelius M. Rice, Erastus A. Scott, Henry Sheldon, Samuel N. Stillman, Lorenzo D. Worden.

After the addition to the school building in 1841, Professor Kenyon took the school on his own hands, paying all the expenditures and clearing up all the debts. When, in 1845, new buildings were badly needed, and the trustees did not see the way clear to undertake the work, Professors Kenyon and Sayles, with the approval of the trustees, assumed the entire responsibility; and although without means or wealthy backing, they borrowed ten thousand dollars of Samuel White, of Whitesville, N. Y., selected and bought the site of the present campus which was then in its native state, and erected the three halls already referred to. It was a bold undertaking, but subsequent results have confirmed the wisdom of their daring. It was an act of faith.

However, the needs of the growing school have always kept in advance of the supply, and every succeeding year showed a deficit. In 1887, the debt of the University had grown to $40,000. The interest on this amount added to the current demands made a heavy burden upon the trustees, and it was felt that some heroic effort must be made to lift the burden. "Under the leadership of President Allen and other public spirited men, the friends of the University residing within hearing of the chapel bell rallied to its support; and in a short time, sufficient contributions and pledges had been secured to lift the entire debt." Noble work of noble, self-sacrificing men and women!

Since that hour the grand rallying of the friends of Alfred University has made her condition financially far more

encouraging than ever before. The University now has an endowment of nearly $350,000; and the value of the entire property of the institution, including endowments, buildings, grounds, library, apparatus, etc., is estimated at something over $500,000. However, the changed conditions and the greater demands of the work of education at the present day call for an endowment of at least a million dollars; this is needed in order to make available the best results from the equipment and facilities which the University already possesses.

The different endowments are held in trust and administered by various bodies. The Trustees of the University hold $94,548.99, of which but $65,860.00 are at present productive. The Seventh-day Baptist Education Society holds for the use of Alfred University $55,561.36, of which only $44,616.93 are now productive. The Trustees of the Seventh-day Baptist Memorial Fund hold in trust $179,047.68, all of which is productive, for the use of Alfred University. An endowment fund of $10,110.59 (of which $9,494 are at present productive), raised by the Alumni of the University, is held in trust and administered by their own Board of Trustees.

The faithfulness and the wisdom with which these various bodies have managed the trusts committed to their hands are worthy of highest commendation and of the fullest appreciation of all friends of Alfred University.

In 1867, Mrs. Ann M. R. Lyon, of New York City, donated to the Trustees of Alfred University $10,000, (on condition that they would add $5,000 to this amount), to found the "George B. Rogers Professorship of Industrial Mechanics" in memory of her son, a talented young man who died at the age of twenty-one years, and who had given promise of a life of exceptional usefulness and eminence as a mechanical engineer. The provisions of her donation have been faithfully carried out.

In 1868, the Annual Report of Alfred University to the Seventh-day Baptist Education Society showed that $6,350 had been subscribed to found the "William C. Kenyon Professorship of the Latin Language and Literature," and $15,704 for the President's Chair; but not all of these subscriptions have been realized: something over $2,000 have been paid on the latter, and less than $1,000 on the former.

About the same time a fund was raised to found the "Nathan V. Hull Professorship of Pastoral Theology," toward which not quite $4,000 have as yet been paid in; but contributions are still being made to this fund from time to time. Also about $10,000 were contributed by a number of persons living in Plainfield, N. J., toward founding a "Plainfield Professorship of Doctrinal Theology."

In 1870, Charles E. Woolworth, of Alfred, made a bequest to the University, from which $300 have been realized. The income of this gift is used for the payment of teachers' salaries.

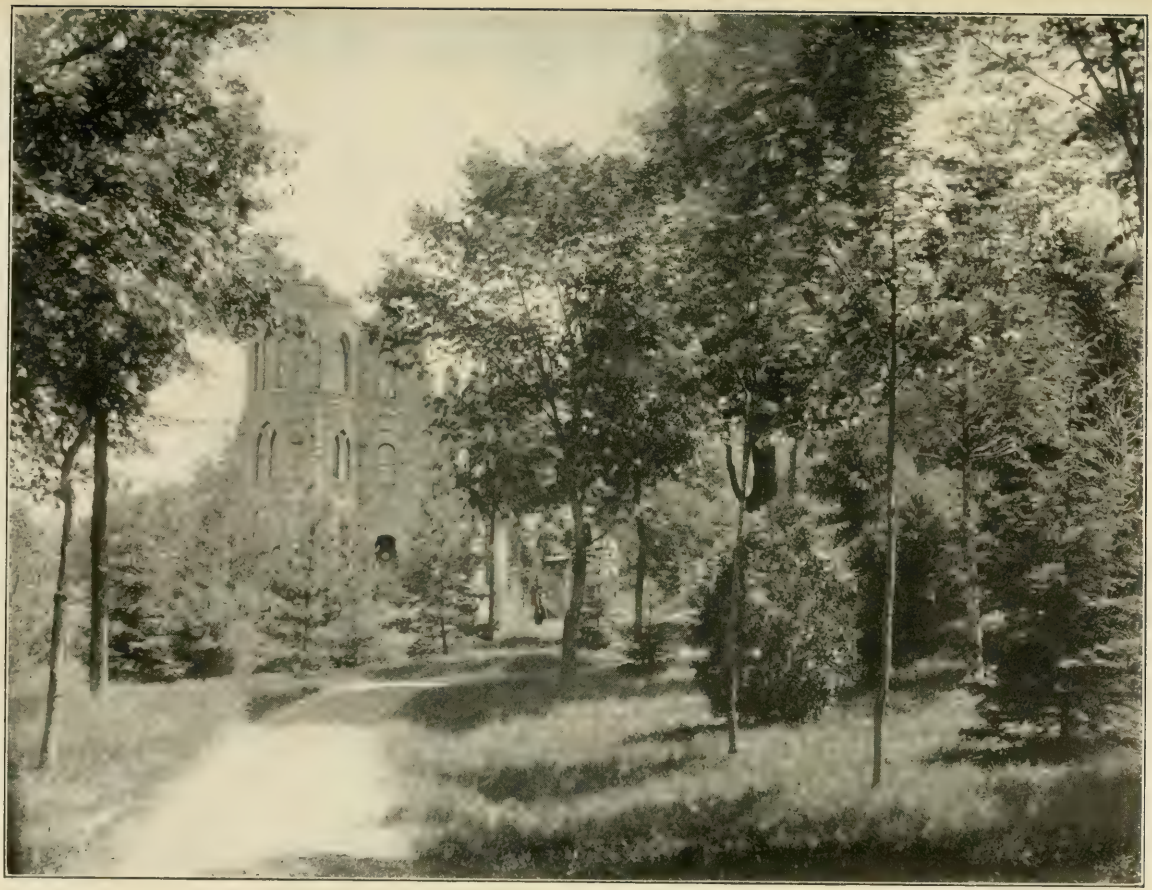
About this time, possibly earlier or later, various sums were contributed, chiefly by Plainfield people, toward endowing a Chair of Church History and Homiletics. This fund now amounts to $6,665.

In 1881 George H. Babcock placed with the Trustees of the Seventh-day Baptist Memorial Fund the sum of thirty thousand dollars for the use of Alfred University, as follows: The income of $20,000 to go to the support of the Chair of Physics, and the income of $10,000 for the support of the Chair of Greek Language and Literature. To the latter he designated the title of the "William B. Maxson Professorship of the Greek Language and Literature;" and to the former the Trustees of the University gave the name of the "Babcock Professorship of Physics."

In 1886 the "Alumni Association of Alfred University" was organized, and at once established a fund for the endowment of the President's Chair, giving it the title of the "Kenyon-Allen Endowment Fund." This fund now amounts to over $10,000, $3,000 of which was given by Judge N. M. Hubbard, Cedar Rapids, Iowa, of the class of '52, and is being constantly increased by the payment of subscriptions already made, and by the gifts of generous and loyal Alumni.

In 1887 the Trustees of Alfred University received by the bequest of Harriet Potter, of Westerly, R. I., $5,000; and in 1891 another $5,000 by the bequest of her sister, Maria Louise Potter, to found the "Rhode Island Professorship."

In 1888 Charles Potter, of Plainfield, N. J., placed in the hands of the Trustees of the Seventh-day Baptist Memorial Fund $20,000 for the purpose of endowing in Alfred Uni-



ALLEN STEINHEIM MUSEUM OF ALFRED UNIVERSITY.

versity a professorship to be called the "Charles Potter Professorship of History and Political Science." This chair was filled by the Rev. Lester C. Rogers, D. D., from April 10, 1888, until his death, January 2, 1900; for the last two years of this time, however, it was necessary to employ an assistant on account of the failing health of Professor Rogers.

In 1893 by the bequest of George H. Babcock, of Plainfield, N. J., the Trustees of the Seventh-day Baptist Memorial Fund received from his estate, for the use of Alfred University, funds as follows: $20,000 to be known as the "E. Lua Babcock Fund," and used for the purpose of keeping the university grounds in good order and repair, and "of inculcating ideas and habits of order and neatness among the students;" and $50,000 for the use of the Trustees of Alfred University "for such purposes as they shall deem best." This last gift is designated by the Trustees as the "George H. Babcock Fund." Only the income of these bequests is to be paid to and used by the Trustees of Alfred University, for the purposes indicated. This gift made Mr. Babcock's endowment of the University $100,000.

By the will of Peter Wooden, of North Plainfield, N. J., made September 3, 1888, and admitted to probate January 28, 1895, Alfred University received $500, and was also made residuary legatee of his entire estate. From this source the Trustees of the University have already received $9,329.13, which is designated by them as the "Peter Wooden Fund," and it is expected that not less than $20,000 will be realized from this bequest. The income of this fund is "to be applied to the uses and purposes of said University, and under its direction and control forever." Mr. Wooden died January 14, 1895.

In April, 1899, Mrs. H. Alice Fisher, of Northborough, Mass., conditionally donated to Alfred University a house and lot in the city of Worcester, Mass., reserving to herself a life estate therein; and providing that, if the property be sold by the Trustees (with her consent), they are to pay her interest at the rate of four per cent. on the selling price, during her natural life.

Mrs. Julia M. Rogers Powers, of New London, Conn., a sister of the late Professor William A. Rogers, left a bequest of $500.00 to be applied on the William A. Rogers Professor-

ship of Astronomy in Alfred University. Mrs. Powers died May 3, 1899.

In 1901, by the will of Dr. Ellen F. Swinney, who died November 14, 1900, Alfred University has received the sum of $398.64. Dr. Swinney devoted her whole life to the promotion of the physical, mental and spiritual welfare of humanity; and the influence of that life-work will be perpetuated through this last act of her noble heart.

Rev. Julius M. Todd, an aged and devoted minister of the denomination, bequeathed to Alfred University $100 to be used or invested "as may be deemed best for its interests." His will was dated September 17, 1901. He died October 1, 1901, in his 83rd year.

Mrs. Nancy M. Frank, of Alfred Station, N. Y., who died in December, 1902, gave to Alfred University by her will, probated January 31, 1902, an interest in her estate as follows: "The remaining full third part....to be safely invested and left invested, the income only to be used for the purposes of said University, as the Trustees thereof may deem best." The amount of this bequest is not yet known.

The last bequest to be mentioned is peculiarly touching because made by a colored resident of Alfred, George Parker, who was born in slavery in North Carolina, and brought North by Professor (Captain) Ira Sayles at the close of the Civil War. Mr. Parker settled in Alfred, and for many years toiled hard and faithfully to realize a cherished ambition, that of owning a farm of his own. This he accomplished about nineteen years ago, when the farm became his, which he has now bequeathed to Alfred University. Though born in servitude, and without education himself, he has always been deeply interested in the work of education. He attended school for several terms, but it was hard for him to learn. It is certainly a most noble act for this colored friend of the University to devote the fruit of his life's hard earnings, in perpetuity, to the education of young people. It is a beautiful expression of his gratitude to the friends who received him when he came out of bondage, and of his appreciation of the work so dear to them who welcomed and aided him in his time of need. His will describes the location of his farm, and then devises it, after the death of his wife, Ellen Parker, to the Trustees of Alfred University,

REV. ETHAN PENDLETON LARKIN, PH. D.

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"to be used in such manner as the said Trustees shall deem most advantageous to the interests of said University." Mr. Parker died May 28, 1902, having enjoyed the respect and confidence of all who knew him throughout his residence in the town of Alfred ever since the war which emancipated his race.

The endowment of scholarships in Alfred University deserves a separate chapter in the financial history of the institution. This work began in July, 1856, with the donation by Thomas B. Stillman of $5,000 whose income was to be devoted to aiding "any person or persons who depend entirely upon their own exertions to defray their educational expenses." This fund is known as the "Thomas Bliss Stillman Scholarship." For the nearly fifty years past, many worthy young people have received needed aid from this generous benefaction. In 1857 several small scholarships were endowed.

Three systems of scholarships are in force in Alfred University: first, those already mentioned, which are known as "Ten per cent. scholarships;" second, "Competitive free scholarships," which are granted under certain conditions to High School pupils in the New York counties of Allegheny, Steuben, Cattaraugus, Livingston and Wyoming, and to the Pennsylvania counties of McKean, Potter and Tioga. A third class of scholarships is known as the "One thousand dollar scholarships;" these may be established by the single payment of $1,000, or conditionally by a first payment of $100 followed by annual installments of not less than twenty-five dollars. The owner of a scholarship is entitled to keep in attendance at the University one student who will be credited on his tuition with the income of the fund, until the thousand dollars are paid in full, after which time the beneficiary will be granted free tuition.

This last class of scholarships was instituted by an act of the Board of Trustees in 1894. The plan is to establish fifty groups of ten each. Already five full groups have been formed, making fifty fully paid, or conditional, scholarships in operation, as follows:

First Seventh-day Baptist church of Alfred. 1895.
Ladies of Alfred. 1896.
Shiloh Seventh-day Baptist church. 1896.

Plainfield Seventh-day Baptist church. 1896.
The Samuel N. Stillman Scholarship. 1899.
New York Seventh-day Baptist church. 1899.
The William Elbridge Witter Scholarship. 1899.
Ladies' Aid Society of Westerly, R. I. 1900.
The Lillian Brown Scholarship. 1900.
The Class of 1879 Scholarship. June, 1900.
The Class of 1890 Scholarship. November, 1900.
The Alleghenian Lyceum. December, 1900.
The Orophilian Lyceum. December, 1900.
The Alfriedian Lyceum. May, 1901.
First Genesee Seventh-day Baptist Church. May, 1901.
The Charles Henry Stanton Scholarship. October, 1901.
First Congregational Society of Wellsville, N. Y. December, 1901.
The George Stillman Greenman Scholarship. February, 1902.
The Dennison & Sons Scholarship. April, 1902.
The William Russell Clarke Scholarship. April, 1902.
The Edgar Henry Cottrell Scholarship. May, 1902.
The James Reed Irish Scholarship. May, 1902.
The Christ Church (Episcopal) Scholarship, Hornellsville, N. Y. May, 1902.
The Choir of the Pawcatuck Church, Westerly, R. I. May, 1902.
Isaac Wheeler Fassett and Cynthia Parmenter Fassett Scholarship. June, 1902.
Ella Lewis Packard Scholarship. July, 1902.
The Class of 1892 Scholarship. July, 1902.
Susan Minerva Burdick Scholarship. August, 1902.
Phebe Ann Stillman Scholarship. September, 1902.
Abby Kinsley Witter Scholarship, September, 1902.
Frank Sullivan Smith Scholarship. October, 1902.
Ezra Potter Crandall. November, 1902.
Athenaean Lyceum. November, 1902.
Martin Luther and Ella Norris Rumpff Scholarship. November, 1902.
Ira Babcock Crandall. November, 1902.
Nathan Vars Hull. December, 1902.
Ethan Lanphear. December, 1902.

REV. BOOTHE COLWELL DAVIS, PH. D., D. D.

See *Biographical Sketches*, p. 1361.

Arthur Elwin Main. December, 1902.

The Abigail Allen Memorial Scholarship. January, 1903.

The Enos W. Barnes Memorial Scholarship. January, 1903.

The International Sunshine Society Scholarship. February, 1903.

Charles Manning Lewis. March, 1903.

First Baptist Church of Wellsville, N. Y. May, 1903.

The Mary Brown Allen Scholarship. May, 1903.

Aurelia Crandall Green Hemphill Scholarship. May, 1903.

Wardner Carpenter Titsworth. May, 1903.

George Edward Brainard. May, 1903.

The Chicago (Ill.) Church Scholarship. May, 1903.

The Amanda M. Burdick Scholarship. May, 1903.

The "Alfred the Great" Scholarship. May, 1903.

In 1899 "The Centennial Fund" was established with the expectation that it will amount to $100,000 when the university shall celebrate its centennial in A. D. 1936. Gifts to this fund may be made in amounts from one dollar to one hundred dollars. Considerable interest has been taken in this movement, and the Fund is steadily increasing. Already the treasurer's books show $3,336.

The last two movements, the "One thousand dollar scholarship" and "The Centennial Fund," in their origin and prosecution, are due chiefly to the fertility and energy of Treasurer William H. Crandall, who, while carrying forward personal lines of business that would tax many minds, is continually thinking of Alfred University, and devising means and methods of advancing her noble work. Alfred University is particularly fortunate in having so able and devoted a treasurer. His service is beyond all praise for faithfulness, enthusiasm and success.

TRUSTEES.

It would be unjust to fail to make mention of the faithful and self-sacrificing labors of the men who have composed the Board of Trustees. At the expense of much time and thought, as well as by many liberal contributions of money, these noble

friends of Alfred University have planned and labored heroically and successfully for the promotion of higher learning as represented in this institution. From the long list of those who have served the University so well in this capacity, it would seem unfair to name one without naming all. It may be well, however, to give the list of those who have been chosen by their associates to preside over the Board.

PRESIDENTS OF THE BOARD OF TRUSTEES.

David Stillman	1837-41.
Hon. Samuel Russell	1841-48.
Rev. Nathan V. Hull, D. D.	1848-62.
Hon. Benjamin F. Langworthy	1862-92.
Rev. Lewis A. Platts, D. D.	1892-93.
George H. Babcock	1893-94.
Rev. L. E. Livermore	1894-96.
Hon. A. B. Cottrell	1896-

Mr. Babcock was President of the Board at the time of his death.

Mr. Langworthy was connected with the Board from 1857 to the time of his death, 1895; and was its *President for thirty years.*

(6) THE TEACHERS IN ALFRED UNIVERSITY.

In the sixty-seven years of its history, Alfred University has had nearly or quite one hundred persons, men and women, on its faculty lists, besides the many who from time to time have been employed as tutors. Though less conspicuous for ability and efficiency than the chosen leaders, many of these toiled as faithfully and sacrificed as devotedly to advance all the interests of the school. One familiar with the institution from its birth has written: "The faculty has always been composed of men and women of strong character, who have given their energies not only to the building up of their own departments, but to everything that would help the growth and prosperity of the University."

Through the years there have been constant and many changes among the teachers. All the worthy ones cannot be named, and it may seem invidious to select a few and omit mention of others equally worthy. At first, all teaching and management devolved upon Professor Kenyon. In 1840, his wife,

RESIDENCE OF LUKE GREEN.

In the Upper Chamber of which was taught the Select School that marked the Beginning of Alfred University.

Mrs. Melissa Ward Kenyon, became assistant teacher in the English department.

Increasing patronage made necessary an increase in the teaching force, and in 1842 Miss Caroline B. Maxson, of De-Ruyter, N. Y., was engaged as preceptress and teacher of modern languages, and assistant in mathematics. In 1843-4 John D. Collins was assistant teacher of Latin. In 1844-5 Gurdon Evans and Jonathan Allen became assistant teachers in mathematics. About this time Ira Sayles and Darius R. Ford were assistant teachers under "Boss Kenyon," as he was respectfully called. In 1845 Ira Sayles, (the first student to register his name when Professor Kenyon assumed the principalship in 1839), became associate principal.

Many of the old teachers have, earlier or later, finished their faithful and fruitful day of toil, and have entered upon a well-earned rest; some of these, who will be gratefully remembered by many old alumni, are Mrs. President Allen, the devoted and able helpmeet of her distinguished husband; Rev. Darwin E. Maxson, D. D., Rev. Ethan P. Larkin, Ph. D., D. D., William A. Rogers, Ph. D., Rev. Thomas R. Williams, D. D., Rev. Nathan V. Hull, D. D., Amelia E. Stillman, A. M., Henry C. Coon, Ph. D., M. D., Martha B. Saunders, A. M., Rev. Lester C. Rogers, D. D., Professor Prosper Miller.

Others still, who did good and faithful work here, yet live and are engaged elsewhere either in teaching or in other learned professions; some of these are Rev. Darius R. Ford, D. D., Jairus M. Stillman, Mus. Doc., Rev. A. H. Lewis, D. D., LL. D., Professor Albert Whitford, A. M., Mark Sheppard, Ph. M., M. D., Rev. Lucius R. Swinney, A. M., Professor William R. Prentice, A. M., President George Scott, A. M., Ph. D., Professor N. Wardner Williams, Ph. D., Professor Alfred A. Titsworth, S. M., Rev. Lewis A. Platts, A. M., D. D., Principal Frederick S. Place, A. M., B. D., Dr. Charles M. Post, A. M., Ph. D., Professor George W. Hill, Professor Bertrude B. Harris, B. L., Professor Inez R. Maxson, A. M., Fed. B., Professor Francis A. J. Waldron, A. M., Miss Elvira E. Kenyon, Professor Anderson R. Wightman.

The present faculty of the University numbers twelve professors and four tutors in the college; seven teachers in the

academy; and three in the State School (besides the seven college professors who give instruction in that department).

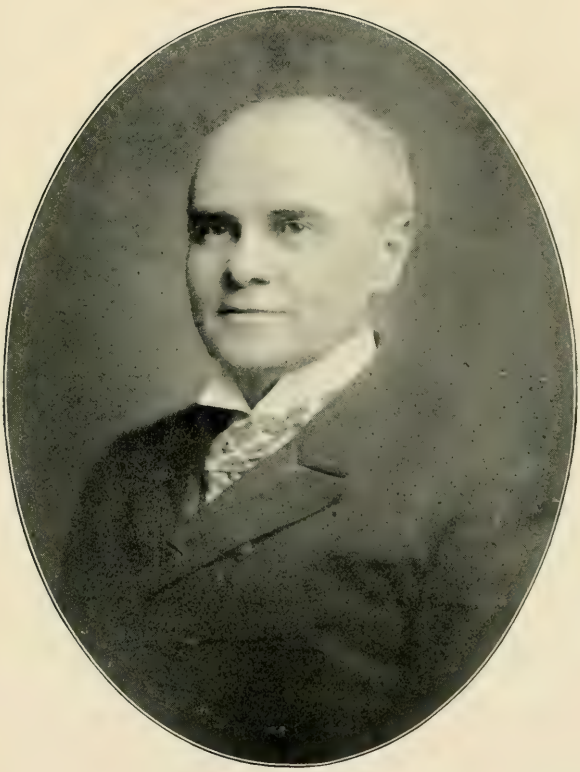
It is worthy of special mention that two members of the present college faculty have been connected with the University for more than a quarter of a century. Professor Alpheus B. Kenyon, S. M., College Registrar, has been connected with the institution as teacher continuously since 1874—*twenty-nine years.* Professor Edward M. Tomlinson, A. M., Librarian and Secretary of the Faculty, began his work of teaching in the university in 1867—*thirty-six years* ago. In 1871 he resigned his position, and in 1872-74 was a student in the Universities of Berlin and Leipsic; in 1875-77 he was Professor of Greek, Latin and German at Germantown Academy; in 1881 he was elected to the William B. Maxson Professorship of the Greek Language and Literature in Alfred University, which position he still fills.

The history of the work of these teachers named above will never be written with ink and pen; it is inscribed upon many grateful hearts, and illuminated before the world in many lives inspired by their instruction and influence. Many of those named have given the best years of their lives in conscientious work for those who came to Alfred seeking an education. Their reward has been meager as the world counts remuneration, "but better than gold or silver is the knowledge that higher aims and nobler purposes have come to those for whom they labored."

(7) THE STUDENTS OF ALFRED UNIVERSITY.

During its history of sixty-seven years, Alfred University has had under its instruction over ten thousand students of all grades, and has sent out seven hundred and ninety graduates, including those of June 25, 1903.

Worthy of being recorded here are the names of the little band that formed the first select school taught in Alfred by Rev. Bethuel C. Church. They are fifteen gentlemen and twenty-two ladies: Jonathan Allen, Daniel C. Babcock, Gardner P. Barber, Edwin S. Burdick, Benjamin F. Collins, John D. Collins, Amos W. Coon, Ezra P. Crandall, E. Rogers Crandall, Erastus A. Green, Oliver P. Hull, Nathan Maxson, Stephen Maxson, David R. Stillman, Orra Stillman, Lois



PROF. ALPHEUS BURDICK KENYON, SC. D.

See *Biographical Sketches*, p. 1361.

Babcock, Zoa Black, Clarissa Burdick, Amorilla Collins, Eliza Crandall, Maria Crandall, Mary A. Crandall, Olive Hall, Martha Hull, Arminda Maxson, Phebe A. Maxson, Samantha Maxson, Susan Maxson, Emeline Miner, Avis Satterlee, Susannah Saunders, Julia A. Spicer, Sophia Spicer, Amanda M. Stillman, Emma Stillman, L. Elvira Stillman, Sally Stillman.

Thirty-six new names were enrolled the next year; and there were forty scholars when Mr. Irish took charge of the school.

According to the Decennial Catalogue, issued in 1886, the first class graduated from Alfred Academy, in 1844, consisted of ten ladies and seventeen gentlemen; among the names given are those of Jonathan Allen, Hiram P. Burdick, Asa Clark Burdick, Gurdon Evans, Daniel D. Pickett, and Ira Sayles. Three of these afterward became professors in the school. Among the lady graduates are three who became the wives of the three professors—Kenyon, Allen and Sayles.

The average matriculates per year were, for the first decade, 98; for the second, 225; for the third, 185; for the fourth, 161; for the fifth, 136.

The highest number of matriculations for any one year was that of 1852-3, when 360 new students registered.

The average registration per year was, for the first decade, 161; for the second, 419; for the third, 385; for the fourth, 383; for the fifth, 401.

Notwithstanding the fluctuation in attendance, there was a constant increase in the *average* attendance from decade to decade, as shown by the figures 68, 189, 198, 238, 255.

Besides this, there was a steady increase in the average *length of attendance* per student through the five decades, as follows: first decade, 1.6 years; second, 1.8 years; third, 2.1 years; fourth, 2.4 years; fifth, 3 years. This indicates on the part of the young people a growing appreciation of a larger and broader culture.

The average age, through the fifty years, was nearly the same from decade to decade—about eighteen years.

Alfred University has always believed most heartily in the co-education of the sexes, and has therefore from the beginning welcomed the ladies upon the same terms, and to the

same privileges, as the gentlemen. Their numbers have generally been pretty well balanced, with some notable exceptions. In 1852-3, of the 360 matriculations, 199 were ladies; in 1862-3 they were just equal, 81 of each; of the 248 in 1873-4, there were just 100 more ladies than gentlemen. In 1846-7 there were 263 matriculations, and the gentlemen outnumbered the ladies by 41; out of 264 in 1849-50, there were 160 gentlemen. In 1854-5 the ladies were less than half the gentlemen, 67 to 142; the disproportion this year was equalled only by that of 1873-4, when the number of ladies more than doubled that of the gentlemen, 174 to 74.

It should be stated that lady students have shown themselves equal to their brothers in mental power, and in successful application to their studies; and the influence of the sexes upon each other, in study and in recitation, is always healthful and stimulating.

Alfred has been called "the home of the poor student," and has always been characterized by a warm sympathy for young people who are hungry for an education, and dependent upon their own exertions. The school was prepared for this through the circumstances and experiences of its founders. President Allen chopped cord-wood to pay his first tuition. Of its first President, it is said: "William C. Kenyon lived, toiled—O, how incessantly, how unselfishly he toiled—and *died* for the cause of education in Western New York. He came to Alfred a poor young man; he built up a grand school for poor, young men; he died poor; but he bequeathed a comparatively large property to the cause and interest of education—a property consisting of grounds, buildings, and apparatus controlled by the State, and devoted wholly and exclusively to educational purposes. Others might labor for a private fortune, President Kenyon's sole object in life was to educate the rising generation, to help by every possible means poor young men and poor young women who were struggling for an education. He never took his eye from that mark; he never remitted his efforts nor diverted his aim from that end."

It is related that a young man in New England wrote Professor Kenyon asking him if there was any way in Alfred by which an almost penniless boy, hungry for an education and

not afraid to work, might take a course of study? The immediate reply was: "Come on, young man; there is room here for lots of just such boys as you." He came and worked his way through the entire course of study. That young man was Darwin E. Maxson, who became a mighty man of strength and usefulness in the University, in the county, and in the denomination. Poverty is not always a detriment! Some marvellous characters have been developed under its ministries. If a young person is hungry enough for an education to work for it, he is apt to appreciate it and know how to use it when secured.

Tuition was placed very low that no hungry mind might go unfed. For the common English branches only $3.50 per term was charged; and for the higher branches, only $4.75. Board was but one dollar per week, until 1858, when it was placed at $1.50. Many students boarded themselves, and every facility was afforded by which they might work their way with but little cash. Sometimes a young man would come driving a cow, hire pasture, and pay his way by selling the extra milk he did not need for himself. Some cut and split wood for families of the village, dusted carpets, cleaned houses, etc., etc.; and some who are in eminent places to-day thus worked their way through the full college course. Mrs. President Allen says: "Such struggling students have always stood among the first in their classes, and as they have gone out to the world's work, many of them have held leading positions of responsibility and influence."

The citizens of Alfred have always taken a deep interest in the students, and have opened friendly doors for their accommodation, giving them opportunities to work for their board, or jobs of work by which they might help themselves—realizing that the best help is to help one to help himself.

Alfred has been especially fortunate and blessed in the high moral and religious character which has prevailed in the student body throughout her entire history. An index of this is found in the strong and active Christian Associations which have been sustained voluntarily for many years, and have exerted a marked influence upon the lives of many. These societies began in the spring term of 1846 with what was called

"The Theological Society," but changed its name in time to that of "Christian Union." However, it was not until 1893 that the present Christian organizations were brought into organic co-operation with the Y. M. C. A. and Y. W. C. A. movements.

An important feature of the University is the voluntary, earnest and effective literary work of its students in the various Lyceums. These have been exceedingly valuable in discovering and developing marked literary and forensic ability.

In 1836-37 "The Alfred Debating Society" was organized, and *The Alfred Student* of June, 1876, records the names of thirty-three "originators and promoters who participated in the debates from 1836 to 1842."

June 15, 1842, a more definite and formal organization took place under the name of "The Franklin Academic Lyceum of Alfred." The following preamble was adopted: "We, the students of Alfred Academy and gentlemen of its vicinity, feeling desirous of securing to ourselves every advantage practicable for improving the mind; and believing a well and permanently organized Lyceum to be one of the most efficient means for attaining the desired result, do hereby organize ourselves into the Franklin Lyceum." Constitution and By-Laws were adopted, and a list is preserved of "officers, disputants, lecturers, and themes discussed, from 1842 to 1848."

About the only resolution appearing upon the records of this Lyceum was one authorizing the secretary "to furnish three candles per evening."

In the fall of 1846 "The Ladies' Alphadelphian Society" was organized; this was accomplished through the influence of Miss Maxson (afterward Mrs. President Allen).

In January, 1847, "The Didaskalian," or Teachers' Association, was formed for both ladies and gentlemen with special reference to the wants and interests of teachers. This society gave much time to parliamentary rules, "seventy-two speeches being made one evening upon a single point." Essays of much ability and great length were presented in the early history of this society—Mr. Allen giving one that was "twenty feet in length, full of fine analysis and criticism." By degrees the Franklin and the Alphadelphian were merged into the Didaskalian. In September, 1851, the Didaskalian was changed to

the Alleghenian ("Head of the Mighty"), with the motto, *Perseverantia Omnia Vincit.*

In 1848 or 1849 came the "Rough and Ready" Society, whose number was limited to sixteen, and every member was expected to take part in every meeting, whether prepared or not.

Early in the history of the school, the Platonic and Amphyctionic Societies were organized by the Greek and Latin classes for the purpose of giving greater attention to classical literature, etc. These offered equal opportunities to both sexes, flourished for a time, but finally divided into branches from which have come the four present Lyceums. In September, 1850, chiefly from the "Amphyctionic" Society, the Orophilian ("lover of oratory") was organized, with the motto expressive of their design, *Eloquentia Mundum Regit.*

Although the first ladies' society, the "Alphadelphian," was absorbed in other societies for both sexes, a new society, the "Ladies' Literary," was formed in 1850—Mrs. Professor Marvin being its first President. In 1864 it chose the name Alfriedian with the motto *Excelsior.*

The "Ladies' Athenaeum" was organized in 1858, and subsequently changed its name to Athenaean, choosing the motto, *La Sagesse soutient L'Univers.*

The Orophilian, Alleghenian, Alfriedian, and Athenaean Lyceums have long been permanent institutions of the University, holding regular weekly sessions during the school year; and special sessions of much merit in mid-year and during Commencement week. All have been strong, practical factors in the work of the University, and have sent out their active members with much added ability to make practical use of the knowledge gained during their college course.

A strong, patriotic and reform spirit has always characterized the students and teachers of Alfred University. Dr. Hiram P. Burdick, one of the first graduates, speaking of temperance reform says: "The school from the first became an active and efficient worker. Its teachers were pronounced radicals, not in temperance only, but in all the great reformatory movements of the age." The church and school joined forces, and as their champions raised their banner they said: "Strike our institution, the educational home of unborn gener-

ations, with lightning if need be, but never, while the life-blood flows in our veins, shall it be struck with rum licenses." And Alfred has been kept free from the legalized liquor traffic.

Patriotic devotion to the Union, and to the principles of human freedom, has been no less intense. Many old students took active part in the struggles to make Kansas a free State, some of them rising to prominence in the Legislature and in the business enterprises of that great commonwealth; and in the great conflict for the preservation of the Union, Alfred University was not wanting. Companies were at once organized for military drill and praying circles were formed to intercede with Almighty God in behalf of freedom and union.

Every young man of the Senior class of 1861 enlisted, and all were accepted but one, who was near-sighted; these and many other citizens went to Elmira to enter the 23rd New York Volunteers. Mrs. Allen writes: "The morning meeting in the chapel, the day that our boys were to leave, can never be forgotten by any who were present. It was crowded to overflowing by citizens and students, so that there was hardly standing room. The eleven gentlemen of the graduating class were called upon in turn to state their reasons for leaving their studies and all peaceful pursuits for the turmoil and uncertainty of war. Every heart was stirred, especially when two of them said, 'We give our all—our lives—and never expect to return.' And so it proved, for these two came back only in their coffins."

Professor Darwin E. Maxson went as Chaplain in the 23rd New York Regiment. President Allen gave all encouragement and assistance in his power, and even accompanied "the boys" to Washington, and on to the first Bull Run battle, where he was saved from death as by miracle. And so, as the war went on, new recruits from Alfred were frequently going out to fill the ranks where comrades had fallen.

The character of the Alfred soldiery was marked, and is something to look back upon with true pride. In those awful days they were recognized for their cool and unflinching bravery before the enemy; and as well for their unswerving moral heroism. Again Mrs. Allen writes: "At one time in a severe struggle the Alfred boys seemed to have turned a defeat into

A GROUP OF ALFRED TEACHERS.

Mrs. Caroline (Maxson) Stillman.
Mrs. Ida F. (Sallan) Kenyon.
Mrs. Melissa B. (Ward) Kenyon.
Mrs. Abigail A. (Maxson) Allen.

victory; and, as their general came up, he ordered the entire corps to salute them, which was done with a right good will. One of them said that during their first campaign, as the smoke of battle cleared away, he looked down the broken lines, and, seeing the Alfred boys standing, he said to himself, 'They are praying for us at Alfred.'"

When the long struggle was over, with all its cost of precious lives, President Allen in a touching and eloquent address concerning those who did not return, said in closing: "This institution had its representatives, both in teachers and pupils,—yes, its children,—engaged in nearly all campaigns, languishing in hospitals, mingling their blood with that of brother-patriots upon nearly all battlefields. We lament their fall, yet, mingled with our sorrow, is a solemn joy that we can act, and offer life, through such noble representatives, for human brotherhood, and law, and government."

Alfred University is particularly fortunate in the loyalty of her alumni and alumnae, and she is proud of their work for their Alma Mater. Her sons and daughters had long held regular meetings at Commencement times, but did not become regularly organized until 1886, at the semi-centennial of the University. As now organized, this society includes "all graduates of the University, all persons who have received degrees from it, members of the faculty, and former students who have been in attendance for one year or more." The annual fee is one dollar.

The objects of the society are "to foster fraternal intercourse and sympathy, and the interest of its members in their Alma Mater, as well as to promote the welfare of the University." The association is represented on the Board of Trustees of the University by nine trustees, three of whom are elected each year for a term of three years.

At its organization in 1886, Judge S. O. Thacher, of the Supreme Court of Kansas, was chosen as its first President. This office has been held for one or more years by Dr. Daniel Lewis, Health Commissioner of New York State; Judge P. B. McLennan, of Syracuse; Judge Seymour Dexter, of Elmira; Hon. W. W. Brown, of Bradford, Pa.; W. I. Lewis, of Coudersport, Pa.; Rev. L. E. Livermore, of New Market, N. J.; Hon. Milo M. Acker, of Hornellsville; Hon. Isaac B. Brown,

of Harrisburg, Pa.; Hon. Weston Flint, of Washington, D. C.; Hon. Daniel Beach, of Corning; Professor Corliss F. Randolph, of Newark, N. J., and Superintendent Henry M. Maxson, of Plainfield, N. J.

When organized, the Alumni Association at once established an Alumni fund to be known as the Kenyon-Allen Endowment Fund. This has been constantly augmenting. At the annual meeting of the society, June 24, 1903, steps were taken to increase the fund to $20,000; and at the banquet the same evening $1,100 were subscribed, thus raising the amount to $11,236.00.

Not only by contributing to the material efficiency of the University, but also through the use of their influence in sending new students, are the Alumni adding to the possibilities of the usefulness of their Alma Mater.

The grand work which the students of Alfred University are doing in the world is especially gratifying. As they have gone out imbued with the high and noble ideals of life inculcated by their Alma Mater, they have been enabled to take leading positions in all the world's work. The facts are briefly and modestly stated by Rev. Dr. Platts: "The graduates and old students of the University are to be found in every State in the Union, and some are in foreign countries. They are to be found in all honorable callings. They are members of Legislatures, State and National, Supreme Court Judges, lawyers, ministers, missionaries to foreign countries, physicians, teachers, merchants, farmers, mechanics, etc." And in all these fields of labor and service for their fellow-men, they come to the front and make their mark.

No other, perhaps, so closely as Mrs. Allen of blessed memory, followed the career of each student as he or she went forth from these sacred halls to life's great work; they were continually in her mind, and she was watching for accounts of their doings and achievements. She wrote: "Looking over the catalogue, 'grandly successful' instead of 'failure' could be written against the names of the greater number of the graduates. Long lists of names might be added of those who have been and are successful in the different professions and businesses of life. But not less brightly do the helpful influences gained at Alfred still shine in thousands of quiet homes scat-

tered here and there all over our broad land." In all this Alfred rejoices, and is made glad. No other reward is half so gratifying to faithful, toiling teachers.

(8) ALFRED UNIVERSITY AND THEOLOGICAL TRAINING.

When President Allen and other Alfred young men were in school at Oberlin they were challenged to a debate on the Sabbath question; and one of their opponents, failing in argument, resorted to ridicule, twitting them for belonging to a denomination, "not even able to train its own theological students." There then entered into the mind of Mr. Allen the determination to supply this lack in the near future. This was in 1848.

Although Alfred's special work had been that of training teachers for the common schools, yet many Seventh-day Baptists who felt the need of establishing a theological department began to think of Alfred for this purpose. Professors Kenyon and Allen kept the matter before the denomination, and in 1852 an Educational Committee was appointed to consider the subject. A constitution drawn up by this committee was adopted in 1854, and Professors Kenyon and Allen were appointed as agents to raise an endowment fund. They secured $20,000 the first year; and in 1855 the Education Society was incorporated, and Alfred was chosen by the churches as the place in which to establish the theological department. Professor Allen was elected to take charge of this department.

Many young men and women of different denominations entered its classes, and its students went out in various directions holding meetings as they had time and opportunity; and many churches grew up under their labors—such as East Hebron, Oswayo, Roulet, Honeyoye, Branch of Scio, and Bell's Run. "The university became the mother of evangelistic work in all this section."

When in 1857 the Alfred Academy applied for both college charter and seminary organization, by the advice of the State officials a university charter was drawn up which was passed by the Legislature, and received the signature of Governor King March 28, 1857; so that under its provisions academic, seminary and college work could be carried on.

Hence it appears that the *university* organization was ef-

fected at the beginning, particularly with reference to the work of theological training; and from that date Alfred University has faithfully endeavored to prepare young people by liberal and technical training for the Christian ministry and for Christian work.

Some of the ablest ministers of the denomination gave many years of faithful service in this department; but most grateful remembrance is due the devoted man who was so long at the head of this work. We quote with hearty approval the words of one who himself most ably served in this department, the Rev. L. A. Platts, D. D. He wrote: "Dr. Thomas R. Williams, who for twenty-one years devoted himself to the building up of the Theological Department, deserves to be ranked by the side of the noble Presidents who toiled so long and sacrificed so freely for the interests of the University." Among many able and devoted men who seconded his labors, he stands as chief; and his faithful work will never be forgotten.

At the Conference in Nortonville, Kansas, in 1892, special action was taken by the Education Society looking toward "increasing the teaching force of the Theological Department of Alfred University." It was announced that the income of the department was about $900 a year, and that $1,500 a year more would be required to support three resident professors.

To "give the undertaking a fair trial," $1,500 a year for six years was pledged by George H. Babcock, Charles Potter, Nathan Wardner and others.

Through all the years referred to above, the theological work was carried on simply as a department of the university. After the six years mentioned there came a period of decline and falling off of students, so that many friends of the work began to feel that there was need of a reorganization of this department along somewhat different lines.

In 1900, at the Conference in Adams Centre, N. Y., this feeling took form in a resolution, adopted by a rising vote, that steps and subscriptions be taken for the *"strengthening* of the Theological Department of Alfred University."

At the Conference in Alfred in 1901, after several addresses on this subject, an appeal was made for funds for the present support of three professors, and for the permanent en-

dowment of a Theological Seminary. More than $10,000 were subscribed at the time, and this amount has since been increased.

In response to the action of the denomination, through its General Conference, the Trustees of Alfred University proceeded at once to reorganize the department as a separate institution to be known as the "Alfred Theological Seminary," for whose use they designated the building known as "The Gothic;" and fitted it up for the purpose.

The seminary opened up with the school year of 1901-2, with Rev. A. E. Main as Dean, and Professor of Doctrinal and Pastoral Theology; Rev. William C. Whitford as Secretary, and Professor of Biblical Languages and Literature; Rev. J. L. Gamble, Professor of Church History and Homiletics; Rev. L. C. Randolph, Instructor in the Principles of Evangelism and Personal Christian Work; Miss Sophie S. Reynolds, Instructor in Elocution; Miss Ethel A. Middaugh, Instructor in Sacred Music.

The present endowment of the seminary is $35,232.76, furnishing an income in 1901-2 of $2,304.36. In addition to this, by the generosity of Mr. George H. Babcock, many seminary students enjoy the benefit, in part, of the income of a fund of $10,000 bequeathed for "the purpose of aiding young people (male or female) in preparing for the gospel ministry in the Seventh-day Baptist denomination."

(9) ALFRED'S WORK IN TRAINING TEACHERS.

While preparing many young men and women to enter with advanced standing in other colleges, her special work through all the earlier years was the *training of teachers* for the common schools, for which she sent out each year more than one hundred well-fitted young people; and the State reports gave her the credit of sending out more and a higher grade of teachers than any other similar institution in the State.

The estimate which the Regents of the University of the State put upon the school is shown in a letter of introduction they gave President Kenyon when he went abroad in 1866: "The Rev. William C. Kenyon, M. A., has for many years been President of one of the largest and most successful Universities under the visitation of the Regents of the University of New York; and he is hereby cordially commended to the friends of

education whom he may meet, as a scholar and a Christian gentleman, in every respect worthy of their confidence and kind regard.

By order of the Chancellor,
S. B. WOOLWORTH, *Sec.*"

In the fall of 1841 Professor Kenyon was appointed superintendent of common schools for the County of Allegheny, and Rev. James R. Irish for the time took his place in the Academy. Professor Kenyon spent the winter and part of the summer in the discharge of his duties, visiting and talking to the schools in the daytime, and addressing the patrons in the evenings. Thus he awakened great interest wherever he went. One teacher writes: "The great event of the winter, to many of us teachers, was his visit, with its stir and rush and enthusiasm." The result was that many teachers followed him to Alfred the next fall, giving the school an upward bound; and Alfred became noted as a training school for teachers.

In 1843-4 the Trustees reported to the Regents: "The Trustees would remark that nearly the entire business of the Academy under their charge is to qualify teachers for the common schools. Between fifty and sixty scholars who attended the last fall term are known to be engaged in teaching, and some of them at least with a degree of success that does honor to themselves and to the cause in which they are engaged. In all the branches taught, constant reference has been had to the future employment of the students as teachers." The whole report does honor to the spirit and purpose of the school, and shows that it was ever the aim, not only to teach the various branches of learning, but to teach the *art of teaching*.

So that, while not a normal school in name, it was doing normal work; and although the scope and work in recent years have greatly broadened, sending out young people with full collegiate culture and the most thorough preparation for all professions and callings in life, yet this important and distinctive feature of the earlier school has not been forgotten nor lost, but has rather been cultivated and placed upon a still higher and more efficient basis; so that Alfred University still has, in its "Training Class," a department devoted most efficiently to the great work of training young people for the most noble profession of teaching; and, for this work,

still enjoys the high commendation of the Board of Regents.

(10) ALFRED'S BROAD SCHOLARSHIP.

The character of the culture which Alfred offers is manifest in its complete courses of study as laid down in its curriculum, and in the thoroughness of its training for life's work.

When a young man in Union College, Professor Kenyon wrote these significant words in his diary: "It is worthy of a true and noble ambition to build seminaries and colleges, and to fill them with young men and women who, properly trained, might go forth to exert an influence as lasting as time." Here we find the secret to the inspiration that founded Alfred University, and gave it an impetus which has been augmented with the passing years.

Among the high principles that have always characterized Alfred University, two may be emphasized here: first, it has constantly and strenuously sought the elevation of the common schools of the surrounding counties; and, second, it has always opposed all superficiality in school training, and stood for the broadest culture and the most thorough preparation for life's work. The work of the class room has been thorough; and for many years the examinations were public, so that every pupil and every teacher also was "put upon his mettle." President Allen wrote of this time: "It was the aim to make students that could think accurately and speak promptly upon their feet. One class being examined at a time, the examination created a good deal of interest, and was listened to by crowded houses of citizens, visitors, and students. This tribunal was the same in kind and quality as all after life's tribunals, with like attributes in its decisions." And the success that has attended Alfred's graduates is the result and the vindication of the thoroughness and breadth of the training received here.

In a letter to Mr. A. C. Spicer, dated February 19, 1849, President Kenyon wrote: "The more one sees of this world, the more intimate he becomes with the course of studies marked out, the more clearly will he see that the demands of the age will require at his hands all of the discipline and strength of mind that his full course of studies can give. Let no one who hopes to be a light in the world be induced to cut short his course, but let his preparation be as complete as his circum-

stances will permit. Let him stop nothing short of a full course well-mastered." These words have a true ring, and express the sentiments of Alfred to-day.

In a circular sent out in 1845-6 by Principals Kenyon and Sayles we find some nuggets of gold expressing their distaste for all superficiality in school training, resulting from whatever cause. "There is nothing like thoroughness in the primary branches or any other branch, not only in the common schools, but in higher institutions as well." Speaking of the imperfect methods of the common schools of that time, they say: "How can spirits, trained from infancy in this superficial manner, be chained down to the drudgery of careful investigation?" Referring to a false basis of estimating an education, they write: "Here, too, that indomitable lust of gain plays a conspicuous part in producing this contemptible superficiality; for neither the parent nor, as a matter of course, the child, nor even young men and women, think any other questions of importance than, first, how many dollars will any particular branch cost me? In other words, how shall I estimate in dollars and cents the net value? Again, for we are always eager to begin the golden harvest, how soon can I finish a prescribed course? How little of it need I acquire? Mark, the question is not, how long can I with advantage to mental development, dwell upon this point or that?"

These words express the feeling of Alfred University to-day, and they need to be quoted because the condition of thought referred to has by no means ceased to exist.

As indicating the desire and effort to raise the standard of teaching in the common schools, this circular of the Alfred Academy of that year exclaims, "God speed the day when the common schools shall aspire to be what the higher schools now are, and really be such; and when the higher schools shall rise as much superior to their present state, as they are now above the humblest of the common schools."

This sentiment has proved prophetic of what has come to pass, and of what Alfred has greatly aided in securing. Thus Alfred University has stood, and still stands, for broadest culture and most thorough training for life's great work.

(11) ALFRED'S SERVICE TO THE DENOMINATION.

The service which Alfred University has rendered to the

denomination under whose auspices it was founded, forms a chapter in its history too well known and appreciated to require any lengthy treatment. While it is the child of the earlier denomination, it is also in an important sense the mother of the denomination as it is to-day. This is true of her relation to the other colleges, to the pastors and churches, to the various societies, and to the active workers of the denomination.

The hand that planted the seeds of an educational institution in Alfred in 1836, in 1844 sowed the seeds of a similar institution in Milton, Wisconsin; and not a few of the efficient workers and supporters of Milton College have, at some time in their previous career, been identified with Alfred either as teachers or students. And the honorable career which Salem College, in West Virginia, is making in pioneer education, is accomplished through the learning, skill and consecration of sons and daughters of Alfred. With a single exception, its entire faculty are alumni of Alfred. In the good work of these colleges Alfred takes especial pride.

Of the fifty-four active pastors in the Seventh-day Baptist denomination at this time, forty have studied in Alfred University; and of the ten workers on the China mission field within the past quarter of a century, all save one are alumni of Alfred.

The President, Corresponding Secretary and Treasurer of the Missionary Society, as well as many of its Directors, were students here. A majority of the officers and directors of the American Sabbath Tract Society are identified with Alfred as alumni or officers. The same is true of the Education Society; and indeed of the officers of the Historical Conference in 1902, beginning with its honored President.

This enumeration might be continued at length, and Alfred will be found to be in a unique sense the "Alma Mater," or *fostering mother*, of the majority of the leading workers in the denomination in every organized movement, and in almost every church and community.

Thus the noble Alma Mater, founded by Church and Irish and Kenyon and Allen, and fostered by the prayers and gifts and sacrifies of many, has been indeed a mother to the denomination as it is to-day, as well as a blessing to the State and the Nation; and her influence in a thousand directions, always be-

nign, is beyond all calculation, and beyond all praise. Thus it has been from the beginning to the present hour.

It may be asked, "Is there a full recognition by every person of the real value of the college?" Its worth is realized by many, and especially by Seventh-day Baptists; but a quotation on this subject from President Kenyon may help to intensify our appreciation of the true value of the college to any denomination and to any land. "Well has it been said that, 'the college is the daughter of the church.' Noble daughter of a noble mother! Did our Puritan ancestors commence the development of civil, political, and religious institutions that are the admiration of the world? But for colleges, there had been no Puritan ancestors, no Puritan Reformation, no Dissenters, no British or American missionary societies, home or foreign; no Temperance or Anti-Slavery societies. But for colleges, there had been no English literature, no translation of the Bible, no publishing societies, nor societies scattering the leaves of the tree of life for the healing of the nations. But for colleges, there had been no system of universal education, no common schools, no libraries. But for colleges, there had been no Declaration of Independence, no Constitution of the United States, no democratic government. But for colleges, there had been no steamboats, no railroads, no telegraphs, no Daguerrean art, no agricultural chemistry, no calico printing, no geological surveys, no commercial defences. But for colleges, America would be what Africa is, and Europe and the British Isles would be what Asia is."

Who can gainsay these remarkable statements, or read them without putting a higher estimate upon our colleges?

(12) WHAT OF THE FUTURE OF ALFRED UNIVERSITY?

The past is secure, but what as to the future? What friend of colleges in general, or what lover of Alfred University in particular has not asked himself some such question? We believe the past gives assurance as to the years to come, and we have no other than words of hope to utter. The answer is largely with the friends of education; but the experience of the sixty-seven years gone by, the well-known loyalty of alumni and friends, and the high character and aims of the University inspire the utmost confidence for all time to come.

We fully believe in the sentiments uttered by President Allen at the fiftieth anniversary of Alfred University, and here quote from his address, for the encouragement of all friends of the institution: "Although about to enter upon its second half-century, Alfred is but in its early youth. Colleges reckon their growth, not by years, but by centuries. Such institutions as Harvard, Yale, and Princeton, though in the second or third centuries of their growth, are only getting into the vigor of early manhood. Never more growing, more vigorous, more full of enterprise and achievement than now. Families rise and disappear, dynasties change, sects, denominations have their day and become changed in faith and practice; but colleges live and grow on, gathering strength, value, beauty each age; grandeur and power each century. Man is like a drop of dew, disappearing with the morning. Colleges are like the united drops of many a rain, that, swelling into great rivers, become ministries to man, bearers of civilization and progress. They have been this in the past; they will be this, we trust, in the future."

In his address on "The People's Debt to Colleges," delivered before the New England Association of Alfred Students, August 24, 1886, he spoke more particularly with reference to Alfred University. We quote his closing words: "Alfred, starting as a little taper set in an upper window, becoming soon a candle, lighting in its small way the path of many an earnest pilgrim to its shrine of knowledge, thence developed gradually into a candelabrum, many lighted. As it has been the solicitude and care-encumbered effort of its founders and supporters, so let it continue to be ours to keep these lights trimmed and supplied with oil and brightly burning, as untiringly and as religiously as were those sacred lamps in the golden candlestick of the temple at Jerusalem. We need have no fear that the time will come when our Alma Mater, whose memory and interests we have this evening gathered to cherish, will be less an object of affection and care to our children's children to her thousandth birthday and onward, than she is this evening to us. Let us therefore continue to multiply and brighten her lights, in the full assurance that, when we have done what we can, coming generations will take up and augment the good work."

Such faith, and the observance of these counsels, will make assured the hopeful prophecy of this optimistic address. And if it be true that "Colleges are the topmost blossoms and fruitage of civilization," then we need have no fear as to the future of Alfred University.

The writer would acknowledge the following sources of information for the facts above stated:

"Life and Sermons of Jonathan Allen, Ph. D., D. D., LL. D."

Sketch of Alfred University, by Rev. L. A. Platts, D. D., in the "Centennial Memorial History of Allegheny Co., N. Y."

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Files of *The Alfred Student* from 1875 to 1879.

Files of *The Sabbath Recorder* for 1852, 1854, 1866, 1868, and 1881.

REV. EDWIN SHAW.

See *Biographical Sketches*, p. 1361.

HISTORY OF MILTON COLLEGE.

Professor Edwin Shaw.

ORIGIN.

Milton College had its origin in a select school which was started in the village of Milton, Wis., early in December, 1844, and was called the Milton Academy. It continued as such, without any legal organization, until February, 1848, when it was incorporated as the DuLac Academy by the Legislature of the Wisconsin Territory. In the spring of 1855 the school was reorganized under the title of the Milton Academy, in accordance with the provisions of a charter which the State had granted the previous year. Under this charter the school was in operation twelve years, when because of the large number and the advanced standing of its students the institution felt justified in establishing a full college course of studies and in asking the State Legislature for a college charter. An act of incorporation was passed in February, 1867, granting the privileges of "affording instruction in literature, the sciences, and the arts, in the theory and practice of the elementary branches of study, and in any or all the liberal professions, in such manner, and at such times as the Board of Trustees may deem practicable and desirable," and of "conferring on those whom they may deem worthy, all such honors and degrees as are usually conferred in like institutions." This charter was

accepted March 13, 1867, and the school assumed thereby the name and the prerogatives of a college.

FOUNDER.

To the Hon. Joseph Goodrich belongs the honor of establishing the school which later developed into Milton College. It was he who six years before selected the site for the village of Milton and built the first house. It was he who planned and had erected the edifice first used for the academy, and paid the cost of construction, about $300.00. It was he who for the first three years had the sole management of the school, and who paid all the losses for the teacher's salary and the incidental expenses; and for many years after the incorporation under territory and state law he was a loyal friend and a generous supporter of the institution. One of the buildings, the Ladies' Hall, bears his name, the building of which was, in large measure, due to his energy and beneficence.

EARLY YEARS.

The building occupied by the school during the first ten years of its existence was located near the northwest corner of the public park. It was in size twenty by thirty feet and one story high; a small "lean-to" was attached to the rear end; a cupola, with four spires and a bell mounted in it, graced the front peak of the gambrel-roof; and a huge sign, painted "Milton Academy," stretched the full extent of the building over the front entrance.

There was at this time no institution of learning with the rank of a college in Wisconsin. Four feeble academies had been started in the southern portion, Southport Academy, now extinct, at Kenosha; Prairieville Academy, at Waukesha, afterwards merged into Carroll College; Beloit Seminary, later absorbed into Beloit College; and Plattville Academy, changed in the early 70's into a State Normal School. There were no graded schools. Meager instruction in the elementary branches was imparted in a very few common schools, held usually three months during the year and in small private houses.

The institution was originated with no other purpose than to accommodate the young people of the immediate vicinity. There was no expectation that it would ever become a first-class academy or a college, yet the first year there were over

MILTON ACADEMY, ABOUT 1844.

sixty students in attendance, which indicated that a school of this grade was needed, and a sentiment in favor of sustaining it was created. During the first few years the average attendance was about seventy. The teacher the first year was the Rev. Bethuel C. Church, who came from Michigan. The next teacher was a Congregational clergyman, a graduate of Dartmouth College, a thorough scholar, the Rev. S. S. Bicknell. He had charge of the academy for two and a half years, until it was incorporated as the DuLac Academy. In the fall after the charter was obtained a Mr. Prindle, a graduate of some eastern college, was engaged as principal, but after one term he was relieved by Professor J. Allen, for many years the President of Alfred University. He was assisted by the Rev. A. W. Coon, who became the principal the following spring, 1849. Professor Coon had prepared himself for his work at Alfred Academy. He had charge of the school two years, and was assisted one year by Professor P. P. Livermore, from Alfred, and the winter of 1850-51 by W. C. Whitford, then a Senior in Union College, N. Y. During these years the attendance increased to over one hundred. Colonel George R. Clarke was at the head of the academy the spring of 1851. For the next seven years Professor A. C. Spicer and his wife, Mrs. Susanna M. Spicer, were in charge. During the first three years of their administration the school had a varying success. The building became untenable and classes met in a private house, and a part of the year 1853 were entirely suspended. A new interest, however, was now awakened, the attendance increased, the school was reorganized as the Milton Academy, and a brick building forty by forty-four feet in size and three stories high was completed in 1855 at a cost of over five thousand dollars, met mainly by subscriptions of the stockholders of the academy. The History of Rock County, published at this time, states that "the academy was second to none in the State." Goodrich Hall, already referred to, was built two years later, in 1857, at a cost of over $5,000.00. The course of study was enlarged and more teachers were employed, among whom for various periods were Albert Whitford and Professor M. Montague. The attendance in 1856 reached two hundred and twelve, and a class of three was graduated in the teachers' course, Susan E. Burdick, Chloe Curtis,

and Ruth A. Graham. These were the first graduates of the institution. At the close of the spring term, 1858, Professor Spicer and his wife resigned their positions in the academy. During their administration the school had doubled its attendance, two substantial buildings had been erected, two permanent literary societies had been formed, and a start for a Christian Association had been made, while Professor Spicer had also filled honorable positions among the educators of the State.

WILLIAM CLARKE WHITFORD.

After several efforts were made to secure a successor to Professor Spicer as principal of the school, the Trustees prevailed upon the Rev. W. C. Whitford, then the pastor of the Milton Seventh-day Baptist church, to assume the charge during the following fall term. Afterwards he consented to remain in the same position the balance of the year. He then resigned the pastoral charge of the church and became permanently connected with the school as the principal. He had fitted himself for college at DeRuyter Institute; graduated at Union College in 1853; and completed the full course of studies at Union Theological Seminary, New York City, in 1856. From that time on till his death on May 20, 1902, a period of forty-four years, he was the President of the academy and of the college, and the history of the school for this almost a half century is in reality a part of his biography; a part, because his life was even more extended than that of the school, for he was one year a member of the Wisconsin Legislature, for four years the Superintendent of Public Instruction, and for nine years a member of the State Board of Regents of the Normal Schools. Then he was often invited to deliver lectures and addresses wholly outside of the work of the school. He wrote many articles for newspapers and magazines, and was an influential force in all the departments of the Seventh-day Baptist denomination. During the first year in which he had charge of the school he had associated with him Professor Albert Whitford, Mrs. Chloe C. Whitford, Mr. S. S. Rockwood, Mrs. Flora H. Rockwood, and Mr. W. H. Clarke, a music teacher.

ACADEMY FACULTY.

During the following eight years, until 1867, when the academy became a college, the names of these persons appear

REV. WILLIAM CLARKE WHITFORD, D. D.

See *Biographical Sketches,* p. 1361.

on the Faculty list for one or more years: W. C. Whitford, President; Albert Whitford, Latin Language; George M. Guernsey, Mathematics; S. S. Rockwood, Mathematics and Commercial Instruction; Edwin R. Beckley, Drawing and Oil Painting; S. S. Wallihan, English and Penmanship; Mrs. Chloe C. Whitford, German and English; Mrs. Flora A. Rockwood, History and French; Ida F. Sallan, German and Music; A. H. Lewis, Normal Department; O. U. Whitford, Classical Languages; Mrs. Ruth H. Whitford, Preceptress and Ornamental Branches; Mrs. Matilda L. Whitaker, English; Emily C. Wyman, Experimental Class; O. M. Conover, Latin and Mathematics; Nathan C. Twining, Mathematics; L. A. Platts, Vocal Music and Penmanship; Frances T. Pillsbury, German and Instrumental Music; Almina L. Emerson, French; Edward Searing, Latin and French; Eliza Sanders, English; Alicia F. Wells, Instrumental Music; A. Miranda Fenner, English; Mary F. Bailey, German.

COLLEGE FACULTY.

The college Faculty for the first year, 1867, was as follows:

William C. Whitford, President, Professor of Mental, Moral, and Natural Sciences.

Edward Searing, A. M., Professor of Latin and French Languages.

Albert Whitford, A. M., Professor of Greek Language and of Mixed Mathematics.

Nathan C. Twining, A. B., Professor of Pure Mathematics and of Commercial Instruction.

Mrs. A. Miranda Fenner, Preceptress, English Language and Literature.

Miss Mary F. Bailey, German Language.

Mrs. Emma J. Utter, Instrumental and Vocal Music.

Forrest M. Babcock, Penmanship.

Mrs. Ruth H. Whitford, Painting and Penciling.

Professor Albert Whitford has remained on the Faculty until the present time, with the exception of four years as Professor of Mathematics at Alfred University (1868-72).

Mrs. Ruth Whitford was not employed continuously, her name appearing on the list for the last time in 1894 as teacher of English.

Edward Searing, with the exception of four years beginning with 1873, when he was Superintendent of the Public Schools of Wisconsin, held a place on the Faculty till the close of the school year 1880.

Nathan C. Twining closed his connection with the school as a teacher in 1868, Miss Fenner in 1869, Miss Bailey in 1873, Mrs. Utter in 1871, and Mr. Babcock in 1868.

The Rev. Thomas R. Williams served as Acting President three years, from the fall of 1880 till the close of the spring term, 1882, Professor Albert Whitford having been the Acting President the two preceding years.

W. Frank Place was Professor of Latin, Chemistry and Physics from 1879 till 1890.

Mrs. Chloe Whitford, who had taught in the academy, became a member of the college Faculty in 1874, and was a teacher of German and Mathematics most of the time until her death in 1888.

Of the present Faculty, besides Professor Albert Whitford, who has been in almost constant service since 1872, Jairus M. Stillman has been Professor of Music, with two or three vacations, since 1871; Walter D. Thomas, Professor of Greek since 1884; Edwin Shaw, Professor of Latin and of Chemistry since 1890; Ludwig Kumlien, Professor of Natural History since 1891; Rev. Lewis A. Platts, Professor of Bible Study in English since 1898; Mrs. Emily A. Platts, Instructor in French since 1898; Mrs. Anna S. Crandall, Instructor in German since 1900; Alfred E. Whitford, Professor of Physics since 1900; Miss Susie B. Davis, Instructor in English and Latin since the autumn of 1902; and Rev. William C. Daland, President and Professor of Philosophy, English, History and Civics, since June, 1902.

Besides the members of the Faculty previously mentioned, the following have also served, some of them for several years:

Jonathan D. Bond.....1868-1872
Sheppard S. Rockwood.....1869-1871
Mrs. Jane Bond Morton.....1869-1888
Miss Ida Springstubbe..... 1869
Lucius Heritage.....1872-1875
L. Dow Harvey..... 1872

MILTON COLLEGE.

Miss Mary Eldred..... 1872
Miss Minta Howard.....1872-1875
E. D. Squires..... 1873
T. W. Saunders.....1873-1876
Fred C. Dunn..... 1874
W. C. King.....1874 and 1876
Eugene R. McCracken..... 1874
O. Eugene Larkin.....1875-1878
George F. Tuttle..... 1875
Mary Havens Irish.....1876-1879
James Mills 1877-1879
Rev. Elston M. Dunn.....1878-1880
Henry D. Maxson.....1878-1879
H. W. Rood..... 1878
J. C. Filmore..... 1878
Oscar U. Whitford..... 1878
M. G. Stillman.....1879-1881
E. H. Evenson.....1882-1884
N. Wardner Williams.....1880-1885
W. M. Fowlie..... 1882
Clara Dunn Humphrey.....1883-1890
May C. Baldwin.....1883-1891
John B. Stockman..... 1883
Charles B. Hull.....1885-1886
Orson A. Stillman..... 1888
Belle R. Walker.....1888-1895
Anna Carr Kumlien..... 1892
Eda Crandall Sheppard.....1892-1894
Jennie Dunn Belknap.....1893-1895
Charles H. Crandall.....1894-1898
Nelly M. Brown.....1895-1898
Charlotte Maxson Carr.....1895-1897
Grace E. Miller.....1898-1902
Rev. A. L. McClelland..... 1902
George Merton Burdick.....1901-1902

MANAGEMENT.

The institution is controlled by a Board of Trustees, consisting of twenty-seven persons elected by the stockholders for terms of three years each. One-third of the Trustees are chosen each year, and nine constitute a quorum. Through its officers,

its various committees, and its Faculty of instructors, this Board administers all the affairs of the institution and forms and directs its policy in all its departments. Since the reorganization in 1867 the Rev. W. C. Whitford, Ezekiel B. Rogers, and Paul M. Green have served as the Presidents of the Board. Rev. D. E. Maxson, Rev. James Bailey, Professor Albert Whitford, Rev. Nathan Wardner, Rev. Elston M. Dunn and Rev. Lewis A. Platts have served as Vice-Presidents. A. W. Baldwin, Paul M. Green, and Willis P. Clarke have served as Secretaries. Charles H. Greenman, Robert Williams and Professor Albert Whitford have served as Treasurers.

FINANCIAL.

In the autumn of 1844 the property of the school was worth about $400.00. In 1867, the year in which the academy was changed to the college, the total valuation of all the property was reported as $29,675.00, with a debt of $3,500.00. In 1876 the value had increased to $46,125.00. In 1881 the reported assets were $35,327.00, with a debt of $3,250.00. In 1893 the property was valued at $71,243.34, with several thousand dollars indebtedness. In 1901, the first year of the twentieth century, the valuation of the college property was reported as follows, with no indebtedness:

Real estate	$ 23,062 72
Apparatus	1,215 64
Cabinets	2,150 00
Libraries	8,658 34
Endowments	83,244 66
Total	$118,331 36

Of the endowment fund, George H. Babcock, of Plainfield, N. J., a noble benefactor, contributed during his life and by his will, $70,000.00.

PATRIOTIC RECORD.

"At every call for volunteers during the Civil War, students were mustered into the service. These were drilled in the manual of arms in the chapel and on the grounds of the institution. Of the graduates and other students, three hundred and twelve entered the army, and forty-three fell by the

REV. WILLIAM CLIFTON DALAND, D. D.

See *Biographical Sketches*, p. 1361.

bullet or by disease. The school raised, officered, and sent into the service two companies, and parts of three other companies, all belonging to Wisconsin regiments. Sixty-nine of these were commissioned for positions ranging from second lieutenant to brigadier-general."

GRADUATES.

The number of graduates, both ladies and gentlemen, is three hundred and six, which includes the seventy-three who completed courses in the old academy prior to 1867. Through these persons, and other students, and the members of the Faculty, the college has occupied a foremost position in contributing to the advancement of education, especially in the State of Wisconsin. It has furnished thousands of teachers for the common district schools, and hundreds as principals and assistants in the graded and high schools. In some years as many as eighteen of the latter class could be counted as engaged at once. Men from Milton have filled positions on the Faculty of the State University and in many of the Normal Schools of the State. There are also many successful and distinguished instructors in schools outside of Wisconsin, who were educated at Milton. Professor A. C. Spicer, a principal of the school when it was an academy, originated the scheme of creating the Normal School income of the State from a portion of the swamp-land fund. During the last twenty-nine years the position of Superintendent of Public Instruction of Wisconsin has been filled by members of the Faculty or graduates of the college for sixteen years, or more than one-half of the time. The first of these was Professor Edward Searing for the four years beginning in 1874. Under his administration the system of supplying pupils in the public schools with free text books went into operation, the provisions for the establishment of free high schools were adopted, and women were made eligible to the different school offices. He was followed by President W. C. Whitford, who filled the position also four years. While occupying the office he established the present grading system of the country schools, secured the enactment of a compulsory education law, prepared a very extensive circular on plans and specifications of school houses for country districts, villages and small cities, and advocated in his annual

reports the method of raising a State tax for the support of the public schools, a measure which was afterwards adopted. Hon. Jesse B. Thayer, a college graduate from Milton, was State Superintendent for four years, beginning in January, 1887. He revised and made efficient the State system of providing public school libraries, arranged for a direct and active supervision of the free high schools, originated in connection with the State university a summer school for teachers, introduced the experiment of uniform examinations for teachers by County Superintendents, and brought the different departments of public education of the State into more helpful relation among themselves.

The Hon. L. Dow Harvey, now serving his fourth year as Superintendent, was graduated from the college in 1872. Through his efforts the qualifications for County Superintendents have been more clearly specified and raised, the requirements for teachers' certificates have been increased, the study of agriculture has been introduced into the common schools, the methods of conducting teachers' institutes have been improved, the subject of centralizing the small scattered country schools has been brought before the people, and in many ways Mr. Harvey has systematized, and enlarged, and strengthened the public education of the State.

Of the one hundred and eighty men who have been graduated by the college at least one hundred and twenty, or almost sixty-seven per cent., have entered upon one of the four professions; teaching forty, the gospel ministry thirty-seven, medicine twenty-seven, and the law sixteen. Nineteen of these are now living Seventh-day Baptist clergymen.

COURSES OF STUDY.

From its organization as a college the institution has given instruction in both preparatory and collegiate studies; but in March, 1902, the preparatory department was more definitely outlined and separated, and was called the Academy of Milton College. The academy maintains four courses of study, each four years in length. They are called the Ancient Classical, the Modern Classical, the Scientific, and the English course. Each of the first three prepares for and leads up to a corresponding course of four years in the college. The catalogue

for 1901-1902 shows quite a liberal range of elective studies, the three main courses having been remodeled and strengthened. The college has not yet felt able to offer any opportunity or advantages for graduate work, and does not attempt to give any instruction except in those branches connected with the three main courses. There is, however, connected with the college a Department of Music, which has given and still offers exceptional advantages. There are three courses, pianoforte, voice culture and harmony. The time required to complete each of these courses varies from three to six years, according to the industry and ability of the student. Tuition in the Department of Music is extra.

EQUIPMENTS.

The libraries contain 6,580 volumes, over 2,000 pamphlets and several thousand unbound magazines. A reading room in connection with the libraries maintains a well selected list of periodicals and newspapers. The chemical laboratory is well stocked with everything needful for good work in both general and analytical chemistry. The Physics Department has recently been given new quarters and fitted up with excellent apparatus. The cabinets of mineralogy and geology embrace over four thousand specimens and illustrate fairly the materials and the formation of the rocks found in the State. The college has the use of a superior collection of stone and copper implements of the prehistoric age, found in the immediate vicinity, elsewhere in this country, and in foreign lands. It has a large collection of specimens for use in the study of Botany and Natural History.

COLLEGE ORGANIZATIONS.

There are three literary societies connected with the college which hold sessions weekly, and public sessions once or twice during the year. The Iduna Lyceum, for ladies, organized in 1854 as the Ladies' Literary Society, reorganized in 1869 with the present name; the Philomathean Society, for men, organized sometime prior to 1858 as the Adelphic, reorganized in 1861 with the present name; and the Orophilan, also for men, organized sometime prior to 1858. The Christion Association dates its beginning in the spring of 1855. For several years along about 1881 it was a Young Men's Chris-

tian Association; but the co-educational policy of the institution brought about its disbanding and since then it has been an independent organization, managed entirely by the students in attendance. The moral and religious influence on the student body and on the spirit and life of the institution can not be overestimated. The evangelistic spirit seems to pervade all the prayer-meetings, and students are constantly acting on newly formed convictions of religious duty. The Milton College evangelistic quartet work is the result of the activity of the Association. Students assist in the religious exercises of the churches of Milton and vicinity and during vacations conduct gospel services in localities at a distance.

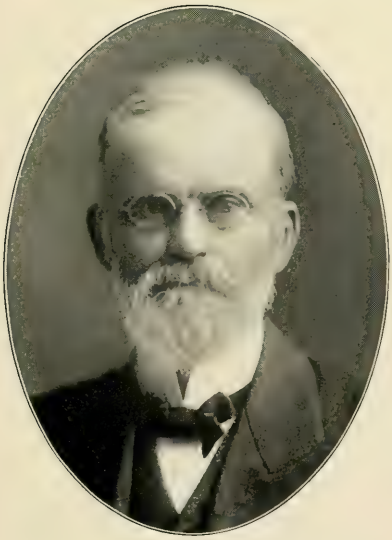
The Athletic Association has charge of all athletic games and contests connected with the college, under the general supervision of a Faculty committee appointed annually by the Board of Trustees. Classes in physical culture are held in the gymnasium, the building formerly used as a dormitory for men.

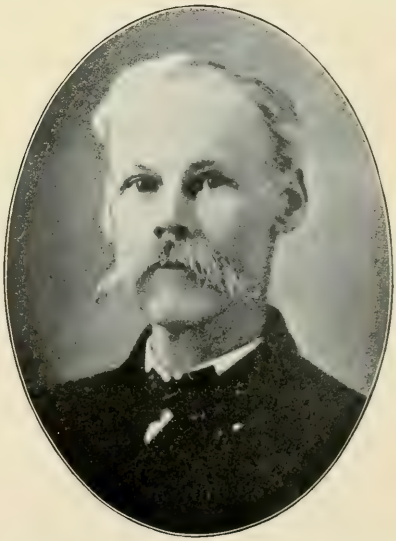
A College Glee Club and a College Cornet Band are also usually maintained by the students.

The Alumni Association was organized in 1870. It holds its annual meetings on the afternoon and evening of commencement day each year.

RETROSPECT.

Any college is fortunate which has connected with its early beginnings things of an impressive, picturesque, heroic or elevating nature. We are told that at Yale a little group of clergymen put together a few precious books, saying: "I give these books for the founding of a college in this colony." Williams College bears the name of a heroic soldier of the French war, and who has not heard of the haystack by which a group of students consecrated themselves to begin the great work of foreign missions? At Milton the student of beginnings can find much upon which to meditate, and in which he can see the promise and the shaping of things to come. He can easily trace the spirit which brought into existence and has maintained Milton College back to the early settlers of Rhode Island. The first inhabitants of Milton migrated principally from New England and New York. A few families came from





A GROUP OF MILTON TEACHERS.

Mrs. Ruth (Hemphill) Whitford.
Professor Albert Whitford.
Mrs. Chloe (Curtis) Whitford.
Professor Walter D. Thomas.

Scotland and Pennsylvania. All were acquainted with the workings of public schools, and some with the advantages of an academy. They brought with them a desire for refinement, and culture, and enlightenment. One of the first teachers in Milton says: "Nowhere else have I ever witnessed the exhibition of more zeal and public spirit in behalf of education." The beginnings of Milton are surrounded with the picturesque. Think of the quaint old building first used for the school. Think of the log houses from which the boys and girls came. Think of the ox-teams, the spinning wheels, the flint-lock muskets and the hand reaping sickles. There is something romantic about the location. Think of the Indian chief, Blackhawk, and the war that bears his name. Think how Abraham Lincoln and Jefferson Davis, then young soldiers, were in the expedition that marched along the trail where Milton now stands. Think of the prehistoric people who left no trace of their existence except curious shaped mounds of earth, and stone and copper implements. There is something heroic about the beginnings of Milton. Think of the long journeys overland in covered wagons amid all sorts of perils and privations. Think of the boys trudging through the snow to the old academy, without overcoats, with heavy cowhide boots, into the legs of which the snow often found its way, and that to bare flesh. Think of the men and women without the luxuries, rather without the comforts, nay, almost without the necessities of life, giving their scanty means to build up and maintain a school. Think of the teachers, and the sacrifices which they made. The rising generation can never appreciate the sacrifices that the measure of success thus far attained by Milton has cost. But sacrifices are still being made for Milton, and there is much need for sacrifice yet. The spirit of sacrifice is among the noble attributes of mankind. How many times it has pervaded the student body at Milton and the result was a new overcoat for the President, or new chairs for the platform, or new seats for the chapel, or an easy chair for Professor Albert, or a new piano for the school! How it has pervaded the friends of the college, and some poor girl has had her tuition paid, or new books have come to the library, or a furnace was placed in the main building, or a long standing debt was raised, or an endowment fund was started,

or a new building was erected! Who can tell the influence in future years upon the boys and girls who have come and are yet to come into this atmosphere of sacrifice! Milton does not have halls of polished marble, but the student who looks upon its plain old walls, if he has any appreciation at all for the heroic and the noble, must be influenced and moved to a higher, a less selfish, a better life.

All honor to the brave men and women who have spent and been spent for Milton College, but in looking over the list of those who have thus labored and sacrificed that the school might be and continue to be, four names stand out above all others: Joseph Goodrich, the founder; William C. Whitford, and his brother, Albert Whitford, the builders, and George H. Babcock, the benefactor. The spirit of these men has brooded over and instilled itself into the atmosphere of the school until to-day Milton College stands pre-eminently for character building, Christian culture, for thorough, honest effort, for cheerful, hopeful helpfulness. May these standards of excellence, these high ideals, these grand conceptions of life, and this patient, thorough preparation for it, continue to dominate, and be imparted to all who come within the sphere of its influence for years and for centuries to come.

SOURCES.

In preparing this paper, among others, the following authorities have been consulted:

1. History of Rock County, Wis. An article entitled Town of Milton, written by A. W. Baldwin. The book was published at Janesville, Wis., early in 1856.

2. History of Education in Wisconsin. Published by the State in 1876 for the Philadelphia Centennial Exposition. It was written by the Rev. W. C. Whitford.

3. An Historical Sketch of Milton College, by President W. C. Whitford, in 1876.

4. History of Rock County, published in 1879. An article on Milton Colllege, without signature.

5. History of Education in Wisconsin, prepared for the World's Columbian Exposition at Chicago, Ill., in 1893, an

article on Milton College, written by President W. C. Whitford.

6. Annual Reports of Milton College to the Seventh-day Baptist Education Society, since 1867, published with the General Conference Reports.

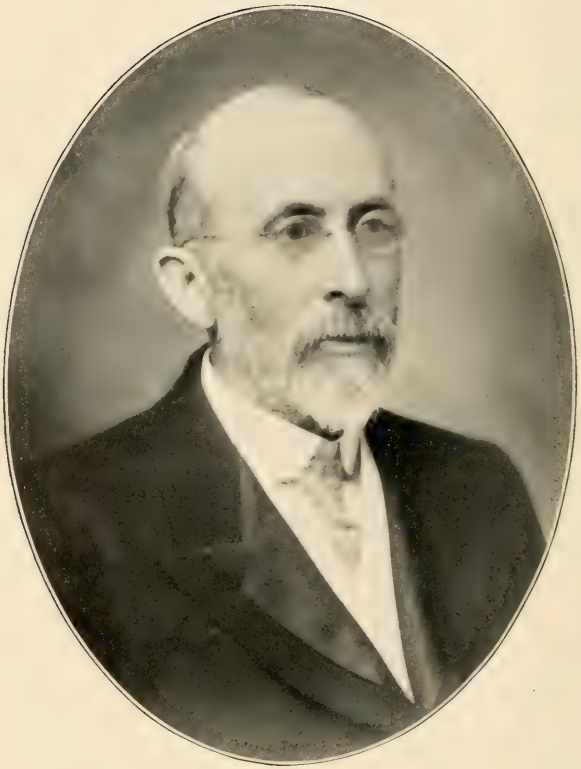
7. Files of *The Sabbath Recorder,* passim since 1857.

8. Catalogues of Milton College and Milton Academy since 1858.

9. Files of *The Milton College Journal,* 1878-1883.

10. Files of *The Milton College Review,* 1899-1902.

These sources of information have been freely used, quotations and condensing being made at pleasure. They are too extensive to be incorporated in full in a brief paper like this, but they can all be found in the libraries of Milton College, and most of them in the libraries at Alfred University, Salem College, and the office of the American Sabbath Tract Society. To these you are referred for more complete information.



REV. THEODORE LIVINGSTON GARDINER, D.D.

See *Biographical Sketches,* p. 1361.

HISTORY OF SALEM COLLEGE.

President Theodore L. Gardiner.

Salem College is situated in Harrison County, West Virginia, on the Baltimore & Ohio Railroad, 67 miles east of Parkersburg, and 14 miles west of Clarksburg, the county seat.

After several preliminary meetings, in which steps were taken toward securing a charter, it was organized under the name of Salem Academy, in January, 1889.

In the following year the charter name was changed by the Legislature of West Virginia, to that of Salem College. The school was established "under the regulations of the Seventh-day Baptist Education Society;" and its President and two-thirds of its Board of Managers must be Seventh-day Baptists.

Previous to 1889 there had long been a desire on the part of the people of the South-Eastern Association to provide some way whereby their young people could secure a higher education. While here and there one among the many was able to seek college culture away from home, the great majority of the young people in the "homes among the hills" were unable to meet the necessary expenses.

Year after year the question was discussed in annual meetings of the Association; and it was often made the burden of their prayers. One effort had been made, years before, for

such a school, which resulted in the establishment of an academy at West Union and Doddridge County; but this was short-lived.

Finally, in 1888, under the leadership of Rev. John L. Huffman, it was determined that such a school should be started. In the Association of the preceding year, held with the Ritchie church, a resolution had been adopted favoring the establishment of a school, and a committee was appointed with Mr. Huffman as chairman, resulting in the determination to move forward in this matter.

In the Association of 1889 this committee reported the results of their canvass to be $4,866.00 thus far, and the organization of a stock company with $25 a share, under whose management the building was then being erected in the west end of Salem.

People of all denominations had subscribed liberally and all seemed interested in the good work. While several lots had been under consideration, the gift of five acres of land by G. W. F. Randolph turned the decision in favor of the above location.

The first two terms of school were held in rented rooms, in the centre of the town. Rev. S. L. Maxson was elected President, at a salary of $500.00, who was to act also as pastor of the church at a salary of $400.00; but being unable to come in the spring of 1888, Mr. Huffman was made Acting President. He taught the first term in a room in the public school building, beginning in April of that year; and Professor Maxson, on his arrival, used rooms in the chamber of Jessie F. Randolph's building, until the college was completed, early in the winter. This building was accepted by the Board of Managers on December 31, 1889, about one year after the organization of the stock company.

On this day the building was dedicated with all-day services. Rev. L. E. Peters, of the First-day Baptist church, delivered the first address, upon "The Advantages of Education to a Community." He was followed by an address by Rev. Mr. Kelley, of the Methodist church, upon the subject: "The Necessity of an Education."

In the afternoon session, addresses were made by Rev.

SALEM COLLEGE.

T. K. Clark, President S. L. Maxson, Rev. S. D. Davis, and Colonel Cooper; all along the line of dedicating things to the work of education. These services were closed by the address of Rev. J. L. Huffman upon "The Duty of the People to Salem College."

Dedication services were closed with a concert in the evening, which realized $35.00 for the purchase of lamps and chandeliers for the building. Up to this time the building alone had cost something over $4,600.00, and was left with a debt of more than $2,300.00. This deficiency was partly covered by unpaid subscriptions, which still left a debt of $716.00 unprovided for.

In August, 1891, the Board, convinced that President Maxson's entire services were needed in the college, made arrangements for him to give up the church pastorate, and devote all his time to this work, at a salary of $900.00.

The first Faculty in the academic work was composed of President Maxson, Miss Elsie Bond, and William M. Blair. In 1891 a Business Department was started, including teaching of typewriting and telegraphy. But this department had to be abandoned in two or three years, because the school outgrew the building and the rooms were all needed for college work.

The college had no endowment and all deficiencies had to be met by popular subscriptions. The tuitions were not sufficient to pay more than one-third of the expenses, and the great struggle for funds to carry on the work was begun at the outset. At the close of the fall term of 1890 the Board had to issue orders for teachers' salaries, bearing interest from date; and Elder Huffman was urged to secure pledges, and collect funds with which to pay the teachers.

At the close of the school year of 1892, President Maxson resigned, and closed his connection with the college.

Then began a most faithful search for a President. The pastor of Salem church, Rev. Theodore L. Gardiner, was delegate to sister Associations that year, and he made it the special effort of that trip to find, if possible, a man for the place. Two persons had the matter under consideration only to say "no" at last. The time was drawing near for the fall term to open, when on the 22d day of August Mr. Gardiner

yielded to their entreaties, and accepted the Presidency for one year only, with the privilege of giving a final decision as to permanent work at the end of the school year.

President Gardiner has never been able to lay down the work, thus accepted with misgivings, and still holds the Presidency in the sixteenth year of the college. These have been years of struggle with debts, and in the efforts to find funds to run the school. All the old debts had been paid off long before and the college was free from debt in January, 1905. It has done a blessed work for the young people of the surrounding country, and we trust that it may yet have a bright and prosperous future.

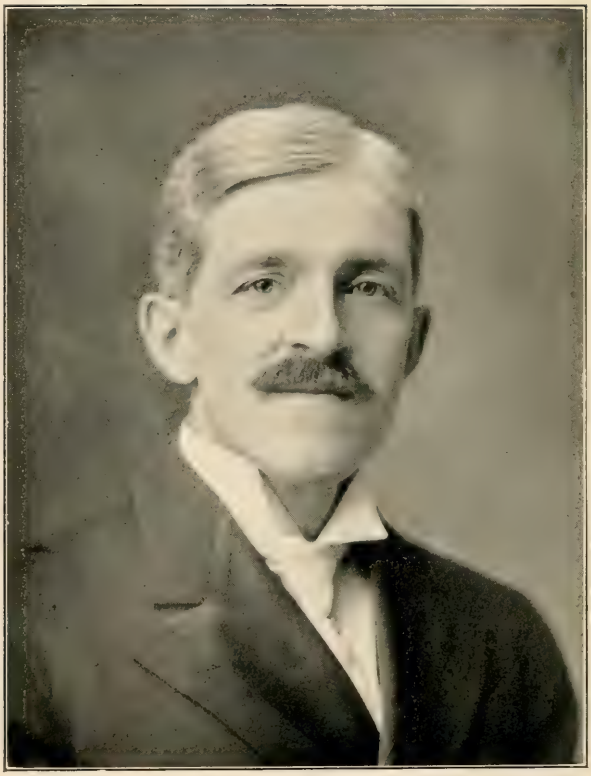
Plans are now being adopted for a $20,000.00 building, and work will begin upon this in the spring. The college has a fine supply of apparatus, a library of 3,500 volumes, and stands in the front rank among the schools of West Virginia. Its geological and archaeological cabinet contains specimens from every part of the world.

The student registry ranges from 50 or 60 in fall and winter to 140 in the spring terms. The highest number ever registered in one term was 153.

It offers three college courses of study and the State Normal course for teachers.

The Faculty in 1905 consists of the following named persons:

In college work Rev. Theodore L. Gardiner, A. M., D. D., President; Miss Elsie B. Bond, A. M.; Cortez R. Clawson, Ph. B., B. Litt., A. B.; Samuel B. Bond, A. B.; Mrs. Alice Clawson Gardiner, A. B.; Harry G. Young, B. S., and Miss Ida C. Young and Mrs. Abbie Clawson, teachers in music.



REV. WILLIAM CALVIN WHITFORD, D. D.

See *Biographical Sketches,* p. 1361.

THEOLOGICAL DEPARTMENT ALFRED UNIVERSITY.

William Calvin Whitford, A. M.

The Theological Department of Alfred University has played no insignificant part in the history of the Seventh-day Baptist people. It has stood for an ideal of education and enlightenment, and has been of immense worth beyond the specific value of the instruction given. As our denomination is founded upon the principle of intense loyalty to God and to the truth, it is to be expected that we should show ourselves to be a people eagerly desirous after education, and willing to sacrifice much for its attainment.

Our forefathers early recognized the truth that it is a duty which we owe to God, to develop and train our intellectual faculties. They were according to their ability in the front rank of the battle for education for their children. Fifty and sixty years ago they founded many schools of academic grade and some of collegiate character; but they realized that the highest knowledge is the knowledge of God and the noblest use of education is in the Gospel ministry. They had, therefore, the desire and purpose to establish a seminary for the training of those who were to be the spiritual leaders.

The Theological Department of Alfred University looks back forty-seven years for its official origin, when the Seventh-

day Baptist Education Society was organized at Leonardsville, N. Y., September 8, 1855, for the purpose of establishing "as soon as practicable" a literary institution and Theological Seminary. There were other education societies before this one, but they were more local in their membership and influnce. There was also some instruction given at Alfred in the direction of theological training; but not a great deal. We may say, then, that it was not really a new work that started in 1855, but a reorganization for the carrying on of a work in which the people were already deeply interested.

The movement thus auspiciously instituted was necessarily of slow progress. A theological seminary could not spring into life before a college. While through lack of money and of men the college was obliged to struggle for existence, the seminary had to wait. But it did not wait patiently. There were continued and repeated attempts during the fifteen years that succeeded the year of the organization of the Education Society to carry out the purpose for which it was organized: to establish and carry on the work of theological training at Alfred.

In 1857 the Education Society passed the following resolutions:

"1. *Resolved,* That it is the duty of the Seventh-day Baptist denomination, at the earliest practicable opportunity, to establish a Theological Department in Alfred University.

"2. *Resolved,* That the society recommend the Executive Board to take measures to secure as early as practicable, the appointment of a theological professor, who shall enter upon his duties as soon as the financial state of the university will warrant, with the understanding that his time shall be employed in the college when his services are not needed in the Theological Department."

It seems that no action was taken by the Trustees of the university to carry out these resolutions. The next year the Education Society expressed its sentiments more forcibly in the following brief preamble and resolution:

"WHEREAS, The subscriptions were primarily taken with reference to the establishment of a Theological Department, therefore: *Resolved,* That we instruct our committee to establish that department immediately."

REV. THOMAS RUDOLPH WILLIAMS, D. D.

See *Biographical Sketches,* p. 1361.

Rev. William B. Maxson, D. D., was accordingly appointed by the Theological Committee of the Education Society as Professor of Theology; but his appointment does not seem to have been confirmed by the Trustees of the university.

In 1861 the Education Society made another attempt, and passed, among others, the following resolution:

"*Resolved,* That we recommend the Trustees of Alfred University to appoint Brother Jonathan Allen Professor of Theology in that institution, as an initiatory step in organizing a Theological Department, and to make such arrangements for giving efficiency to the department as their means will permit."

Professor (afterwards President) Allen was duly appointed in accordance with this recommendation, but declined to accept the appointment unless a professor of pastoral theology should also be appointed. This the Trustees were unable to do on account of a lack of money, and Professor Allen seems to have reconsidered his refusal. The Theological Department was informally organized in December, 1861, and instruction was given from this time on with more or less regularity in various studies connected with a theological course.

The following forty years of the history of the Theological Department may be divided into three periods each, marked by a renewal of interest in theological training: from 1861 to 1870 under the leadership of Jonathan Allen; from 1870 to 1892 with Jonathan Allen as President, Thomas R. Williams and others as instructors; from 1893 to 1901, the recent period of changes.

In 1863 twenty-five students are reported as being instructed in some of the theological classes, but the majority of these were not candidates for the ministry. In 1866-7 five theological students were registered, one Senior and four Juniors. Until 1867 the labor of instruction rested, for the most part, upon the shoulders of Professor Allen. The Executive Board of the Education Society recommended in 1862 that Rev. N. V. Hull be appointed as Professor of Pastoral Theology, but the society did not adopt the recommendation. In 1864 renewed efforts were made for his appointment, without success. In 1865-6 Professor Allen took matters into his own hands, and engaged Elder Hull to give instruction to the

students in pastoral theology, and in 1868 he was duly appointed as professor. Rev. A. H. Lewis was also appointed in the same year as Professor of Church History.

Meanwhile, in 1866, there had come to Alfred as Professor of Greek, one who was to be the very heart of the Theological Department for a quarter of a century. Whether as Professor of Biblical Literature or of Systematic Theology, the influence of Thomas R. Williams was felt in encouraging young men to take up the work of the Gospel ministry and to make preparation for that work.

Until 1870 instruction in theological studies had usually been given in connection with collegiate work. The feeling of a need for greater efficiency in the work of the Theological Department is shown by the action of the Education Society in 1869. Among other matters the committee on the better organization of the Theological Department recommended:

"1. That this society instruct its Executive Board to take immediate steps to organize the Theological Department of Alfred University into a separate and independent department, and put the same into complete operation as soon as possible.

"2. Whereas a considerable part of the endowment fund of said university was subscribed for the support of that department, your committee would further recommend that one-half of the present fund be set apart for the support of that department, and that steps be at once taken to enlarge said fund for its support."

In 1870 Rev. L. R. Swinney was made Professor of Hebrew and Cognate Languages, and Professor Williams was relieved from most if not all of his college work, and assigned to the Theological Faculty. Thus reinforced, the Theological Department organized a class of ten regular members at the beginning of the spring term in 1871, and began a new era in theological instruction at Alfred University.

The students who took theological studies in the department prior to 1870 usually completed courses in other seminaries and to none of them was given the degree of Bachelor of Divinity at Alfred. Since 1871 thirty-three students have been graduated from the Theological Department; two have completed the course and received collegiate degrees. A num-

REV. DARWIN ELDRIDGE MAXSON, D. D.

See *Biographical Sketches,* p. 1361.

ber of others have entered the Gospel ministry after special courses in the Theological Department.

The following graduates from the university between 1863 and 1869 had work in the Theological Department: A. H. Lewis, '63; O. U. Whitford, '63; L. E. Livermore, '66; S. R. Wheeler, '66; Charles A. Burdick, '67; Herbert E. Babcock, '69.

The following graduated from the department in 1874 or since that time with the degree of B. D.: George J. Crandall, '74; Darius K. Davis, '74; David H. Davis, '74; Theodore L. Gardiner, '74; John L. Huffman, '74; Benjamin F. Rogers, '74; Oliver D. Sherman, '74; Uri M. Babcock, '76; Morton S. Wardner, '76; Ira Lee Cottrell, '77; George M. Cottrell, '77; William H. Ernst, '77; William F. Place, '77; Judson G. Burdick, '84; Experience F. Randolph Burdick, '85; Frederick S. Place, '85; S. Lafayette Maxson, '85; E. Adelbert Witter, '85; Orpheus S. Mills, '86; E. H. Socwell, '88; George W. Hills, '89; George W. Lewis, '90; J. Allison Platts, '90; William L. Burdick, '92; John T. Davis, '92; Leon D. Burdick, '93; Martin Sindall, '93; M. G. Stillman, '93; George B. Shaw, '96; Eli F. Loofboro, '02. With the degree of T. G.: A. G. Crofoot, '85; G. W. Burdick, '85.

The following have been students in the Theological Department for a year or more since 1874, and have since become pastors: E. P. Saunders, M. B. Kelly, G. H. F. Randolph, N. M. Mills, P. H. Velthuysen.

In addition to these, many men and women have been helped in their knowledge of the Bible, and thus prepared to serve their fellow-men in less prominent positions than that of pastor. The training of laymen is an important part of the work of the Theological Department.

In 1876 Rev. L. R. Swinney retired from the theological faculty and in 1881 Rev. N. V. Hull died. From 1881 for ten years the corps of instructors for the Theological Department was as follows:

"Rev. J. Allen, D. D., Ph. D., President and Professor of Natural and Comparative Theology.

"Rev. T. R. Williams, D. D., Professor of Christian Theology, and the Hebrew Language.

"Rev. A. H. Lewis, D. D., Professor of Church History and Homiletics.

"Rev. D. E. Maxson, A. M., D. D., Professor of Church Polity, Pastoral Theology and Mission Work.

"E. M. Tomlinson, A. M., Professor of New Testament Greek and Literature."

At the meeting of the Education Society at Nortonville, Kansas, in 1892, a movement was set on foot to increase the endowment of the Theological Department and to secure the services of three resident professors who should give the major part of their time and attention to this department. In the course of the next school year the need for help was felt more keenly by the deaths of two of the most staunch supporters of the theological work: President Allen and Dr. Williams. The great lights were fallen, but the work still went on.

In the fall of 1893 the teaching force was President Main, Dr. L. A. Platts and Professor William C. Whitford. From 1896 to 1901 the work was for the most part in the hands of President Davis and Professor Whitford.

At the session of the Education Society at Adams Centre in 1900 there was another revival of interest in theological instruction, and the sentiment of the people was that our Theological Seminary should be so thoroughly equipped that candidates for the ministry should not feel obliged to go to schools of other denominations. At Alfred in 1901 this sentiment showed itself to be practical in the subscription of over $10,000 to permanent endowment, in addition to the generous subscriptions of the churches during the year for the temporary support of the department.

In the fall of 1901 the Theological Department was reorganized and called the Alfred Theological Seminary, with Rev. Arthur E. Main as Dean, Rev. William C. Whitford Professor of Biblical Languages and Literature and Rev. James Lee Gamble, Professor of Church History, assisted by Rev. Lester C. Randolph, Instructor in Evangelism and Personal Work; Miss Ethel Middaugh, Instructor in Sacred Music, and Miss Sophie S. Reynolds, Instructor in Elocution. The seminary has a special building set apart for its use on the campus of Alfred University. One student was graduated in June, 1902, Eli F. Loofboro. The seminary is now thoroughly equipped

ALFRED THEOLOGICAL SEMINARY.

for usefulness and has bright prospects for the future. I bespeak for it your interest, your prayers, and your students.

And thus I have laid before you a sketch of the external history of the Theological Department of Alfred University; but it has also an internal history, a real life which is more difficult to portray. This Theological Seminary has not had existence merely to furnish a pretext for calling the institution at Alfred a university, rather than a college. The reason for its being is in the great commission of our Lord and Saviour, a part of which is, "Teaching them to observe all things whatsoever I commanded you." How can we teach unless we are first instructed? Let this and every other theological seminary be put out of the way if they presume to take the place of the Holy Spirit as Instructor; but there is need of preparation to receive the divine message and to set it forth clearly and forcibly.

It has been suggested in past years by those who realized the need for special training for those who would undertake the work of the Gospel ministry, that our young men accept the generous offers of free tuition and scholarships in other Theological Seminaries, and let our Theological Department pass away and be remembered for the good that it has done like the many academies that were founded fifty years ago. There seems to be force to this argument. But why not transfer all our educational work to the public high schools and to the State universities and colleges? Why not turn over the money that is invested in Salem and in Milton, and in Alfred to the work of foreign missions? Let us go a step further: Why should not we Sabbath-keeping Christians unite in church organization with any other Christians that happen to reside in the same locality with us?

The answer to all these questions is the same: Our duty to the Lord of the Sabbath does not permit it. Far be it from us to exalt the truth in regard to the Sabbath above all the doctrines of the Christian life, or as we have been falsely accused, —to worship the Sabbath-day. On the other hand, may we never, by fear of being regarded as fanatics, be driven to forget our high calling as witnesses for God, and for his truth.

It is not inconceivable that we could exist as a denomination of Christians without a theological seminary; for our

strength is from God himself and from his truth. But as means of training the pastors of this people which has in the providence of God been chosen by him to help in keeping alive the divine truth in regard to the Sabbath, there is nothing more important than a theological seminary of our own. It was not founded to teach one truth and that alone; but to emphasize loyalty to God and to present the Sabbath doctrine as well as other truths in proper relation to the sum of the truths of divine revelation.

I am not prepared to say that a man who has not attended our theological school can not make a good Seventh-day Baptist minister. This school, like others, exists that it may serve, not that it may be served. I am ready to say that when we invite young men to study at Alfred we are not asking them to sacrifice themselves or their hopes of future usefulness for the good of our denominational schools, but are the rather recommending that they shall put themselves under those influences which shall make them strong in the faith of their fathers and strong in their loyalty to God and the truth.

The Alfred Theological Seminary as the cap stone of our denominational system of education is the sign and seal of our principles. Our forefathers of eighty years ago and more sought for education in Biblical languages for the sake of God and for his Sabbath. Fifty and sixty years ago they founded education societies, and hoped for a theological seminary. Thirty years ago, as we have noticed, the Theological Department was well started in its work. Now it is called Alfred Theological Seminary, not that it may have a new name particularly; but that we may better realize its separate place and its great importance and that the progress in its equipment may be emphasized.

The years of struggle and sacrifice are bearing fruit. Through the blessing of God we are far beyond our limitations of one hundred years ago. In 1855, when the Education Society was organized, there were but two clergymen in our denomination who had taken full college and theological courses; to-day our pastors are, as a rule, graduates of theological seminaries. William C. Kenyon, writing forty or fifty years ago, said, "We are confessedly deficient in educated men," but that could hardly be said to-day.

May we never grow weary in our search for the truth or set for ourselves low ideals in the matter of intellectual or spiritual attainments. May we never be untrue to the Sabbath which our heavenly Father has given to us as a sacred trust.

REV. LEANDER ELLIOTT LIVERMORE.

See *Biographical Sketches*, p. 1361.

EXTINCT SCHOOLS.

L. E. Livermore.

The history of the rise and progress of educational movements among Seventh-day Baptists in America is full of interest. Though slow in beginning, yet when the fire was once enkindled, like that of the Reformation of the sixteenth century, it broke out in numerous places at about the same time. Following closely upon the awakening which culminated in founding Alfred University, DeRuyter Institute, and Milton College, various other communities became deeply impressed with a sense of the importance of providing better facilities for educating our own young people and all others who desired to avail themselves of the advantages thus afforded.

Besides the more permanent schools which were subsequently chartered as colleges, and which are still doing excellent work, with the exception of DeRuyter Institute, the history of which has been assigned to another person, we mention them in the order of their organization, beginning with

BROOKFIELD ACADEMY,

1841-1876.

Though not chartered as an academy until four years later, still the Brookfield Academy really had its origin in a select school opened in the fall of 1841 by Giles M. Langworthy, one of the first teachers in DeRuyter Institute, which

was founded about four years previous. After four years of successful management, it was thought best to complete the organization of the school by securing an academic charter. Accordingly, in 1845 this step was taken and for the succeeding thirty-one years it continued in that capacity, fostering the spirit of popular education in that and surrounding communities. In 1876 it was deemed best to yield to the popular demand for a free school and convert the academy into a public high school. Giles M. Langworthy, Lodwick C. York, James Bailey, Charlotte W. Dexter, and Charles W. White were teachers in the select school; and after it was chartered as an academy, among its principals and teachers we find the names of Lodwick C. York, Philander Wood, Riley T. Taylor, Ferris Scott, Edwin Whitford, James H. Messenger, A. R. Cornwall, a Mr. Robinson, Gilbert Jeffreys, D. M. Haggart, W. D. Williams, and a Mr. Richmond.

UNION ACADEMY,

1848-1882.

Late in the autumn of 1848 Rev. Ethan P. Larkin opened a select school in Shiloh, N. J., and in the following spring he secured its incorporation as Union Academy. Among the promoters of this enterprise were such men as Dr. George Tomlinson, Deacon I. D. Titsworth, who at that time resided in that part of the State, Isaac West, and Hon. Lewis Howell.

This was the pioneer school of academic grade, in South Jersey, and was of great value in educating many young people in all that section of the State. Professor Larkin, assisted by Miss Susan E. Crandall as preceptress, and Miss Amanda M. Crandall teacher of music, continued as principal for nearly three years. During this period he rendered much valuable scientific assistance to the agricultural interests of the State, by securing a thorough analysis of the large deposits of marl in that vicinity, and demonstrating their great value in fertilizing and restoring the exhausted soils.

He was succeeded in 1851 by Rev. W. C. Whitford, assisted by his wife, Mrs. Ruth H. Whitford. They remained in charge of the school two years, during which time it continued to increase in attendance and usefulness. Lectures on agricultural chemistry were given by Professor Gurdon Evans

in the winter terms of those two years. For the succeeding ten years the school was conducted by the following principals: C. Rollin Burdick, W. A. Rogers, James Williams, George E. Tomlinson, and Charles H. Thompson. In 1863 O. U. Whitford, and his wife, Mrs. E. A. Whitford, were secured to take charge of the academy. During the following six years of their leadership some marked changes took place in its advancement and rank as an institution for higher education. A new and commodious building was erected at a cost of $10,000 in 1867, the attendance was increased, and the class work was thoroughly reorganized. In 1869 Professor Whitford resigned in order that he might enter upon a course of theological studies in Union Theological Seminary, in New York City. The following named principals in turn succeeded him: B. G. Ames, Gurdon Evans, W. C. Titsworth, G. M. Cottrell, Samuel Howell, Lewis Howell, J. W. Morton, and Miss Anna Davis. Then, in the year 1882, the school ceased to be known as Union Academy and was transformed into a free public school.

FARMINGTON ACADEMY,

1849-1852.

In 1849 an academy was established in Farmington, Illinois, where there was a small church of Sabbath-keepers, and was under the management of Professor James Hill. A commodious brick building had been constructed for the school, and for several terms it was attended by nearly a hundred students. But the hopes of its founders were not fully realized, and after about three years it passed into the hands of First-day people. Its life as a Seventh-day Baptist institution was too brief to render any very permanent service to our people.

ALBION ACADEMY,

1854-1894.

Albion Academy had its origin in an action taken by the North-Western Association a year or two previous to the establishment of the school. There was a movement to found a denominational school that should be under the control of the Association. For several years there had been an acade-

my at Milton. But the people of Albion desired that the proposed school to be under the care of the Association should be located at Albion. At a session of the Association held in 1852 or 1853 it was voted that the place which should obtain the largest subscription in its favor should have the school. The result of the canvass was in favor of Albion, and the school was located there. But the friends of Milton Academy were unwilling to abandon their cherished hopes of making a permanent and successful school of the one that had already been established for nearly ten years. Hence, from the opening of the Albion Academy in the fall of 1854 to its close as a denominational school in 1894, a period of forty years, there was a spirit of rivalry between the two schools, situated only about ten miles apart, which may have acted as a wholesome stimulous to each. Undoubtedly many more people received the advantages of a good education through the existence of both schools than would have occurred had there been but one.

Rev. Thomas R. Williams was the first principal of Albion Academy, and his wife, preceptress. They labored thus for seven years, being assisted during that time by L. Pope, J. L. Hicock, J. A. Badger, Daniel B. Maxson, Miss Eliza Potter, Miss A. A. Luce, Mrs. J. L. Hicock, and in music Miss Helen Clarke, and Mrs. Clarrisa Livermore. Also Rev. A. R. Cornwall was associate principal for five years, and upon the resignation of Professor Williams in 1861 Professor Cornwall assumed the full control of the school, in which capacity he remained until the close of the fall term of 1878. Professor Cornwall was aided by C. H. Tompson, Rev. A. B. Prentice, who conducted the school one year in the absence of Mr. Cornwall; and by Professors E. C. Beach, J. Beardsley, Thure Kumlien, and R. B. Anderson. Miss Marian W. Grim (afterward Mrs. A. B. Prentice), served as preceptress one year, 1863-4. Professor Cornwall was succeeded by Edwin Marsh as principal from winter term 1878 to the close of the spring term 1880. From that time until the fall of 1883 the school was closed. Then F. E. Williams became principal and remained two years. After the school was conducted by S. L. Maxson, Charles Clark, and D. E. Willard, each serving as principal for periods which the writer cannot definitely state,

it was finally decided by the Trustees in charge that it would not be wise to continue the struggle for existence as a denominational school; accordingly, in 1894 the school property, consisting of three commodious brick buildings, erected at a cost of $18,500, and situated on a beautiful tract of land of ten acres, was sold to Professor Peter Hendrickson, who conducted the academy as a private enterprise until about one year ago. He then sold his interests therein to the Norwegian Lutherans, who are now in possession, with Rev. D. G. Ristad as principal.

While Albion Academy remained as a Seventh-day Baptist school it was most loyally sustained and encouraged by the strong church and community in which it was situated. But even so brief a history as this must be, should not fail to mention in particular, Dr. C. R. Head, who, during the entire history of the school, for a period of forty years, was the President of the Board of Trustees, a most efficient worker, and contributed largely to its maintenance.

NEW MARKET SEMINARY,

1854-1861.

The same year that Albion Academy was founded in the North-Western Association, there was a school started in New Market, N. J., and called the New Market Seminary. Its leading promoters were Rev. H. H. Baker, Hon. David Dunn, Deacon I. D. Titsworth, Martin Dunn, Jacob Titsworth, I. H. Dunn, Jeremiah Dunn, and James C. Ayers.

Mrs. Ruth H. Whitford was secured as the first principal, and the school was opened in March, 1854. Rev. W. C. Whitford, the late President of Milton College, was then pursuing a course in Union Theological Seminary, New York. After a few terms were taught in the upper room of the public school building, and in one or two private houses, a stock company was formed, a beautiful site secured, and a convenient building erected. For a few years the school was very helpful in the education of a good number of young people for life's duties and in preparing others to enter still higher schools. But the public schools of the times were also aspiring to give the masses better educational facilities, and in 1861 this seminary gave

way to the popular demand for free public schools of better grades.

Among the principals who succeeded Mrs. Whitford were Miss Miranda Fisher, Miss Josephine Wilcox, Miss Augusta F. Green, Mrs. H. C. Coon, James Stillman, and Miss Sarah Denton.

WEST HALLOCK,

1857.

The year 1857 gave birth to a greater number of academic schools among Seventh-day Baptists than any other year in our history. The people of West Hallock, Ill., were interested in encouraging efforts to provide opportunities for their young men and young women to keep abreast with the spirit of the times in education. A suitable building was erected, which for a time, would serve the double purpose of providing for a school of academic grade, and also furnish a place for holding religious services on the Sabbath. But their hopes were never fully realized. The school was continued but a short time. G. Asher Williams was its first teacher and principal. He was succeeded by James Stillman. Neither funds nor patronage were sufficient to encourage its continuance.

BIG FOOT ACADEMY,

1857-1881.

At Walworth, Wis., situated on Big Foot Prairie, was another growing society of Seventh-day Baptists, who were also thirsting for larger draughts from the fountain of knowledge. To satisfy this need a substantial brick building was constructed in 1857, two stories high, and at a cost of $4,000, to be used as a school building and for Sabbath worship. The school was named Big Foot Academy, and was opened in the fall of 1857 with Daniel B. Maxson principal.

This school had a liberal local patronage for twenty-four years and was then changed into a high school according to the provisions of the township system of public graded schools in that State. As an academy it exerted a wholesome influence over all that locality and gave the Walworth church and society of Seventh-day Baptists an enviable reputation as promoters of education, sobriety and good citizenship. The principals who conducted the academy after the resignation of

Professor Daniel B. Maxson, were J. A. Badger, H. C. Coon, A. R. Crandall, W. C. Titsworth, L. E. Livermore, J. S. Maxson, Frank Place, O. E. Larkin, F. O. Burdick and M. G. Stillman.

PETERSBURG.

The same year, 1857, a school of academic grade was instituted by Rev. Azor Estee, in Petersburg, N. Y., and was conducted by L. E. Livermore as principal, assisted by Charles H. Thompson, in higher mathematics, Miss Frances E. Stillman in music, and Miss L. E. Maxson in oil painting and crayoning. This school was continued until the spring of 1859. Its distance from the village and the difficulty experienced in securing satisfactory boarding places for the students led to the abandonment of the project.

WEST UNION.

In the South-Eastern Association an academy at West Union, W. Va., was reported in 1857 as having been formerly under the supervision of Rev. Azor Estee, and as then being taught by Isaiah Bee. But we have no further data concerning its existence or work.

HOPKINTON ACADEMY,

1857-1869.

The following history of Hopkinton Academy has been kindly furnished by William L. Clarke for this occasion:

In the fall of 1857 a select school was opened at Ashaway by William L. Clarke, and continued for two years. There was no suitable building for such a school, and rooms were taken on the second floor of the Silas Greenman house, the old tenement house now owned by Mrs. M. A. Wells. These were too small for the accommodation of applicants, and when the winter had passed the school was removed to Lincoln Hall. When winter returned, these quarters were not comfortable, and the school was again removed to the lower floor of the house now owned and occupied by P. M. Barber. There it continued until its termination in June, 1859.

The students and community became deeply interested in the school, and plainly saw the need of better facilities. We quote the first entry in the Stockholders' Record of Hopkinton Academy.

"HOPKINTON, AUG. 7, 1858.

"At a meeting called by the friends of education, and held in the vestry of the First Seventh-day Baptist meeting house of Hopkinton, R. I., the meeting was called to order by Rev. Joshua Clarke.

"*Voted,* That William Potter be chairman and S. S. Carr Secretary.

"Resolution presented by Elder J. Clarke:

"*Resolved,* That an academy is the imperative need of the youth in this community, and that it is the duty of the parents, guardians and friends of education to erect such an institution as soon as practicable.

"The resolution was discussed by Elder Clarke, T. M. Clarke, J. D. Babcock, and N. Saunders, and then adopted.

"*Voted,* That a committee of fifteen be appointed to ascertain the amount of funds that will probably be necessary to raise for such an institution, and report at next meeting.

"*Voted,* That Joshua Clarke, Joseph Potter, O. B. Irish, S. C. Carr, J. R. Wells, William Potter, Henry Langworthy, T. M. Clarke, Daniel Babcock, N. K. Lewis, J. L. Spencer, J. D. Babcock, Nathan Saunders, George Irish and William L. Clarke be the committee.

"Adjourned to August 22, 1858, at 8 p. m. at this place.

"S. C. CARR, *Secretary.*"

On October 16, 1858, a committee of one was appointed "to circulate a subscription paper and solicit aid for the erection and establishment of an academy to be located on lot now owned by Mrs. Lucy Maxson." At a meeting held four days later, $2,525.00 was reported as subscribed. The charter was granted July 6, 1859, and the school began in December following. Professor J. W. Morton, Principal; Mrs. Henry C. Coon, Preceptress; H. C. Coon, Assistant; Frances E. Stillman, Music Teacher; Harriet E. McOmber, Primary Teacher during spring term, and until fall of 1861, when the Primary Department was discontinued.

These teachers remained until the close of the school year for 1861-2.

In 1862 the fall term was omitted. Then Mr. and Mrs.

MRS. MARIE S. WILLIAMS.
Author of the Historical Sketch of *DeRuyter Institute.*
See *Biographical Sketches,* p. 1361.

H. C. Coon took charge of the school until the close of the school year of 1864-5.

From 1865 to 1867 A. A. Palmiter was principal, and Amos C. Lewis followed for one and two-third years, resigning at the close of the winter term of 1868-9 on account of his impaired health, and the school was then discontinued.

Of the aforesaid committee of fifteen, appointed August 7, 1858, each, excepting George Irish, served at some time as Trustee of the academy, together with Rev. Joshua Clarke, Rev. A. B. Burdick, John M. Barber, William Potter, Jr., William A. Langworthy, C. C. Lewis, Jr., Oliver Langworthy, C. N. Andrews, Peter C. Wells, Lester Crandall, G. G. Stillman, John Cundall, J. Larkin, Welcome B. Babcock, Paul M. Barber 2d, S. C. Wells, E. Blake and George B. Carpenter.

Soon after the discontinuation of the school the Joint School District, Nos. 2 and 4, of Hopkinton, and 8, of Westerly, was formed, and the academy property deeded to said district, where, ever since that date, an excellent graded school, with a High School Department, has been maintained, at an average annual expense exceeding three thousand dollars.

DERUYTER INSTITUTE,

1836-1874.

Deep in the heart of an earnest, consecrated, young man, who hungered for the higher educational advantages that could not be found in the humble denomination of his choice, was planted the germ from which grew DeRuyter Institute.

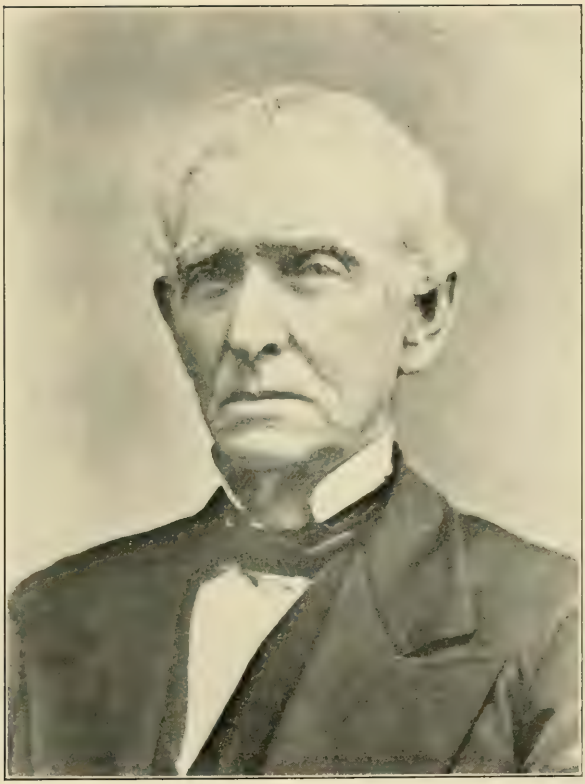
Alexander Campbell came of sturdy, Presbyterian parentage, and having, from childhood, strong religious convictions early became a disciple of Christ. At the age of sixteen, though much in advance of his associates, he thirsted for a thorough education and faithfully made use of all the means of self-improvement within his reach.

When a young man of twenty, he came under the ministrations of Elder Russell Wells, who was working as an evangelist in Adams Centre, N. Y. Attracted by curiosity to see one who "kept Saturday for the Sabbath," and being favorably impressed with the spirituality of the man, and also by his teaching, he began to investigate the Biblical authority for the observance of Sunday. Failing to find this, he was brought

to a decision to identify himself with Seventh-day Baptists. The pastor of the Presbyterian church, of which he was a member, spent the whole night in an effort to convince him that his path of duty still lay with that body which stood ready to provide, without cost to himself, what he so intensely desired, a liberal education, both literary and theological. As a final appeal his pastor said, "If you leave us I cannot see any other home for you except among the Seventh-day Baptists and they are a very small, illiterate people. They have no literary institution among them and they cannot offer you any encouraging prospect of usefulness. How can you be conformed to shut yourself up among that ignorant people and abandon all hope of future usefulness?"

It was during that struggle between desire and duty that Alexander Campbell registered the vow that should his lot be cast with Seventh-day Baptists he would do all in his power to remove this reproach and to further the cause of education in that denomination.

A few years later found him the beloved pastor of the DeRuyter church. Elder William B. Maxson, Elder Eli S. Bailey and Elder Campbell were leading spirits in the denomination. A few young men, failing to find any advantages for liberal culture among their own people, were seeking it at Brown University and Union College. Elder Campbell says, "It frequently came to my ears that some of our young men of promise were drifting away from us because the advantages they sought could not be obtained among us. I began to feel intensely upon the subject." Constrained by this fact he consulted his most intimate friend and adviser, Deacon Henry Crandall, and they together counselled with Dr. Ira Spencer, with the result that a public meeting of the citizens was called of which Le Baron Goodwin, of the Society of Friends, was made chairman. A committee was appointed which drafted the following resolution and presented it at a subsequent meeting: "WHEREAS, The Seventh-day Baptist people are disposed to make an effort to establish an institution of learning in DeRuyter, or in its vicinity, to be owned and controlled by that people; therefore, *Resolved*, That we, the citizens of DeRuyter and vicinity, will subscribe for said institution the sum of three thousand dollars upon condition that the Seventh-day



REV. ALEXANDER CAMPBELL.

See *Biographical Sketches*, p. 1361.

Baptists erect a suitable building for such high school, in or near this village, that shall cost ten thousand dollars." This resolution was carried without opposition and Elder Campbell was appointed to circulate a subscription among the citizens to obtain the $3,000 pledged. Acting trustees were chosen who also appointed him their agent to canvass the denomination for subscriptions to complete the $10,000 needed. In performing the duties of this agency he made the tour of the denomination three times in three years, securing pledges and collecting the same. During these visits his efforts were by no means confined to the presentation of financial matters, but he awakened the people of the several localities to a strong sense of the need of higher education and held many revival meetings in various churches.

When nearly $10,000 was pledged a legal organization was effected and Elder Campbell appointed General Agent to look after the enterprise, thus making him its executive head. The incorporators were Samuel P. Burdick, Ira Spencer, Alexander Campbell, Elmer D. Jencks, Matthew Wells, Jr., Benjamin Enos, William Maxson, Henry Crandall, Eli S. Bailey, Perry Burdick, John Maxson and Ephraim Arnold. All these have long since passed to their reward.

A farm of one hundred acres was secured in the heart of the present village, the design being to institute an agricultural department in connection with the school, a plan never made practical. A part of this was used as the site of a stone building "64 by 90, including the wings," which was built at a cost of $32,000.

The stone used in the structure, with the exception of those for the massive front steps, which were brought from Manlins all cut and ready to set, were obtained at five different places within a few miles of DeRuyter. The sand for the mortar came from the Pardon Coon farm, five miles north of the village, and the timber was cut near by and prepared in the old Red Mill. The beautiful maples, now surrounding the grounds, were set by contract at eighteen cents each and were taken from the adjacent woods.

Work on the building was commenced in the spring of 1836 and late in that year the plant of the *Protestant Sentinel* was moved into it and the paper sent out from there. In the

early spring of 1837, as the building was near completion, a Primary Department was taught for one term under the efficient direction of Miss Robinson, of Troy, N. Y.

In the autumn of that year the institution was formally opened with Eber M. Rollo as principal and Miss Mary L. Bonney as preceptress. These did excellent work. The attendance the first term was 140. There was no one among our own people yet qualified to fill these responsible positions, but Solomon Carpenter was then in Brown University and Miss Lucy Clark was attending a Ladies' Seminary in the West. They were married and entered upon their work as principal and preceptress in the autumn of 1838. Their occupancy of these positions was comparatively brief as their chosen life work was on the foreign mission field, to which they subsequently went. During the first school year, 1837-1838, the attendance was 216.

When the time arrived that Elder and Mrs. Carpenter must be regretfully released, correspondence was held with William C. Kenyon, then of Schenectady, but his services were rejected because his penmanship was not pleasing to some members of the Board of Trsutees and so DeRuyter missed what Alfred enjoyed in the labors of this efficient and consecrated teacher.

The itinerary of the churches resulted in a general awakening to the need of educational advantages and students from the East and the West were in attendance. Being strangers in a strange land, many of them were hospitably received into the home of their one acquaintance, Elder Campbell, who with his estimable wife did all that was possible to make them feel at home, but with board at $1.25 a week and flour $10 a barrel we may well believe Elder Campbell when he says, "the profit was out of pocket."

Following Elder Carpenter's principalship, Giles M. Langworthy and Miss Caroline Wilcox were at the head of the school. They were succeeded at the end of the year by M. L. Wood and Miss Severance.

The school year was divided into three terms of fourteen weeks each. Tuition was $2.00 to $3.50 a term for elementary instruction and $5.00 for higher studies. The school attempted

DE RUYTER INSTITUTE.

little in the way of instruction besides such work as is now offered in preparatory academies or the High Schools of cities and large villages. This instruction was necessarily elementary and depended much upon the qualifications of both instructor and pupil.

The institution was fitted with dormitories for both ladies and gentlemen. "Students rooming in the building must furnish their own bedding." The old original folding bed was one of the furnishings of the room. In 1839 the Trustees of DeRuyter Institute sang the praises of its location as follows: "Among the many advantages which DeRuyter affords may be reckoned the purity of its water, the agreeableness of its natural scenery and its facility of communication with all parts of the country, there being three daily stages passing through it!" We can hear in memory the early blast of the stage horn and see the lumbering vehicle come in at night loaded with accumulations from the horrible roads. One smiles now at the "facility of communication" which DeRuyter enjoyed in those days.

J. D. B. Stillman was principal for a year. At the close of his administration the property was sold on a mortgage and the school was closed for a time. The financial difficulties being adjusted, Elder James R. Irish was called to the principalship about the year 1845. He occupied the position for twelve years with the exception of one, during which Gurdon Evans was at the head of the school. Among the assistants were J. W. Morton, Miss Aurilla Rogers, Mrs. Ambrose Spicer, Miss Caroline Maxson, Miss Josephine Wilcox, Miss Miranda Fisher and others. During the administration of Elder Irish the Trustees made it painfully clear that the income from the school must, through the principal, pay the several instructors, including his own salary of $600, and that in no instance must the trustees be held responsible for any deficiency.

DeRuyter Institute was reincorporated in 1847 by the Regents of the University of the State of New York and it was required that all the incorporators should be Seventh-day Baptists.

At a meeting of the Trustees, held August 25th, 1848, the following resolution was adopted: "*Resolved,* That C. A. Burdick be employed as bellman the ensuing term and that

William A. Rogers be sweeper for the like term of time," and later Charles A. Burdick was, by resolution, instructed to "ring the bell right" and "in case of absence he should furnish a substitute to perform the like service in the same manner." The use of tobacco and intoxicants was strictly prohibited.

In 1865 the Central Association undertook the task of serving the school which had suffered from lack of patronage because of the multiplication of schools of higher education so that its income was not sufficient to pay expenses. Herman Hull, of Brookfield, was called to the work of raising an endowment of $10,000. Albert Whitford, of Milton College, was elected principal and Mrs. Whitford accepted the position of preceptress. Misses Ella Weaver, Sarah Summerbell, Miriam M. Jones, and others were engaged as assistants. This period being at the close of the Civil War, a large number of returned soldiers were among the students. These were rejoicing in freedom from military restraint and were somewhat restive under what they considered rigid discipline in the school.

The standard of scholarship was raised under Principal Whitford's administration and excellent work was done.

Later Professor Forte, of Cazenovia, with Dr. H. C. Coon as assistant and Mrs. Coon as preceptress, were secured as teachers. L. E. Livermore succeeded Professor Forte and continued in the school as long as it was maintained as an academy.

The cost of sustaining the school was so much greater than its income, that despite the heroic efforts of its friends it was impossible to continue it longer as an academy. In 1874, on the establishment of a Union Free School, the building was purchased for $2,535.00 and has since been occupied by the public school.

The instructors of DeRuyter Institute were, perhaps, without exception, men and women of sterling character and deep consecration and left their impress for good on the young men and women under their charge. Who shall judge how far-reaching that influence has been?

All honor to DeRuyter Institute, founded in the tears and prayers, and heroic labors of Elder Alexander Campbell and his faithful coadjutors, and to the members of the Seventh-

day Baptist denomination, both East and West, who contributed more than $20,000 to build and equip a school of higher education. Without these many, and generous gifts, DeRuyter Institute could not have been.

All honor to those noble teachers, men and women, through whose heroism and self-sacrifice that institution was fostered and for many years sustained.

To enumerate the names of all its students who have gone out to be a blessing to the world would be beyond the scope of this paper. Among those called to the Christian ministry and honored in its service are the names of James Bailey, Lester Courtland Rogers, Thomas R. Williams, Elston M. Dunn, Benjamin F. Rogers, Joshua Clarke, O. U. Whitford, Charles A. Burdick and David H. Davis. Among educators, William C. Whitford, William A. Rogers, Albert Whitford, Henry C. Coon, Francis M. Burdick and many others. Some of both these classes have done double duty as pastors and teachers. In the world of business, Charles Potter, George H. Babcock, Ira J. Ordway and scores of others. In literature, William James Stillman, Charles Dudley Warner and Mrs. M. F. Butts have gained a world-wide reputation.

Within the sacred walls of DeRuyter Institute were awakened in the hearts of these, and many others, a desire for knowledge and that incentive to higher culture which sent them out to other and more advanced institutions to obtain the necessary preparation for the high achievements of their later career.

All honor then to DeRuyter Institute, the pioneer of higher education in the denomination. It has been a great blessing in the community where it was located; it has been an inspiration to higher culture for our whole denomination; it has sent out a grand company of men and women eminent in the various walks of life and a blessing to the world.

The writer wishes to acknowledge valuable data for this paper furnished by Rev. Charles A. Burdick, Professor Albert Whitford, and Mr. Charles H. Green, and also that gleaned from the autobiography of Rev. Alexander Campbell.

SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION

1898.

WILLIAM C. HUBBARD.
Author of the Historical Sketch of the *Sabbath Evangelizing and Industrial Association.*
See *Biographical Sketches,* p. 1361.

SABBATH EVANGELIZING AND INDUSTRIAL ASSOCIATION.

William C. Hubbard.

The problem of industrial missions is not an entirely new subject with our denomination, but only during the past few years has our interest in this form of work been renewed, through the inauguration of an industrial mission in Africa.

For the sake of history, let us briefly rehearse the events leading up to this work.

This message from Africa first came to us on the Sabbath, for it was on July 9, 1898, that Mr. Joseph Booth, an Englishman by birth and an industrial missionary from Nyassaland, British Central Africa, occupied the pulpit of the Plainfield Seventh-day Baptist church, and told us of his work among the negroes of Africa.

Mr. Booth had already spent many years in Africa in this work, founding no less than fifteen industrial mission stations along Baptist lines. He therefore spoke from experience and with authority. During his remarks he stated that ever since his attention had been called to the Sabbath by a minister in Africa, he had not been able to read certain Scriptures bearing upon the subject without some feeling of unrest; but that he had not given the question serious thought. After a full and free discussion of the subject with Dr. A. H. Lewis and Dr. A. E. Main, he saw the Sabbath in the true light and accepted it. His wife, Annie S. Booth, soon joined with him.

and offering themselves for membership, both united with the Plainfield Seventh-day Baptist church September 24, 1898. Thus in a few weeks he had met a great issue squarely, the decision of which called for much sacrifice on his part, placed new obligations on us and opened a mission field where the gospel had been but little preached and the Sabbath truth was unknown. We dared not refuse to enter a door so evidently opened to us.

It was at first proposed to form "The Sabbath Missionary Union," but after consultation with the Seventh-day Baptist Missionary Society, it was thought best not to operate according to prevailing missionary methods, but to incorporate the Association and proceed as a business organization, covering a separate field in an entirely different manner.

Accordingly, on January 30, 1899, the "Sabbath Evangelizing and Industrial Association" was regularly incorporated under the laws of the State of New Jersey, which are very favorable to charitable and benevolent corporations.

Among the objects of the Association as set forth in the certificate of incorporation was the "planting in Africa, and other countries, of Industrial Missions for the education and training of the natives in Christian doctrine, and educating them to be farmers, mechanics and good citizens, and developing among them carefully selected industries and manufactures, and devoting the proceeds to be derived therefrom to the support and duplication of such mission centers."

We are aiming to establish a self-supporting and self-propagating mission on Seventh-day Baptist principles.

The Association was incorporated with a capital stock of $20,000, divided into four annual series of 5,000 shares; value, $1.00 each. After about 3,000 annual shares had been sold, it was thought best to start the work, and Joseph Booth, his wife, Annie S. Booth, and their infant daughter, Mary, sailed from New York to London, April 19, 1899, their ultimate destination being Blantyre, British Central Africa, where they arrived July 16, 1899.

Mr. Booth started at once to look for a suitable location for a plantation, and was followed by many of the natives who formerly knew him. In preaching to the natives, Mr. Booth

taught the Ten Commandments, emphasizing each. The natives began questioning whether there were commandments for white and different commandments for black men. Being assured they were for all men alike they were aroused, and, through Mr. Booth, petitioned the Queen of England that they be "relieved from bearing arms against their brethren," that "the hut tax should be used for their own education," and after a time, "their country should be restored to them."

Mr. Booth was held responsible for this, and was summoned before her majesty's Consul and Commissioner-General and ordered to desist. This he did, but was ordered to give $2,500 as surety that he would not teach the natives seditious doctrines. Not having this amount, there was no alternative for him but to go into Portuguese territory if he would avoid being deported.

This enforced stay in Portuguese territory was perplexing and discouraging, a sore trial both to our missionaries and the friends at home, and it looked as though the whole plan of our work would, perforce, have to be changed. However, the Association was put in a proper and favorable light with the British government, the ban was removed, and Mr. and Mrs. Booth returned to Blantyre in January, 1900.

Mr. Booth once more actively canvassed the region round about, looking for a site suitable for plantation purposes.

PLANTATION.

Our original plan was to purchase 1,000 acres from the British government, till the virgin soil, and spend four years in bringing the plantation to bearing, but changes are going forward in Africa as in civilized countries, and Mr. Booth found that land had doubled in value while the price of labor had quadrupled. Some six months are also required to obtain possession of land. This delay would not allow our taking advantage of this season.

At this juncture, through Mr. Miller, manager of the Zambesi Industrial Mission (founded by Mr. Booth during his former residence in Africa), we had the opportunity of purchasing a large plantation, partly in bearing, for $15,000. Mr. Booth and Mr. Miller both pronounced the opportunity a most favorable one.

The officers, though staggered by the proposition to raise so much money on so short notice, considered the proposition at length, and, after careful thought, submitted the case to the full Board of Directors. By a large majority they favored the consummation of the undertaking, especially as it would enable us to save the two seasons' work we had lost by unforeseen difficulties, and put us in possession of income-bearing property. Accordingly, May 20, 1900, the Board formally accepted the proposition and purchased the estate, paying $9,761.70, June 8, 1900, and giving a note, without interest, due September 9, 1900, for £1,000, about $5,000.

The plantation consisted of 2,001 acres, by government survey, situated about thirty miles south of Blantyre; 250 acres were already cleared and planted with about 300,000 coffee trees. A comfortable home was partly built. There were also store house, tools, implements and coffee pulper.

Mr. and Mrs. Booth made a special request that they be allowed to choose a name for the mission and call it "Plainfield,"—not in honor of the Plainfield church, but to commemorate the fact that it was in Plainfield that God made known to them his will regarding the Sabbath-day.

The former owner had allowed the weeds to grow during the rainy season, but Mr. Booth soon had a force at work, hoeing and cultivating the coffee plants. As many as 478 were employed at one time.

Many women were among the workers, some choosing the hardest kind of work. All were paid according to the quantity of work done, thus the women were put on the same basis as the men. After the day's work was over all who wished attended a service of song and worship, usually led by some native Christian. A special class in English was also taught daily. On the Sabbath Mr. Booth had a congregation of three or four hundred—truly a goodly number, and to the credit of the industrial system. There the natives were taught the value and dignity of labor, were rewarded for their industry, and brought daily under Christian civilizing influences.

Meanwhile knowledge that there were some native Seventh-day Baptists located on the Gold Coast, West Africa, came to us September 10, 1898, when the first letter from

these people was read before the Richburg, N. Y., church. From the first they wanted to know more of us as a people and to send two of their young men to this country to be educated for missionary work among their own people.

The friends at Ayan Maim had shown great faith, persistence and earnestness, and had repeatedly implored us to send a missionary and school teacher to them. We arranged with Rev. W. C. Daland, then pastor of the London, Eng., church, to go to them and minister to their needs, and report. The Association paid all expenses, the Missionary Society continuing his salary the three months he was absent from the London church.

Dr. Daland spent over three weeks at Ayan Maim, baptizing twenty-two persons, organizing them into a church February 10, 1900, and ordaining Rev. Joseph Ammokoo as pastor, four of whose sons were made licentiate preachers. He also opened a school on the 16th day of February, taught them many hymns, explained church methods and left them organized for both religious and educational work. They greatly desired that we should send a white missionary or preacher and it is necessary that some one go if this work is to go forward and prosper. Although our work was chiefly limited to industrial missions, and we feel we ought not to assume additional obligations, we did, however, undertake to support the school for one year and contribute to Rev. Joseph Ammokoo's salary as pastor of the church and general missionary.

In January, 1901, the charge of the Gold Coast mission was assumed by the Missionary Society.

During the year of 1899 the directors of the Association had many perplexing problems to settle. Unforeseen circumstances, such as the failure of the coffee crop, which was a widespread misfortune, together with the great difficulty in controlling a work located 12,000 miles away, created grave anxieties. In his haste to see the Lord's work accomplished, Mr. Booth did not follow principles of business prudence in his administration of finances and involved the Association very deeply in debt. When word came that he must return home on account of failing health, the Association sent Mr. Jacob Bakker to take his place, and, after thorough considera-

tion of the situation, to adjust our affairs in Africa as seemed best in his judgment.

Mr. Bakker, the son of Rev. J. F. Bakker, pastor of our church in Rotterdam, Holland, was consecrated to the work at a special service in his home church at Plainfield, N. J., February 16, 1900, and four days later sailed for the African field. Upon his arrival Mr. and Mrs. Booth returned to America. Upon the arrival of Mr. Booth at Plainfield, N. J., affairs of the Association were carefully gone over in a series of conferences between him and the Directors, and after consulting the contributing stockholders by letter it was mutually agreed between Mr. Booth and the Association on December 3, 1901, to terminate the contract between them, the Association continuing partial salary to Mr. Booth for four months for the support of his family while seeking new means of subsistence.

Mr. Booth entered into communciation with the Seventh-day Adventists and arranged to depart for Africa under their auspices.

The Association was then brought face to face with the following situation: Its industrial plant was a wreck, on account of the total failure of coffee culture in that section; it was very heavily in debt as a result of the management of its affairs in Africa; its directors feeling personally responsible financially for this indebtedness were unable to assume further pecuniary responsibility and did not feel warranted in making a new appeal for funds; our former agent was on the point of setting out for Eastern Africa under the direction of another Association and would probably sooner or later overlap our field.

Meanwhile letters from Mr. Bakker regarding the religious work and conditions as he found them threw a very discouraging light on the whole situation.

At this juncture through a conference with the Seventh-day Adventists, an offer of $4,000 was received from them, and after as wide a consultation as possible with the members of the Association this offer was accepted. Mr. Bakker was, thereupon, advised to settle up the affairs of the Association in Africa as advantageously as possible and, upon the arrival of the representative of the Seventh-day Adventists, to return home.

The sum received from the Seventh-day Adventists in payment for the plantation was used to reduce the indebtedness of the Association, but it left a considerable amount of notes in the bank still unpaid. These notes were assumed and paid by several of the directors, who had already been among the largest contributors, and the Association came to its end.

Such, in brief, is the history of the Sabbath Evangelizing and Industrial Association for three and one-half years of its existence. Viewed from the human standpoint, it seems written over with the word "Failure," since it has fallen short of the ideal we had set. It cannot be, however, that the cheerful giving by so large a number of our people, and the prayers to God for the success of the work shall be without result in time ot come. For "every man shall receive his own reward according to his own labor. We are laborers together with God," and it is "God that giveth the increase."

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